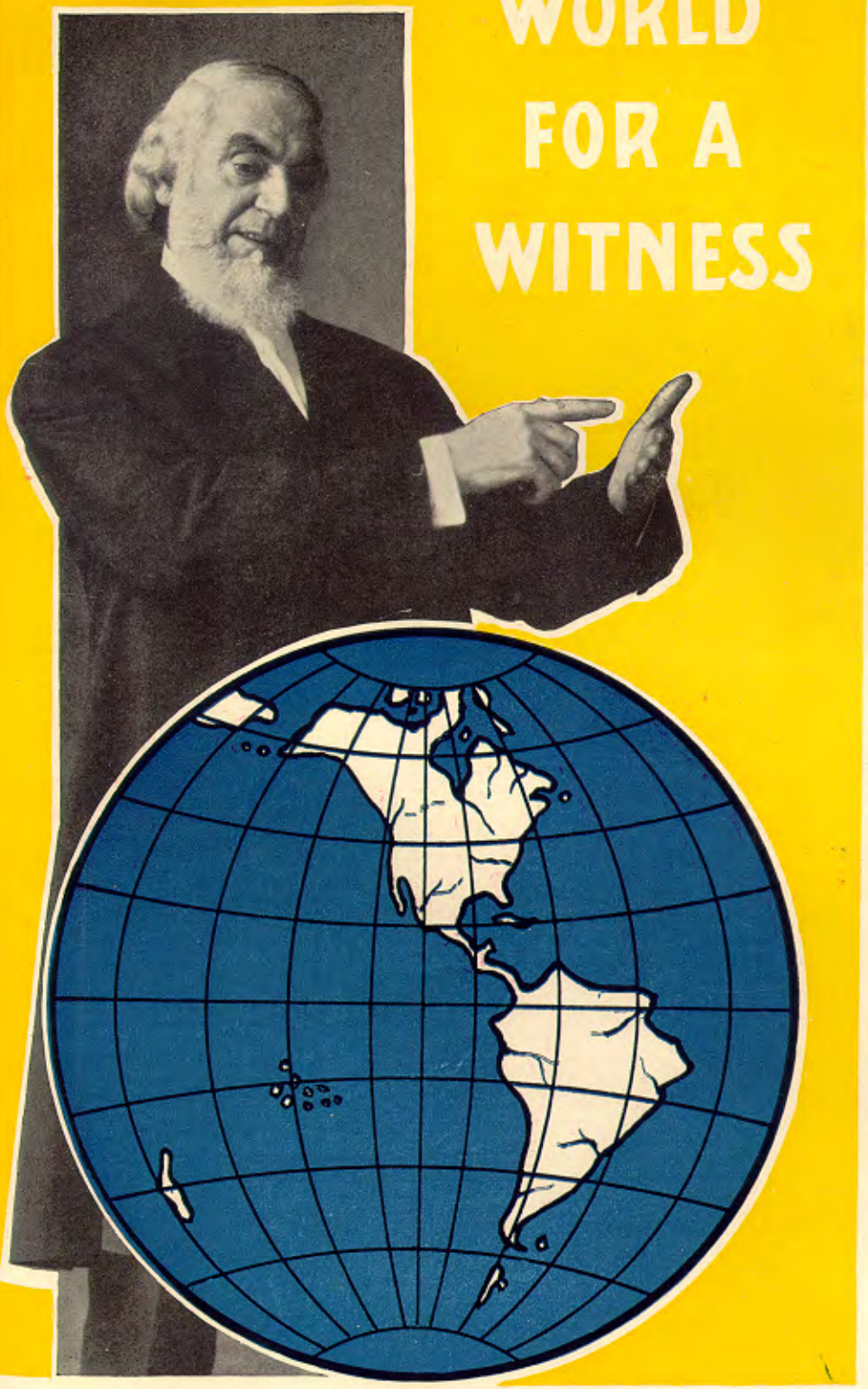
SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS

1915

THIS GOSPEL MUST BE PREACHED IN ALL THE WORLD FOR A WITNESS

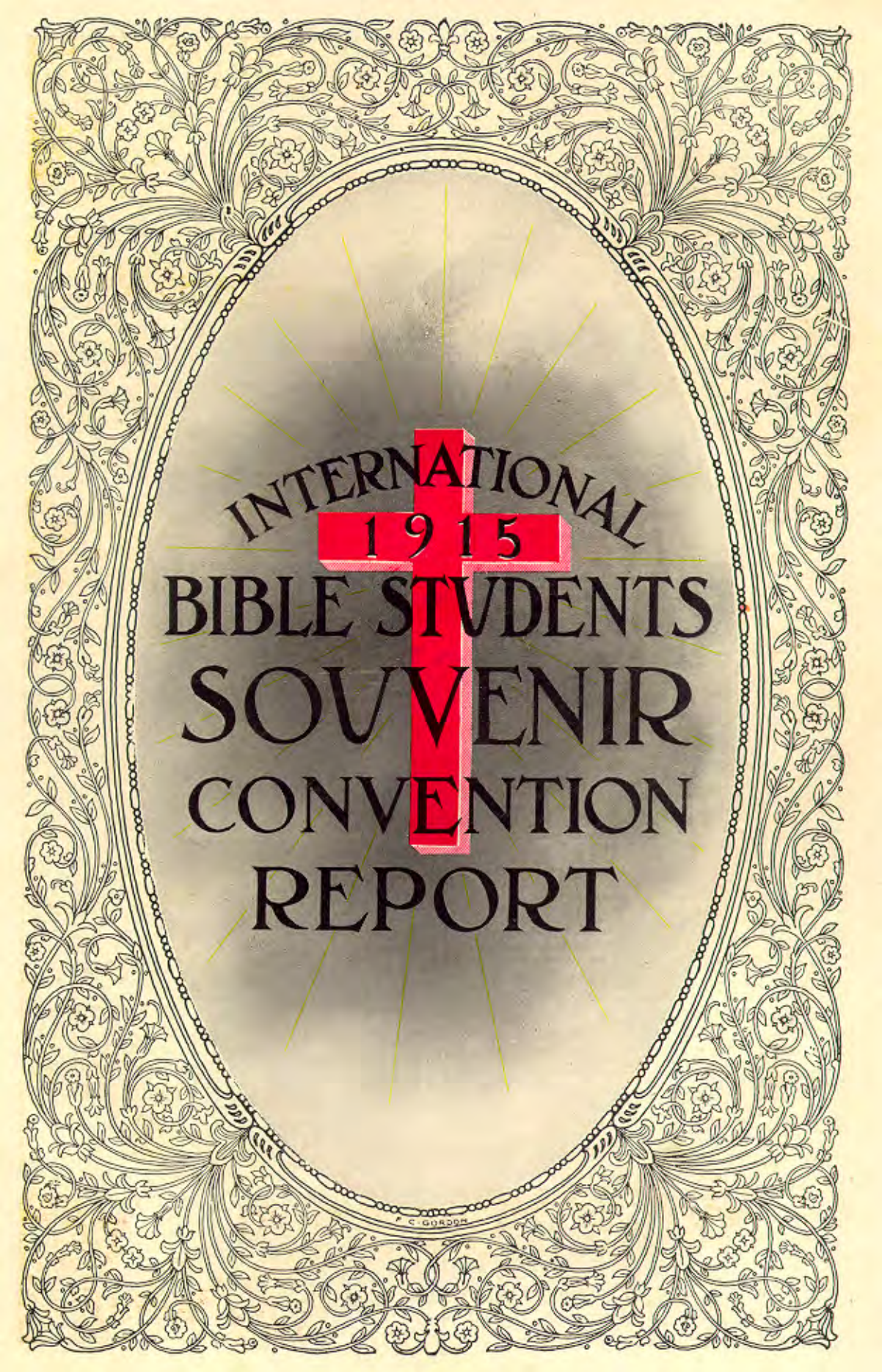


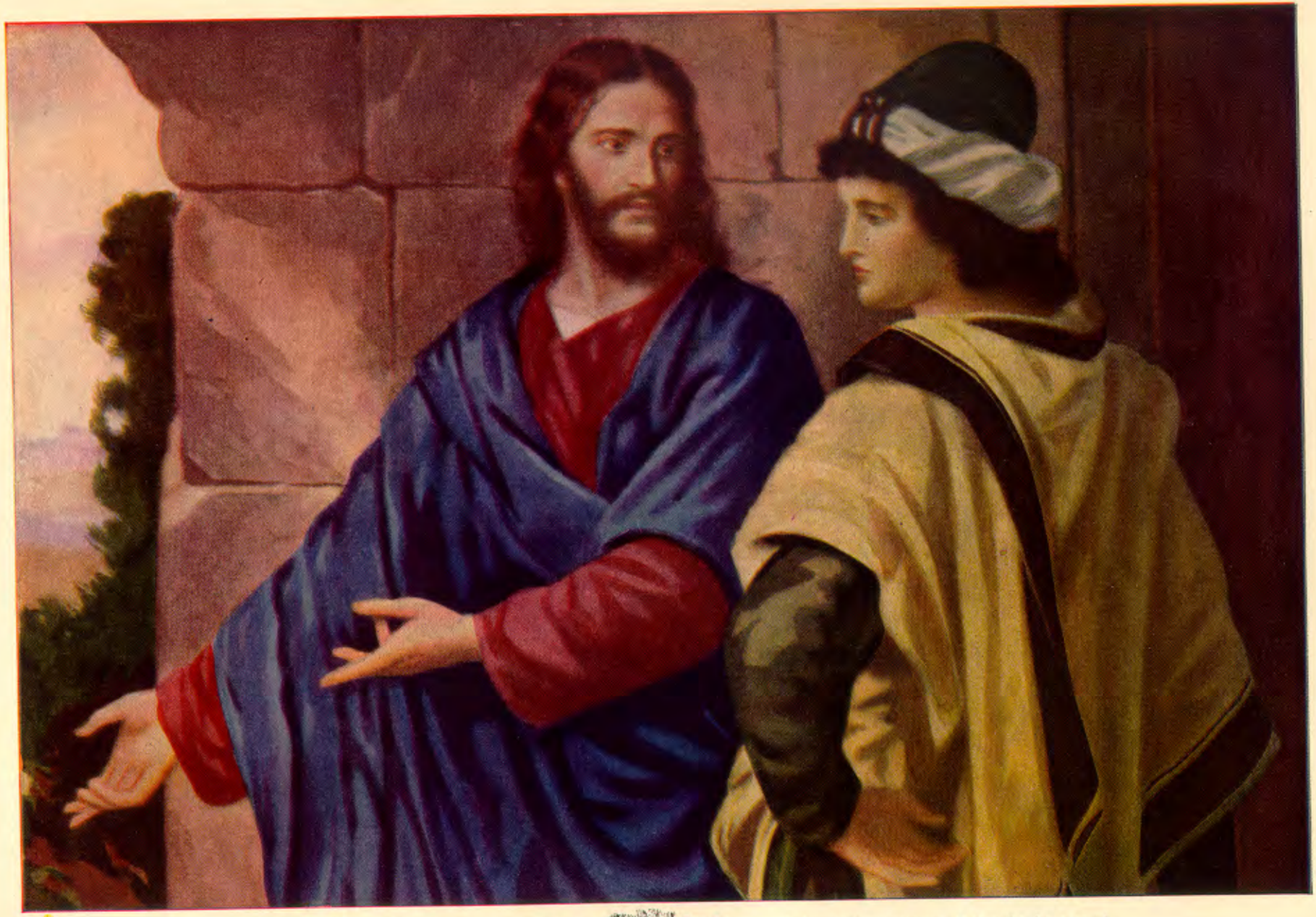
"THROUGH honor and dishonor, through evil report and good report: as deceivers, and yet true; . . . giving no offence in anything, that the ministry be not blamed."

"MY life is hid with Christ in God. Nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished, the Adversary, no doubt, will have full power, not only against my reputation, but also against my life.

"When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil-doer, let not my friends forget that so others have perished, martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord himself."

ROCK OF AGES
Other foundation can no man lay
A RANSOM FOR ALL
CHRISTIAN CHURCH
UNBELIEF
"THE SHIP IS SAFE"


INTERNATIONAL
1915
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT



Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possession.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. MATT. 19: 21-24.

If any *man* will come after me, let him deny himself and take up his cross and follow me.

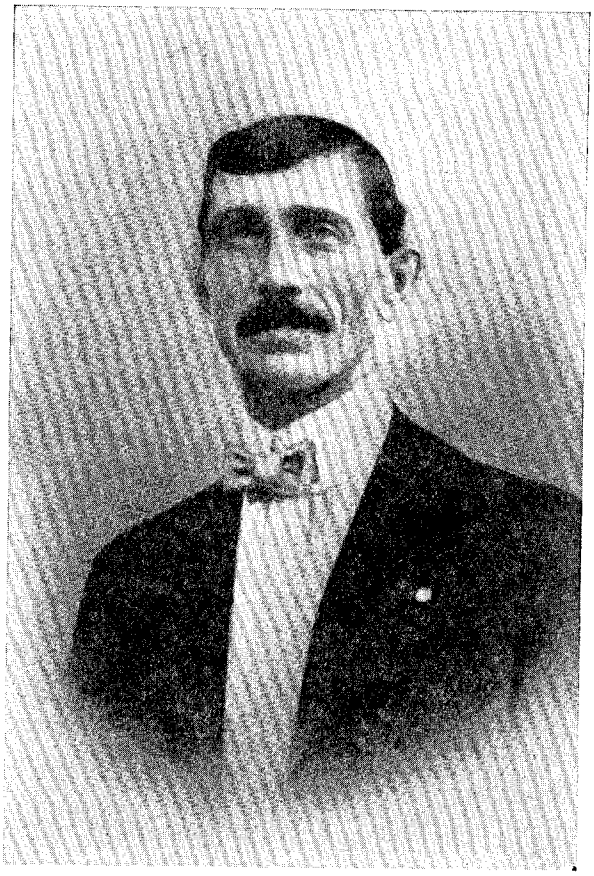
MATT. 16: 24.

(Independence, Mo., Reporter, March 25, 1915.)

GEORGE M. HUNTSINGER DIED THIS MORNING

He Passed Away at San Antonio, Texas
COURT STENOGRAPHER

He Had Been Official Court Stenographer for a Number of Years



George M. Huntsinger, official stenographer for the district court of Montgomery county, died at 6 o'clock this morning at San Antonio, Texas, after an illness of three years from tuberculosis. The news came in a telegram from Mrs. Huntsinger to her parents, Mr. and Mrs. Henry Norton. The funeral will be held at San Antonio and burial will be at that city.

Mr. Huntsinger is survived by his wife, son and daughter, who are at San Antonio, his parents and two brothers, residing at West Mineral in Cherokee county, one sister living at Columbus, Kansas, and one sister living on the Hudson in New York.

He was about 43 years of age and came to this city as court stenographer when Judge Flannelly was elected to the bench and the judical district was composed of Labette and Montgomery counties, and removed to this city and permanently located when the district was changed. He had served in the same capacity under Judge Skidmore part of the time. Mr. Huntsinger had about seventeen years' experience as court stenographer in this judical district. In referring to him this morning Judge Flannelly said: "Mr. Huntsinger was a very fine man, bright, capable and genial and was universally respected and highly esteemed by all the members of the Montgomery county bar and all men who were brought in contact with him." Although for the past three years Mr. Huntsinger has been compelled to travel a large portion of the time for the benefit of his health. *Judge Flannelly has reserved his position for him and when he passed away he was the official court stenographer of our district court.*

Mr. Huntsinger's daughter, Martha, who has been visiting with friends in this city, went to her father's side about a week ago, his friends feeling that he could never recover.

Mr. and Mrs. Huntsinger have been living at San Antonio for a number of months, but his health has gradually declined and his family several weeks ago gave up all hope of his recovery.

If our hopes and expectations are correct, one who has helped greatly on the reports in the years past, has this year been helping us beyond the vail, for our dear Brother George M. Huntsinger passed beyond on March 25th, 1915, and we believe he has entered into his reward. Note the above splendid tribute of esteem and respect in which Brother Huntsinger was held, in that his position as Official Court Reporter was kept open for him up until his death. We believe he has heard the "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

"Enter thou into the joy of the Lord."

His faithful work for many years in connection with these Souvenir Convention Reports fulfills in his case at least, the Scripture which reads: "Blessed are the dead that die in the Lord from henceforth, for they shall rest from their labors but their works do follow them."

Foreword

IN the spring of this year, 1915, it was thought that there would be but one General Convention, that at Oakland-San Francisco, and not knowing but that it might be the last one, and therefore the last one to report, it was suggested that we make it a General Convention, by means of the Souvenir Report, in a much larger sense than would otherwise be thought; namely, to include in the Report messages from representative brethren from various parts of the world, thinking of them as being with us at the convention, in spirit if not in person.

MESSAGES FROM VARIOUS PARTS OF THE WORLD.

Word was therefore sent to various parts of the world, and the Pilgrim brethren not at the Convention to send in such a message as they would liked to have delivered to the friends could they have been at the Convention in person; also to send some photographs, and make mention of interesting items in connection with the harvest work in the countries where they resided.

Many responses have come in, and these will be included in this Souvenir Report, along with the report of the proceedings of the Oakland-San Francisco Convention.

WHY THE CONVENTION REPORTS ARE PUBLISHED.

(1) BECAUSE: The Lord has manifested His approval.

(2) BECAUSE: Many have come fully into the truth through the instrumentality of the convention reports.

(3) BECAUSE: They stimulate to activity in the truth — reading Bible, Towers, Scripture studies, colporteuring, volunteer work, attending conventions, etc.

(4) BECAUSE: The poor have the conventions brought them at a very small cost.

(5) BECAUSE: The isolated thus enjoy fellowship with those who attend the conventions in person.

(6) BECAUSE: Those opposed by other members of their families, and not permitted to attend the conventions, are partially compensated, through the reports, for their loss.

(7) BECAUSE: Friends in other countries learn about and keep in touch with the work as carried on in the United States and other places.

(8) BECAUSE: The deaf and blind are brought in contact with features of the "harvest" work which they would otherwise miss.

(9) BECAUSE: Those attending conventions have put before them, in concrete form, the proceedings of the conventions, and thus refresh their minds.

RUTHERFORD-TROY DEBATES.

Just before the Convention took place at Oakland-San Francisco, a series of very interesting debates was held at Los Angeles, California, between our Dear Brother Rutherford, and Mr. John H. Troy, a Baptist minister. As these debates took place in the West, so near to the time and place of the General Convention, they almost seemed a part of the Convention. Furthermore, as the newspaper reports, which were in several sections, would soon become scattered and worn out, we decided to include a reprint in this Souvenir, which will be found as a supplement at the back of the report.

EXTRA COPIES DEBATE SUPPLEMENT.

Anticipating that many of the friends would like additional copies of this debate supplement, we are having extra copies struck off, bound in pamphlet form, which can be had at such low prices as to enable the friends to give them away to others who perhaps would read the debates where they would not read a volume of Scripture Studies, but who, after reading the debates, would have their prejudice removed and be ready for the volumes. The prices of the Debate Supplement will be found at the back of this volume.

SPRINGFIELD, MASSACHUSETTS, GENERAL CONVENTION.

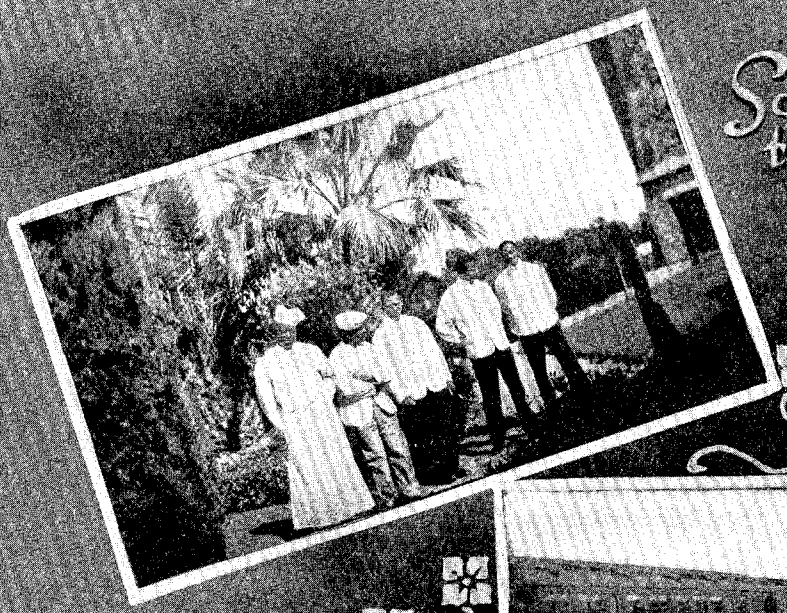
Since making all arrangements for this Report, and getting matters well under way, the International Bible Students Association has decided to hold another General Convention this year, this time at Springfield, Mass., in the extreme East of the United States. We have been requested to report that Convention also, and arrangements have been made for doing so.

REPORT OF SPRINGFIELD CONVENTION.

The report of the Springfield Convention will not be included in this volume for two reasons: First, we have promised to issue this volume as soon as possible, and it is now our hope to have it in the hands of the friends about the time the Springfield Convention will be in session. Secondly, in stating the price of this volume, we did not include the expense which the reporting of the Springfield report will necessitate. Therefore, the report of the Springfield Convention will be issued in a separate volume, as a Supplement so to speak, of this 1915 Souvenir. The price of the Springfield Supplement will be found at the back of this volume.

ASSISTANTS ON REPORT.

We wish to thank the various ones who have had part in the preparation of this Report, whether by offering suggestions or in the doing of some of the actual work, and among these we would especially mention Bro. E. F. Crist, of Buffalo, who took shorthand notes of most of the discourses; and Bro. M. C. Bradley, of Chicago, who has done most of the proof-reading. We do not attempt to change the personnel of the discourses, but endeavor to keep as many typographic errors out as possible. Even with all our care there will doubtless be many mistakes found, but with it all, we believe this Souvenir will be the "best yet," because of the meat it contains.



Some of the helpers

By the wayside in Arizona

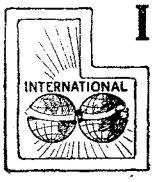
In front of Convention at Riverside

When the train stopped

SOUVENIR REPORT

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

1915



IN view of the Panama-Pacific World's Fairs being held in 1915 at San Francisco and San Diego, excellent opportunities were presented for holding the Bible Students Convention at those places during the sessions of the fairs, when special railroad rates would be in effect.

Consequently Pastor Russell consented to such arrangements, and the classes along the route, learning that he expected to attend the coast conventions, arranged for other conventions of from one to three days, and invited him to be the principal speaker. He accepted many of these invitations.

For the past eight years, Pastor Russell has taken similar trans-continental tours, and it has been our privilege to organize special train parties to accompany him. On account of the great distance between stops on these trans-continental tours, sometimes two days apart, it is very convenient to have your own special train or special cars, arrange your own schedules, etc. Such special trains enable us to place at Pastor Russell's disposal such accommodations, free from annoyance, as enable him to attend to his literary work, correspondence, etc., which occupies a great deal of his time on these trips.

Furthermore, these special trains make it possible for a number of the friends to accompany Pastor Russell on these tours, hold up his hands, encourage and assist the friends along the way, and incidentally receive a rich blessing themselves.

Having experienced these blessings in the past, we immediately began making arrangements for a special train this year. However, the tour laid out this year was too long for many to get leave of absence from their work, so that only a small number started out with Pastor Russell. A week later, however, the main party, this year numbering eighty-five, traveled direct from Chicago and met him at Riverside, California. In the meantime, he had visited St. Louis, Kansas City, Oklahoma City, Waco, San Antonio, Houston and El Paso.

KANSAS CITY, MO.

Upon arrival of our special party at Kansas City, Sunday evening, we found a committee of the Kansas City Ecclesia waiting with open arms, and learning that our train would not leave for two or three hours, nothing would do but that we must go to their evening meeting. This we did, forgetting about supper, which it was necessary for us to omit if we would attend their meeting.

Soon after reaching the hall, our dear Brother Riggs took the chair and after his opening remarks, which were full of love and greetings to us all, we were asked to make an address. We made our address in the nature of a testimony and then suggested that inasmuch as there were representatives present from many states and from Canada, that a general testimony service would be much more appreciated. This was agreed upon and soon we began to hear from the friends from various parts.

During a lull in the testimonies, Sister Riggs, in her high, sweet soprano voice, sang for us that beautiful hymn, the words of which are as follows:

SATISFIED WITH JESUS.

I am satisfied with Jesus,
But the question comes to me,
As I ponder on His goodness,
Is He satisfied with me?

Chorus

Is my Master satisfied with me?
Is He satisfied with me?
I am satisfied with Jesus,
Is He satisfied with me?

Am I kind in word and action?
Am I all I ought to be?
Am I always His defender;
Is He satisfied with me?

Do I tell the blessed story
Of the Christ on Calvary;
How He left His home in glory;
Is He satisfied with me?

Grant me, Lord, Thy rich favor,
To be more and more like Thee,
Till I shall reflect Thy likeness,
And Thou art satisfied with me.

Chorus

Till my Master's satisfied with me;
Till He's satisfied with me;
Till I shall reflect His likeness,
And He's satisfied with me.

The meeting was surely one of great blessing and refreshment spiritually and all felt that we had already been well repaid for all the expense and work connected with the tour, and therefore counted everything else to come as just so much thrown in. Later in the evening we were favored with another beautiful solo, this being rendered by Brother Zimmerman of the Kansas City class.

The testimonies from all, both the local class and the visiting brethren, were up-to-date and told how each was striving for a place in the Kingdom and had a sympathetic interest in all the others who were trying.

After the meeting, a large company of the Kansas City class accompanied the touring party to the railway station. Realizing that in all probability many standing there would never meet again in this life, therefore, as we were waiting for the train to start, all joined in singing the beautiful hymn:

"WE'LL NEVER SAY GOOD-BYE IN HEAVEN."

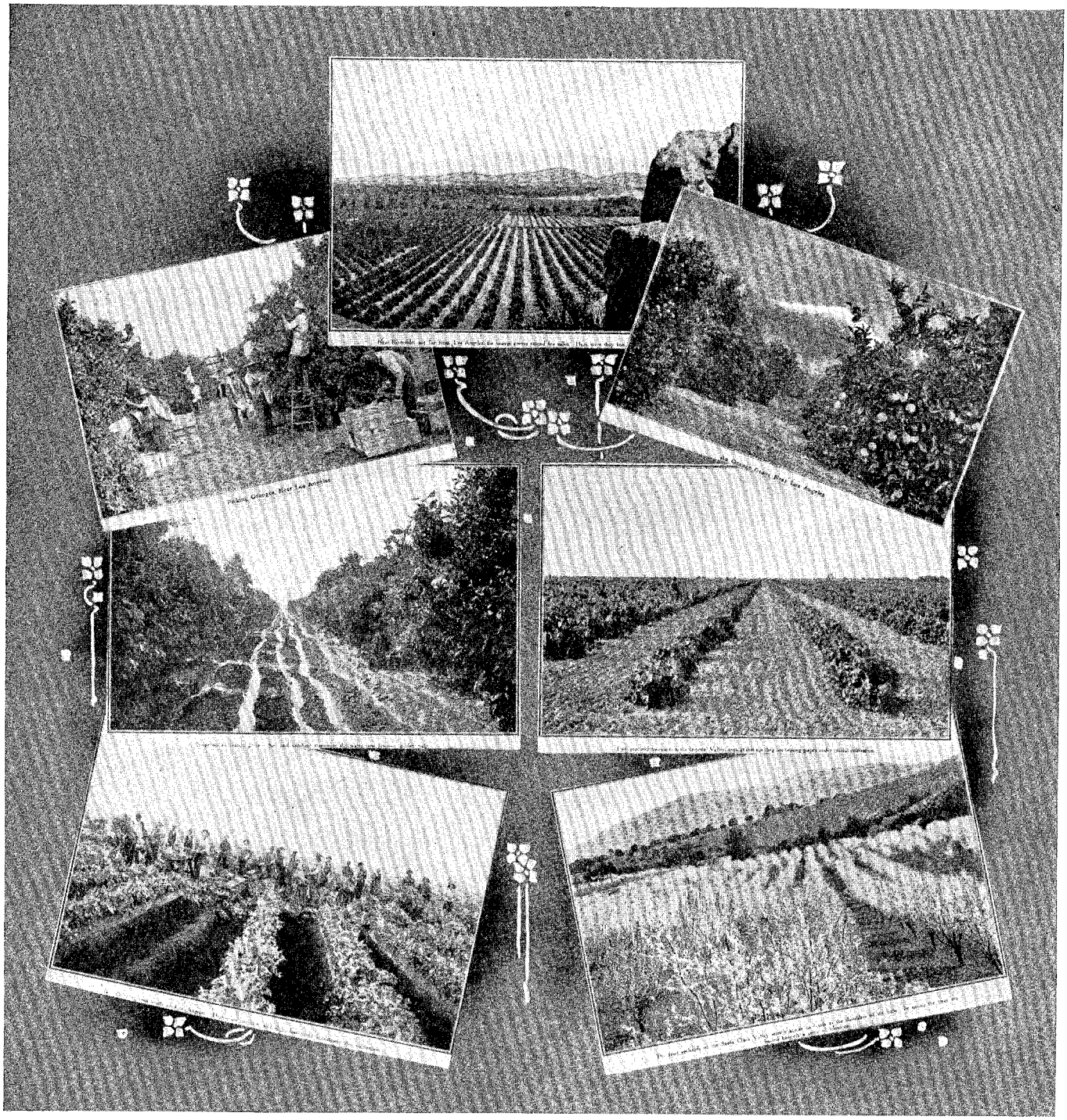
Our friends on earth we meet with pleasure
While swift the moments fly,
Yet ever comes the thought of sadness
That we must say good-bye.

Chorus

We'll never say good-bye in Heaven,
We'll never say good-bye,
For in that land of joy and song
We'll never say good-bye.

EN ROUTE TO CALIFORNIA.

After leaving Kansas City, our party of eighty-five enjoyed fellowship on the train for three nights and two days. We had all the comforts necessary, as we had chartered three Pullman cars, had our own dining-car service,



How joyful is the thought that lingers,
When loved ones cross death's sea,
That when our labors here are ended,
With them we'll ever be.

No parting words shall e'er be spoken
In that bright land of flowers,
But songs of joy and peace, and gladness
Shall evermore be ours.

having taken along with us two first-class experienced cooks, and carrying with us our own stock of provisions, replenishing from time to time as necessary. The friends wandered from one car to the other, stopping to join with others in the singing of some hymns, and again to take part in a question meeting, or again listening to some brother explaining some passage of Scripture—it was one round of fellowship, study and good time. As the train stopped along the way, we had many opportunities to get off and

distribute tracts and papers to the people standing around. Then as the train would pull out, we often sang, "Take the Name of Jesus with You," which invariably made a deep impression upon the people.

SOUTHERN CALIFORNIA.

Early Thursday morning we crossed the border-line into Southern California, which has become almost a paradise. It has been our privilege to visit California several times, but always with so little time at our disposal that we saw little else than the large cities, which are much like all other cities. This time, however, we had more time, and facilities, in the way of automobiles, were placed at our service and all had an opportunity to see and learn much of that wonderful country.

In the days of old California, one might ride over the plains of the interior, seeing an established community here and there, a fringe of farm houses in the distance and miles of clean, level lands without homes, without farmhouses, without fences or fields, trees, orchards or gardens, and it gave one the impression of the nakedness of the land. Its settlement had been retarded by the conservatism of large land owners. Great tracts of the best land in the state had been held under one ownership and farmed to one crop, no portion of the land being for sale. That the owners of the big ranches felt proud goes without saying. There was something in managing 20,000 or more acres that gratified a man's ambition; it stirred his imagination to do big things, even to seeing a procession of mule teams turning furrows that required a day's journey to make a "round."

Here was the weakness of old California; her farms were few, her great agricultural wealth remained undeveloped while a few men owned the land. Today, the best estates are open to the settler. Land held by the few is becoming the possession of the many, the whole tendency is to get down to the general farm of modest size and to multiply the number of land owners. This seems to be in fulfilment of the prophecy, "Every man shall sit under *his own* vine and fig-tree"; where "one shall not build and another inhabit," and where "one shall not plant and another eat the fruit thereof." There is a new spirit and purpose, a new direction of energies, new plans and ambitions.

In the past, as we rode along on the swiftly-moving trains, the most we would see would be the great, rugged mountains, which looked like piles of dirt and rubbish, and we often wondered what good the country was. Now, since having time to investigate the condition of things, we find between the great mountains, which themselves are full of rich minerals, etc., fertile valleys, in which are great orchards of orange, lemon and other fruit trees, walnut groves, beet, celery, cotton, alfalfa fields, with hundreds of miles of asphalt boulevards, which makes automobile riding as easy as on the best boulevards of our large cities. Everywhere you see flowers, flowers, flowers. We remember riding along one of these country boulevards for nine miles, which we were told was fifteen miles long, and on either side were rose bushes in full bloom, together with a great many palm trees.

As we would be riding along, we would be told something like this: "The land you see here, now rich, bearing orchards or fields, only six, eight, ten or twelve years ago was nothing but an arid desert bearing nothing but sagebrush or cactus plants.

It was hard to realize that such a change could have taken place in so short a time. But this very fact helped to impress the fact upon our minds that we are indeed living in the "Day of Jehovah's preparation," and the things we saw in California were but a few of the things He is doing all over the world, but especially in America, with a view of making ready this earth for mankind, after they get over their present insanity and war-craze.

We heard a report recently, that the people who own and make the Ford automobiles, have procured from one to two thousand acres of land, on which great factories will be built, in which will be employed 20,000 men, for the purpose of making traction engines. If this be true, and we do not doubt it, it means that the Lord is permitting these things and letting the light of truth, invention, etc., shine into men's minds so that these things will be produced just now, in the "due time," so that the millions of acres of uncultivated land may be made productive and supply to returning mankind from the tomb, the necessities of life.

In further fulfilment of the prophecies, we see that one being fulfilled in regard to "springs breaking forth in the desert." Great subterranean bodies of water, hitherto unknown, have been discovered, which together with the snow waters captured from the mountains in great reservoirs, are being used to irrigate the land. The land already rich with all kinds of deposits needful for producing crops has been waiting the Lord's due time, for the supply of water which He promised should come at this time. It is being supplied to the thirsty land, with the result that the desert is indeed being made to blossom as the rose, and the earth is yielding her increase, in some instances several crops a year.

This is another illustration of the condition of the world of mankind. As a race, they are barren of the fruitage the Lord wants, and what they need is the "water of life," the Truth. And so, when the hail (crystallized water) melts, that is, when the truth now hidden, like the California subterranean bodies of water, comes to the surface, then they will walk up the highway of holiness with everlasting songs of joy and gladness.

Many books have been written upon the possibilities of our Western states, and much could be included in this report, but we merely touch upon them that you, with us, might see the beginning of the fulfilment of prophecy, which encouraged our hearts, and strengthened our faith in the great plan of the ages.

RIVERSIDE, CAL.

Riverside was where we were to meet Pastor Russell, enjoy a convention with the Bible students of that place, and then travel together for a week or ten days.

We arrived at Riverside about nine o'clock Thursday morning, and at once went to their meeting place, several blocks from the station. We had heard much about Riverside and had looked forward to our arrival. As we walked along their beautiful streets to the meeting place, noted their homes, lawns, buildings, flowers, etc., we were not disappointed—it is surely one of the finest cities in California.

Arriving at the hall, we were made welcome by a large number of friends, which was further manifested by the tribute of flowers with which the stage was decorated. Back in the East, such a mass of flowers would have cost a fortune. The forenoon and afternoon were spent as a local convention of Bible Students. Pastor Russell arrived in the evening and addressed the public upon the subject of "Armageddon," which was also his general topic for his address to the public along his route.

The morning meeting began about 10 o'clock, with an address of welcome and response, testimonies and two short addresses. At three o'clock, Brother Barton delivered a very helpful discourse upon the subject of "Consecrated Thinking." Following is a partial report of the day's proceedings:

Address of Welcome at Riverside, Cal., 10:00 A. M., by Brother T. J. Hendrickson.

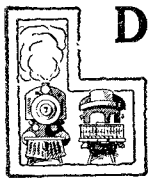
DEAR Friends: In behalf of the Riverside Ecclesia we are glad to weclome you here in our midst, both the dear friends who came on the special train, and those who came here from surrounding towns. We realize that you are here to get a feast of good things, which we hope we will have for you, a spiritual feast. We welcome you because we have one common Father. We welcome you because we can call each one of you a brother or a sister. People are always glad to weclome their kinfolks to their home. We regard you as our kinfolks.

We think we have here a very beautiful town, and the surroundings are very beautiful. We think we have here what will remind you of what the earth will be when restored. We think we have here a little glimpse of Paradise, but we know that Paradise, when restored, will be much nicer that Riverside and vicinity. We wish we could take you around and show you these things. If we had time we would be glad to do it. We would be glad to get your mind fixed on the Paradise of God

We welcome you because we are to be permitted to pray with you, and for you, and to sing these beautiful songs together with you. We welcome you because we are going to be permitted to hear your testimonies. We know you all have a word of testimony—something cheering and helpful to us, and we hope our class will have something that will cheer you and help you. These blessings should be mutual. We welcome you also, because you will share with us the addresses from some of the dear brethren, and our dear Pastor; also because we hope to hear our dear Pastor here before the day is ended.

I know it is customary, upon an occasion of this kind, to present the key to the town in a formal way. We do not claim to have the key to Riverside. We are only a small people here, and we may not ask for the keys of Riverside, and we do not think you need them. We have the keys to the Bible, and if any one likes them we can give you one of them. We cannot offer you very many earthly blessings. We want you to center your minds on the heavenly blessings, which are beyond all of these things of earth. In the name of the class I welcome you most heartily to our town, to our class, to our fellowship. We want to get better acquainted with you, and that is another reason why we welcome you. We want you to get better acquainted with us. We hope to live with many of you through the countless ages of eternity, where we may see our Lord, be like Him, and share with Him. So we welcome you.

Response by Dr. L. W. Jones, of the Special Train Party.



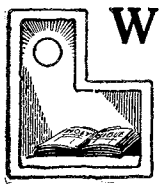
DEAR Friends: I am sure, as a representative of the outside party, I express the sentiments of each one when I say that we thank you for your words of welcome from the dear brother. He said that you welcome us here, and we are glad to hear that, but we knew we were welcome when we saw the crowd down at the train when we pulled in this morning. We are glad that we know you want us here. This is manifest in the beautiful decoration of flowers. We understand that you had much labor in fixing things up so nicely for us. We accept these words and evidences of welcome, and thank you for them.

For weeks we have been planning and arranging for this tour, having Riverside in mind for the first stop. We have often heard of Riverside, but while I have been in this part of the country several times I have never visited Riverside. I have not seen the river here, but possibly there is one. At any rate, the Bible tells us of another River, with trees planted on each side, bringing forth fruits each month. That is a river which will run during the coming age. We are one of the sources of it. We have the key of which our brother spoke.

I am sure I express the sentiments of all when I say that we are glad to be among our kinfolks. I am reminded of the world coming back from the tomb, to see their kinfolks. How glad they will be. Some have never seen their ancestors. (Not their monkey ancestors, but their real ancestors.) Many of your faces we have not seen, but we love you, and we will love you more. As the world come back they will learn to love their ancestors. As we go to the depots where people are coming in, especially from the old country, we see some waiting on the platform for their people. When they meet they hug, and kiss, and cry, and are so glad to see one another. That is an illustration of the way they all come back from the tomb, and some will be waiting to see them. In the past few years I have been impressed with the magnificent stations that are being built, and the substantial manner in which the railroads and switches are being built. They are preparing these on a substantial basis, not to be blown to pieces, but to meet the kinfolks when they come back. They may have to travel a little while before they meet their friends. Of course we realize that the bad things, in connection with the erroneous systems, will be overthrown, but the good things will be improved until the earth becomes a Paradise for the children of men. Then we will have the privilege of bringing them back to their kinfolks. This gathering here this morning is a sample. As we see the beautiful flowers, and as we have tasted some of the delicious fruits of your country, it is an illustration of the blessings God has in store for mankind. These friends have showered these blessings upon us in the form of these beautiful flowers. As we feast upon these beautiful things we will also feast upon God's Holy Word. How glad we are to have this Word, and to have the key, or the combination that opens it. We see beauty and harmony. We can turn it over the right number of times so that it unlocks, and we can get clear inside of it.

At this time we again thank you for the words of welcome. We feel sure we will have a blessed time, getting blessings and giving blessings.

Synopsis of Discourse by Bro. E. F. Crist. Subject: "OUR SPIRITUAL DEVELOPMENT."



WHAT we will say this afternoon is suggested by the words of Psalm 24:7-9, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The LORD, strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors and the King of Glory shall come in."

It is evident from the opening verses of this Psalm that two lessons may be drawn from our text. The prophet speaks of the Lord's authority being established upon the seas, indicating that he refers to the time just ahead of us, when the kingdom of the Lord will be set up, as it were upon the subsiding waves of the great flood of trouble that is to be caused by the uprising of the discontented elements in society. A gate suggests a way of entrance into some thing, or condition, therefore we reason that at present there are certain obstacles standing in the way of the establishment of the kingdom, and these are referred to as gates. The Lord says, "Lift up your heads, ye gates, and the King of Glory shall come in." God has commanded, the obstacles will be removed, and the glorious King will assume full control.

However, our interest centers specially upon the application which has to do with our spiritual development at this time. We might understand that the Lord here declares His willingness to take full control in our hearts and lives if we will lift certain gates which may have debarred His entrance in the comprehensive sense in which He would occupy. We might think of these gates as representing the various phases of the self-life, such as self-esteem, self-confidence and self-gratification. All of these would constitute a strong gate or door, preventing the Lord from taking the place that He would in our heart. The bolt that holds this gate, made up of these evil qualities, is unbelief. Perhaps the gate seems heavy, and we have sought to open it in vain because the bolt of unbelief has held it so firmly. It has scarcely seemed possible to us that this gate could be swung aside to give our great King free access, and unlimited control.

The Lord desires not a partial control in our hearts. We might illustrate in this way. Suppose a man is confined to his bed with rheumatism, in which condition he secures the services of a physician. The doctor prescribes, and after giving some instructions relative to the case he departs, saying that he will call again in two or three days. When he calls the second time he finds his patient suffering greatly, and in surprise he asks, "Did you take the medicine which I prescribed?" The patient replies; "You see, Doctor, after you left Mrs. Smith called, and she said to my wife that her husband was also afflicted with rheumatism, and he was greatly helped by using Ayer's Sarsaparilla: later Mrs. Jones came in, and she said her husband had a spell of rheumatism, and Burdock Blood Bitters just straightened him out: Mrs. Brown called too, and she said Doane's Kidney Pills had proven a sure cure in their family: later Mrs. Fake told us how her husband was relieved by taking a hot bath every night before retiring, while Mrs. Notion said her husband had been entirely cured of rheumatism by simply taking a cold bath in the morning. So I have been taking Ayer's Sarsaparilla, and Burdock Blood Bitters, and Doane's Kidney Pills, with a hot bath at night and a cold bath in the morning, and O Doctor, I am suffering dreadfully." Don't you think the Doctor would say, "Well, if you wish to follow the advice of all the quacks in town you do not need me. When you are ready to give your case into my hands entirely, and follow my advice without deviation, I will try to do something for you. Until then, good day." You could not blame him. Similarly the Lord desires unconditional sway in our heart.

Not only is God willing to come into our heart in this comprehensive way, but the Scriptures tell us that he desires to come in. In Rev. 3:20, the Lord is represented as standing and knocking. If you hear someone knocking at your door you surely would not ignore it saying, "O, he is only knocking;

he does not want to come in." The Lord is really anxious to have us lift the gates and permit Him to come in. The same thought is contained in the 81st Psalm, verses 13-16. The Lord there says "*OH!*" as if expressing pain or disappointment, and then the reason is shown. "OH, that my people had hearkened unto me—and had walked in my ways. I should soon have subdued their enemies." Primarily this applies to His typical people, Israel, but the lesson is intended for us doubtless. Israel left Egypt and after a little more than a year they reached the borders of Canaan at Kadesh-Barnea. God had promised to fight the battles against their enemies, and they might have taken possession of the land quickly, had they hearkened unto the Lord. You remember how their unbelief entailed upon them the forty years of wandering, during which time they were still God's people, but came no nearer to possessing the blessings promised. When finally, at the end of forty years, they did

cross Jordan and engage themselves in battling against the inhabitants of the promised land, God gave them possession in about five years, or less. What a lesson to us. They could have had the land of milk and honey in less than one-eigthh of the time that was actually consumed. Perhaps some of us, including myself, might have gained the rest, and peace and victory which we now have in one-eighth of the time that we have used. O, if we had hearkened unto the Lord. Let us hearken now and open the gates wide, and keep them open to the Lord. I am reminded of the incident in the Saviour's life recorded in Mark 11:12-24, where he cursed a fig tree, and when He passed the next day the disciples marvelled that the fig tree had withered, FROM THE ROOTS UPWARD. Only one night in dying. To us it seems significant that the dying was from the roots upward. The tree was unfruitful. We, from the human standpoint are unfruitful. When Jesus talked with the disciples about it when they expressed their surprise, He said, "Have faith in God—whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Would not this suggest to us that with faith in God the unfruitful condition which we so lament, and which looms up as a great mountain seemingly impossible for us to remove, could be quickly taken away; that the unfruitfulness could be caused to wither *quickly*. How inspiring. It need not be a long drawn out process. But this should start from the roots, as it were, which in our case would be right in the heart. If we will open the gates and let this King of Glory come in, who is mighty in battle, he will quickly subdue the enemies under our feet.

The sixteenth verse of this 81st Psalm, tells us further what the Lord would do if we would hearken unto Him. "He should have fed them, also, with the finest of the wheat." God's Word is His wheat, in this sense. If we will hearken, the very best, the very sweetest and most strengthening of His wheat will He lead us to. Our ability to get real good from God's Word depends largely upon the degree to which we hearken. Our Father wishes to give us the very finest.

He further adds in the same verse, "With honey out of the rock should I have satisfied thee." Let us suggest the thought here by using an illustration. Suppose I am walking along the roadside in a little path in the country, having a pail in my hand to fetch some milk from a neighbor's home. As I walk along I see a large rock lying in my pathway. I begin to think it is unfortunate to have a great stone like that right in my path. I wonder that the people who have lived about there so long have not taken out that stone. But while I am thus somewhat rebellious at having to walk aside to pass the stone I notice something running down the edge of the stone that looks like honey. I dip my finger in it and taste, and sure enough it is fine honey. I catch a considerable quantity in my pail and start on. What a surprise. Who would have expected such a thing. Soon I see another stone in the way. The thought comes, "suppose that should have honey running out of it too." When I reach the spot, to my amazement this stone also has honey trickling down its side. I catch some more. And now I stretch my neck to see if there are more stones in the way, for I want to get more of the honey. So I understand it is with our trials, which often seem hard and as improbable of yielding results to our liking as a stone to yield honey. But if we will "hearken unto the Lord" we will find such sweetness, such joy, such peace, such blessing in these hard experiences, that we will really find ourselves looking for more of them. O, let us hearken to the Lord.

The presence of another person in a home may make a great change in the conditions there. Picture a dilapidated shanty in which lives Mrs. Easy. The little hut is about as uninviting in appearance as could well be imagined, both inside and outside. The steps are tumbling down, window lights have been broken out and old hats and pieces of clothing have been stuffed into the openings; some have boards nailed over them to cover the hole; there is no sign that paint has ever graced the house; shingles are missing in spots on the roof. Inside conditions are equally as bad. Several dirty children are seeking to amuse themselves with several cats and a dog, while Mrs. Easy graces a chair which was once a rocker, unconcernedly reading a novel while the baby cries loudly. Everything is untidiness and filth. Suppose you have tried to teach Mrs. Easy better ways, but while she improved for a day or two at a time there has been no permanent change. Mr. Able, who is a noble, cultured gentlemen, decides to move into the home with Mrs. Easy's consent. At once a marvelous transformation begins. The front door is opened and piles of rubbish, broken chairs, worthless clothing and the like appear in the yard. The clothing and boards are removed from the windows, and as the light comes in the poor woman is almost overcome herself to see the awful condition of her home. Quickly the renovating is accomplished on the inside, and operations extend to the outside. The yard is cleaned up, chimney pointed, shingles replaced, the steps put in good condition, the windows are glazed, the house is painted, and it does not take the neighbors long to discover that some new presence, some new control is under that roof.

So if we open the gates and give the Lord unlimited sway in our hearts we are made to feel very keenly the truth of Jeremiah's words when he says, "the heart is deceitful above all things and desperately wicked; who can know it." Like Job we feel, "I have heard of the Lord by the hearing of the ear, but now mine eye seeth Him, and I abhor myself." As we permit the presence of the Lord to penetrate all of the recesses of our hearts we do indeed feel our utter helplessness, and we are led to cry out, "Lord, I believe; help thou mine unbelief." While our picture may seem strong, each is at liberty to modify it as he or she sees it will best fit their individual experience. What we wish to impress is the principle that the presence of the Lord *filling* our heart is the absolutely essential thing if the victory is to be ours.

The principle is well illustrated in the matter of light and darkness. We might spend a great deal of energy endeavoring to chase the darkness from a room, and finally find all of our efforts had proved futile. The pressing of the electric button lets the light in, and the darkness makes its exit without any trouble on our part. This seems to be the apostle's thought when in Eph. 3:14 he prays, "I bow my knees unto the Father of our Lord Jesus Christ." He bows, in intense earnestness, for he is going to ask for something important. He proceeds, "that He would grant you according to the riches of His glory to be strengthened with *MIGHT*, BY HIS SPIRIT IN THE INNER MAN." He recognizes God as being vastly wealthy in ability to bless, and he is going to ask, not for small blessings, but for such great blessings as such a glorious God would be abundantly able to bestow; such blessings as would be appropriate for one so great to give. The special desire, is however, that God would strengthen with MIGHT. That means real power to perform. He continues by asking that these Ephesians

might be "filled with all the *fulness* of God ." This seems to be freighted with a deep significance. If we are filled with the FULNESS OF GOD, is not that presence sufficient to enable us to be victors. Do we really believe this is possible to us? Again let us cry out, "Lord, I believe, help thou mine unbelief." The apostle recognized that it would be hard for any of us to believe that God could be willing to give us as much as He has said, and in this vein he continues in the 20th verse. "Now, unto Him who is able to do a little bit for you, but not quite so much as you would think." I suppose you are all familiar with that, are you not? You seem perplexed; perhaps I read it wrong. I will read again. "Now unto Him that is able to do abundantly for you, but NOT QUITE SO MUCH AS YOU WOULD THINK." Is that right? No, that is far from being strong enough. Now notice carefully while I read it right. "Now unto Him that is able to do EXCEEDING ABUNDANTLY—ABOVE all that we ask or think, according to the power that worketh in us." O, how slow we are to believe. When we think we have asked for large blessings the Father will be still saying, "How much more I would like to give them, if only they could understand my willingness and exercise the faith. But as the closing thought of the verse suggests, the degree of the blessing will be proportionate to the "power that worketh in us." To the extent that we let this King of Glory, strong and mighty in battle, have sway in our hearts, will be our power to gain the victory.

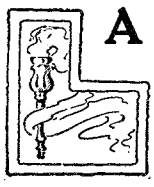
Oh, that we might all more fully comprehend how this power of God may be enlisted for our assistance. Jesus said, "Consider the lilies." We are to think of how God's power is manifest in the inanimate things, and this will strengthen our faith to believe that He can do far more in animate, intelligent beings, if they will but yield to His control. We do well to consider the marvelous beauty of the flowers which we see here in such profusion. Surely, then, God can make us beautiful too, if we will but permit Him to transform us. Think of how the millions of flakes of snow descend from the skies (perhaps not here but in sections where snow falls) and some of us have, perhaps, examined these flakes under a glass. There are more than one hundred different kinds of flakes, and their formation is surely wonderfully intricate and beautiful. Yet God is making these by the millions as they come down through space, by simply causing some law that is known to Him to operate upon the falling water. Does it not make us feel like casting ourselves before the Lord in great humility, yet with an unwavering faith in His ability and willingness, and asking Him to use some of this beautifying power upon us? Does it not make us feel like earnestly entreating the Lord that He may disclose to us any last suggestions of a remaining gate preventing Him from fully making our heart a laboratory in which He may design and work out the beauties which He only could create in us?

As an example of how God can work on human minds we remind ourselves of how He put into the mind of Daniel the dream of Nebuchadnezzar, together with the interpretation. At the time of the confusion of tongues, in connection with the building of the Tower of Babel, God caused many individuals to receive into their minds an entire language at once. These were not even God's servants. The same principle was exemplified when the apostles were made to speak with other tongues on the day of Pentecost. Should we still think our minds to be incapable of receiving such stimulus from the power of God we cite the instance when Baalam's ass was made to speak. Surely this should give us faith, if we have doubted hitherto. The kind of beauty which we desire is that which we see exhibited so grandly by Paul and Silas when, as recorded in Acts 16, they sung praises to God in the night, with their backs dripping with blood from the lashes received. Truly they had opened the gates, and it was the King of Glory dwelling in them that made this glorious demonstration possible. They were strong in the power of HIS MIGHT. God is no respecter of persons. Why may we not enjoy the assistance of His power in the same degree?

The Saviour said, "Ask and ye shall receive, that your joy may be full." Is your joy full? Ye have not because ye ask not, James tells us. "If we ask anything according to His will He heareth us; and if we know that He hear us, whatsoever we ask, we KNOW that we have the petitions that we desired of Him." He would delight to impart to us more richly, I feel sure. His Father heart would take deep pleasure in bestowing upon His own children more richly of His grace. To be sure we must ask according to His will, and only with the desire of becoming more like Him, that we may the better glorify one who is so adorable. We must not, in our petitions, be like the little four year old girl who was saying her prayer at night, and her older brother tickled the little feet which showed beneath the night-robe. She wiggled and squirmed, but brother was persistent. Then she said, "Please 'scuse me Lord, while I swat Jimmie." Perhaps some people pray in that way. They would like the Lord to work out a grand character in them, but first they want to "swat" somebody, in a figurative sense. I am sure we can readily see that such prayers would not avail. Rather our attitude should be that of the Psalmist, "Search me O God, and know my heart; try me and know my thoughts, and lead me in the way everlasting." If thus we open wide the gates, and keep them open, the king of glory will work wonders in us.

In conclusion let us impress that it is important to take time upon these matters if we would reap the maximum of blessing. If one who is seeking to become master of the piano were to hurry from his room in the morning and say, "Well I am late this morning, "and standing at the piano would hurriedly brush over the keys a little; If at night he spent the evening at the band concert and came home too late to take more than five minutes at the piano, and the same program with slight variations was repeated day after day, he could scarecly be expected to develope the ability that would enable him to have the sweet music ripple from his finger tips, to the enthrallment of his hearers. Even so, if we would learn how to execute the delightful harmony of God's law in our lives; if we would learn how to blend and render sweetly the characteristics of our Father, to the soothing and blessing of our fellows; if we would learn to express the divine glory upon these feeble instruments, even in a limited degree, we must spend much time with our Great Instructor. This skill is not a thing that can be attained at odd moments when there is nothing to do. It must be of such value in our estimation that it will have first place in our consideration, and in our plans. When Israel of old had carried out God's instructions with respect to the Tabernacle, God's glory filled it. Let us carry out our Father's instructions; let us "hearken unto His words; let us fling wide the gates of our hearts to Him, and the King of Glory, the one who can make our hearts a glorious place, will come in and more fully occupy.

Discourse by Bro. Benjamin H. Barton. Subject: "CONSECRATED THINKING."



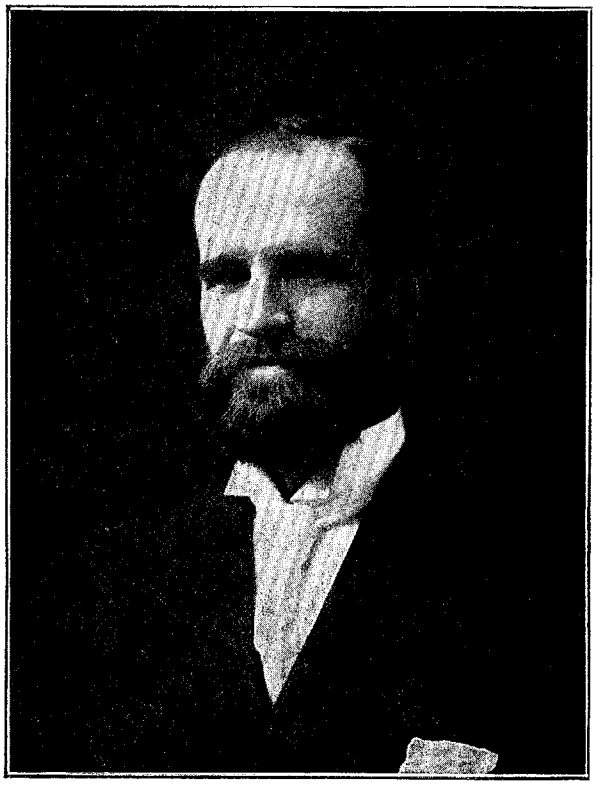
AS we expect to hear a message tonight from Brother Russell that will have to do with the great plan of salvation, we felt this afternoon it would be appropriate to take as our subject something real practical, so we have chosen our text, Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." We have chosen as our topic, "Consecrated Thinking."

Very often you will hear people remark, "O, a thought isn't very much. It would be a terrible thing if we did anything real bad, but just a little thought—what does that amount to?" But this afternoon we will try to magnify, or exalt, the power of a little thought. We are going to show that the little thought is more important than the word you speak, or the act you perform, so much so that the place you will have in the kingdom will depend on the thoughts you think. We want you to recognize that the ease with which you will gain the victory will depend upon the thoughts you think. Whether you have a place in the little flock or the great company is merely a matter of the thoughts you think. The possibility of your being ultimately lost will depend on the thoughts you think.

We find this matter of thought so important, because thoughts are the beginning of all things. This whole universe began with a thought. Some time, away back in the distant ages of the past, we know not whether a million years ago, or many times a million years ago, our God had a thought of creating a universe. That thought led to the out-working of His great plan; that thought led to the bringing of the sun, and moon and stars into existence; that thought finally resulted in the creation of this earth, and the whole universe. It all grew out of that little thought.

This building started with a thought; somebody, some time, thought of putting a building here. That thought led to further consideration of the matter; it led to the making of plans and specifications; it led to the making of contracts, and finally this building stood here; it grew out of a thought someone had in the past. So we see that thoughts are very important, because everything starts with a thought.

We might say that thoughts are seeds which are planted to make things grow. In a sense each person is like a farm; you are a little farm and I am a little farm. We are growing a crop on our farm, and that crop we call character. That is the reason Paul wrote to the Corinthian church, "Ye are God's husbandry." The real thought is,



"you are God's farm." We are all farms, and we have a crop growing on our farm. As with natural farms, there is great diversity. You sometimes come to a farm where everything looks very nice. The rows of corn look so prosperous, everything is green and thriving, everything indicates thorough cultivation—it is real refreshing to see a farm like that. Then we may see another farm where the rows are crooked, the crops do not look well, but are overgrown with weeds, there is a general lack of cultivation, the fences are down, everywhere there is evidence of neglect, and it is all in striking contrast to the other farm. It is so with the individual. One has a character like a nicely cultivated farm. You can see patience, and love, and zeal, and godliness, and earnestness, and other grand qualities growing in his character. You meet another man whose character is like the farm overgrown with weeds. In such character we see growing the envy, the jealousy, the malice, strife, and all kinds of evil fruitage.

We understand that just as seed had to be planted to raise a crop on that farm, so thought is required to develop the character we desire. We must be very careful of one thing. While we are going to show the importance of a little thought this afternoon, yet at the same time we want to be careful not to go to the extreme that our Christian Science friends do, and make thought everything. We are not going to put thought on the throne and worship it. Rather, we will continue to worship God, the great Being who reigns above us.

We understand that just as a farmer plants seed to raise crops, so something was needed to raise or grow a character. We believe that the little seed which the farmer plants corresponds with the little thought which we plant. The seed is a very little thing, yet it produces a large plant. So a thought is a very little thing, yet how much will grow from it. We find the idea expressed in the Bible that the seeds we plant are the thoughts we think. The Apostle Paul refers to this when he says, in Galatians 6:7, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." When the apostle referred to sowing, he referred to thoughts. The same apostle says again, "I have sown, Apollos watered, and God gave the increase." Here again he referred to thoughts.

We find the same thing brought to our attention in the parable of our Redeemer. He told of a sower who went forth to sow. Thoughts were the seed. Some fell by the wayside, some fell upon stony ground, some fell among thorns, and some fell on good ground. Then He explained what the seed was. He said the good seed was the Word of God. In another parable He put it somewhat differently, saying that the "good seed are the children of the kingdom." You may say this contradicts what you told us; Jesus said the seed was the Word of God. Yes, and what is the Word of God? It is simply a collection of thoughts which God has put in book form for our advantage and help. A man writes a book. He has certain thoughts, and he wants to get them planted in the minds of other people, and he publishes them in a book. The Word of God is simply a statement of God's thoughts. We read there what God thought respecting sin; what He thought about the angels; what He thought about Jesus; what He thought about the resurrection; what He thought about the wicked. As we go to the Bible, we find it full of divine, inspired thoughts. Thus our Bible is different from other books—others record the thoughts of men, whereas the Bible gives us God's thoughts. This is shown in Isaiah 55, where the prophet says, "My thoughts are not your thoughts; for as the heavens are higher than the earth, so are my * * * thoughts higher than your thoughts." We need to plant more of these thoughts in our hearts and minds, that they may spring up and bear fruit to the glory of God.

This is what Paul meant in the passage we read awhile ago, "I have sown, Apollos watered, but God gave the increase." He meant, I came among you and planted certain thoughts in your minds which you never had before. Apollos watered those thoughts, and God finally will bring these to fruition. It is the same as expressed by Paul when he says, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." He meant, whatsoever he thinketh, that shall he reap. You may say, "I never thought of it that way. We thought 'whatever a man soweth' meant whatever he does he will reap accordingly; it will depend on how he lived, how he spent his money, how he spent his time—this will determine what he will reap." Think of this a moment. Why do you spend your money as you do? You begin by thinking, and your thoughts lead you to act that way. Why do you go where you do go? Because you think of it, and your thoughts lead you to go that way. Why do you live as you do? You think about it, and you prefer to live that way. Why did you say those bitter words about that man? Because you had been thinking bitter thoughts. Everything starts with a thought. Sowing the seed is not spending the money, but thinking the thoughts that result in the spending of it. Sowing the seed is not the saying of the bitter word, but thinking the thought that led to saying the bitter word. So we recognize that sowing has reference to thinking the thoughts—the seeds are the thoughts.

We know there are two kinds of seeds. There are good seeds and bad seeds. There are seeds that produce things helpful, like the grain and flowers, and there are other seeds that produce injurious, hurtful plants, such as thistles and weeds. As there are two kinds of seeds, so there are two kinds of thoughts. There are good thoughts and bad thoughts, helpful thoughts and evil thoughts. As the good seeds produce grain and flowers, correspondingly good thoughts produce patience, godliness, humility, gentleness, meekness and faith. The bad seeds which produce weeds correspond to bad thoughts which produce jealousy, malice, hatred, envy, strife, ungodliness, and all sorts of evil things.

There is another thing about the two kinds of seed. When you plant a good seed, it requires so much attention. You cannot plant a good seed and just let it go. After you

have planted a good seed, it requires cultivation, and fertilizing, and careful attention or it will not amount to anything. That is the way with good thoughts. It will not do to stick some good thought into a corner of your mind, and expect that it will grow. We must work over it, we must cultivate it, and water it, and give it attention if we expect it to grow. Just as it was so easy to plant that flower seed, and then let it die, so it is easy to think a good thought, and then let it die. It is different with bad seed that produce weeds. You do not have to work over them; you need not labor to make them grow. You can stick them in any corner of the garden and they will be pretty sure to grow. So with bad thoughts. You do not have to struggle with bad thoughts to have them grow. Stick them in any corner of your mind and they will be pretty sure to grow. The great trouble will be to keep them from growing. The work of the successful farmer or gardener is to make the good seed grow, and to discourage the bad seed from growing. So the work of the Christian is to encourage the good thoughts to grow, and to discourage the bad thoughts so they will not grow.

There is another important thought here. Seeds produce more seeds like themselves. The plant grows, and if you allow it to continue far enough, by and by that plant will go to seed, and you will have more seed of like kind to the first. If in the corner of your lawn there is a little dandelion plant, and you do not pluck it up, by and by that dandelion plant will go to seed. What kind of seed will it produce—grass seed, and thus make your lawn look nicer than ever? No, if you do not look out, you will soon not have a lawn, but only a dandelion patch. So if you plant a good thought, and you encourage, water, and cultivate that good thought, it will grow and produce a prolific harvest of good thoughts. On the other hand, if you plant a bad thought, that will by and by go to seed and you will have an abundant reaping of bad thoughts. So we can see how necessary it is that the Christian start with right thoughts, for so much will grow out of his thoughts.

There is another point here which we believe very essential in many respects. A good seed will never do any good unless you plant it. The bad seed will never do you any harm unless you plant it. A good thought will never amount to anything unless you think it; and a bad thought will never do you any harm unless you think it. There is the same relationship between the seed, and the planting of the seed, as there is between the thought and the thinking of a thought. Most people do not distinguish between a thought and thinking the thought, but there is a vast difference. To plant a seed, you must bury it; you must cover it up. So a thought is one thing, and to think a thought is to plant the seed. To think a thought is to welcome, to encourage, to harbor it. A good seed is of no value unless you plant it, and a good thought is of no use unless you think it; unless you welcome it, unless you entertain it. The bad seed will never do any harm unless you plant it. The bad thought will never do harm unless you think it; unless you welcome it, unless you entertain it.

Let me show the distinction between thought, and the thinking of a thought. You remember the account tells us of Jesus being baptized of John in Jordan, and how immediately He went out into the wilderness. You recall that He was without food for forty days, and finally He was an hungered. Satan came to tempt Him. Satan did not come visibly. He doubtless suggested a thought to His mind. You remember what the temptation was. Satan said, "Command that these stones be turned into bread." This was merely a thought which came to Jesus. "Command these stones to be turned into bread; you have the power; you are hungry, why not use your power making some bread out of these stones:" He refused to entertain that thought; He would not plant that thought. He said, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." He refused to plant the seed—to think the thought. Suppose He had entertained the thought, and reasoned like this: "I know it would not please My Heavenly Father to have me turn these stones into bread. I will not do this. I will not think of doing anything the Heavenly Father would not wish me to do. He did not give me this power to be used in satisfying my hunger in such a way. I will not do this, but how nice it would be if I could. I would never need to buy bread; all I would need to do when hungry would be to command the stones to turn to bread. But as God does not want me to do this, I will not do it. I wish I could do this, though; it would be so nice, so convenient. I really wish my Heavenly Father would allow me to do this, but I will not do it because my Heavenly Father is not willing." This would have proven that Jesus had planted the seed, and we do not know what the final result might have been. We do not know how it might have injured the Redeemer's character. We are glad He was proof against the temptation. The seed was handed to Him by the evil one, but He did not plant it.

There is a lesson for us here. We are not to blame for our thoughts, but we are to blame for what we think. If a good thought comes to our mind we are not to be commended. Perhaps God has put you in the way of getting that good thought; He has permitted the good lesson to come to our mind. Perhaps someone whom you were talking to suggested it. But you do deserve the approval of God if you think the thought. That is, planting it. So also with bad thoughts. We are not always to blame for bad thoughts. If someone puts a thought into my mind by a statement which he makes, I am not to blame; the remark of the other put it there. But I am to blame if I harbor it, if I welcome it, if I think the thought. We are not to feel discouraged if we have bad thoughts, and we are not to feel over-confident if we have good thoughts. The question is, "What are we doing with our thoughts?" A bad man has good thoughts, and a good man has bad thoughts. A man is bad when he entertains bad thoughts; a man is good when he entertains good thoughts, rather than bad ones. The Scriptures say, "As a man thinketh in his heart, so is he." It is not, "as a man's thoughts are, so is he." O, no; it is not according to the thoughts, but according to the thinking.

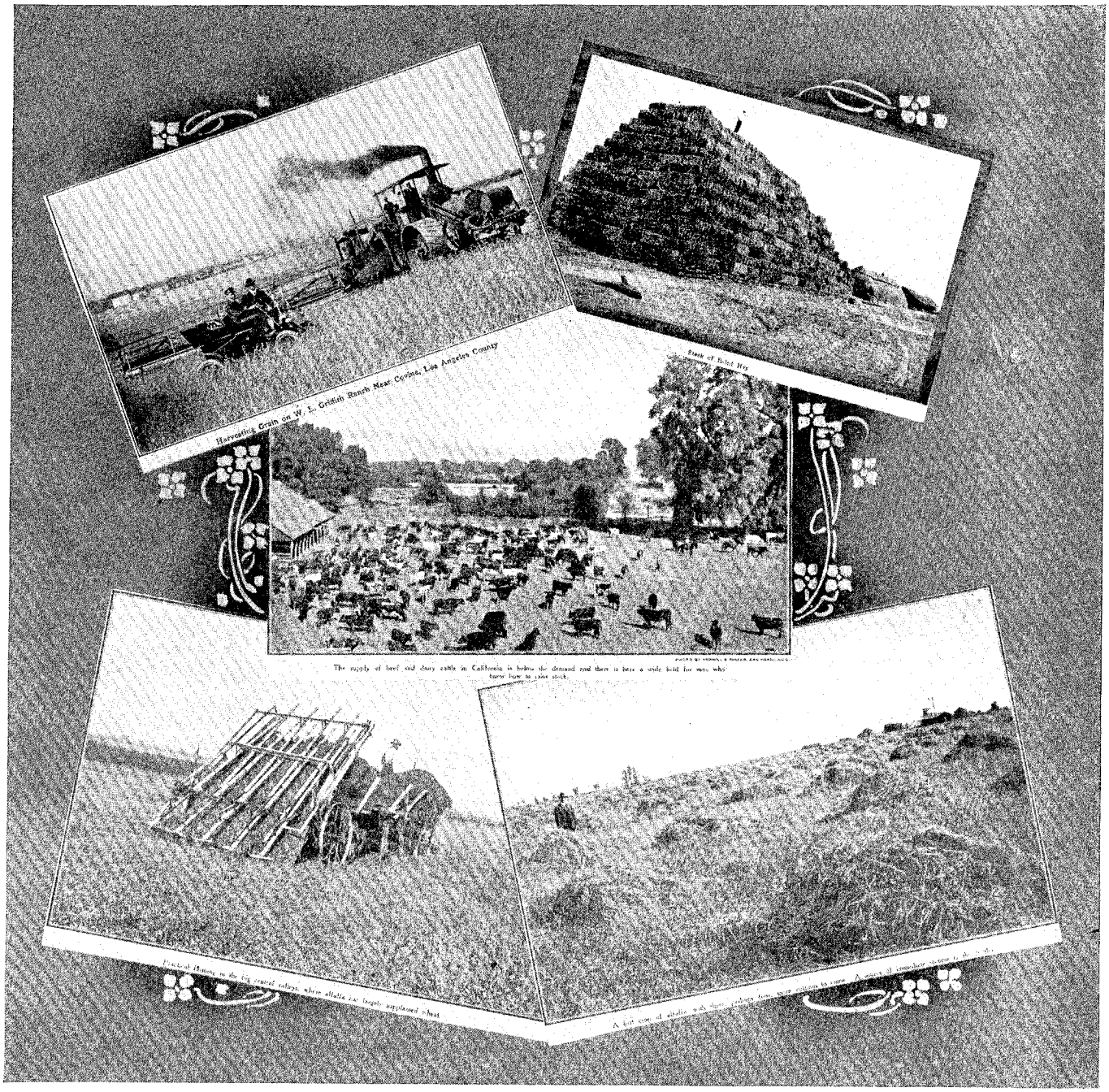
So in our text the apostle says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, THINK on these things." We see that this is the idea expressed by the apostle in Galatians 6. "He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." When he says, "He that soweth to the flesh," he means he that thinks thoughts out of harmony with God's will—thoughts altogether in keeping with the spirit of the flesh. If he entertains such thoughts he is sowing to the flesh. The apostle says he shall reap corruption. This does not mean that if he has such thoughts, and thinks them, that he necessarily will be lost.

Suppose a little garden patch of corn. Suppose you took a handful of weed seed and went out and scattered it through your corn. What would the result be? You would be sowing corruption, and you would reap corruption. That would not mean that you would not have any corn. You might get corn anyhow, but it would mean that you had done something that would stand as an obstacle to the end you were trying to accomplish. You wished to raise corn, and now you had been undoing that work. It would mean that you would have to work harder to make the corn grow. Some of the nourishment that should go to the corn would now go to the weeds. You might get some corn, but not so much as if you had not sown the weeds. So if we are trying to serve the Lord, and a wrong thought comes to mind, if we plant the thought we are sowing corruption, and we will reap corruption. We may not be lost on that account, but we are making it harder for ourselves to get into the kingdom; we are making that much more work for ourselves, and if we get into the kingdom at all we will have a lower place, because we were willing to think these wrong thoughts. When he says "He that soweth to the spirit shall of the spirit reap life everlasting," it means this: If a thought comes to our mind in harmony with the Spirit of God, and we think along that line, we harbor that thought, and we will reap everlasting life because we are sowing the seed, or entertaining the thoughts that will help us to develop the character that every one must have who will get everlasting life. So we see how important it is to think of right things.

Let us come to the text. Paul tells us what things these are that we should think. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, and if there be any praise, think on these things." Let us take these things and analyze them.

First, whatsoever things are true. That means, if any

thought comes to your mind that is not true, crush it, put it down, do not entertain it, do not harbor it. Exaggeration is simply the result of entertaining untruthful thoughts until an untruthful disposition is developed. It reminds me of an experience I heard of a year or two ago. There was a minister of one of the denominations who came from England to the United States to accept a position. He was over here preaching, I believe, for about a year. At the end of that time he went back to England again. When he went back he had a photograph of himself which had been


Harvesting Grain on W. L. Griffith Ranch Near Covina, Los Angeles County
Bank of Point Reyes
The supply of beef and dairy cattle in California is below the demand and there is here a wide field for men who

taken here. In this he was dressed up like a cowboy on horseback. He carried a gun, and in his belt were pistols, and cartridges and a hunting knife, and thus he gave the people in England the impression that America was such a place that he needed to be dressed up like that for safety; that you could not tell when you would meet a lot of desperadoes, so one must go armed to the teeth. Finally, he was exposed, much to his humiliation, and the people recognized that he had misrepresented America. How did this happen? I think about like this: When he thought of going back to England, he said to himself, "I wish I had done something great here in America; something wonderful, so the people would make a big fuss over me when I get back. Of course I have not. I wish I could pose as a hero when I get back, but I have not done anything great—just common things, like I did in my own country. I wish I could have fought Indians—wouldn't that have been fine? I believe I will just dress up like a cowboy and see how I will look in that kind of a suit." He got the suit, put on the belt with pistols, cartridges and knife, went to a photographer and had his photograph taken on horseback. Probably he said to himself, "Now I will not tell the people that I had to go around that way; that would not be true. I will just have a little fun, and see if they recognize me in this dress." When he got to England he showed it to some of his friends. He said, "Who is this?" They said, "Why, that is you." "Yes." "Did you have to go around looking like that in America; is it a country like that?" He had thought these things so long that he could not resist the temptation, so he said, "Yes, that is the way I had to go in

America." So we can see how an untrue thought held in the mind can ultimately lead us into great difficulty.

While we do not want to entertain an untrue thought of anyone or anything, let us be careful not to entertain untrue thoughts about God. You may say, "Does anyone ever do that?" It is one of the most common ways of stumbling among Christians. How? Like this: The thought may come to a Christian, "Suppose God would not be true to His promise? Possibly God will not give us the grace we need when we get into difficulty; possibly He will desert us." That is an untrue thought, because He has stated, "I will never leave thee nor forsake thee." He says that "He will supply all of our needs, according to the riches of His grace." He says, "No good thing will He withhold from those who walk uprightly." These are only a few of the passages the Christian has to rest his faith upon. If you and I entertain the thought that God is going to desert us, we are entertaining an untrue thought. As we entertain that thought it will begin to develop the weeds of doubt; we will begin to say to ourselves, "It would be awful, terrible, but surely He won't; He has promised to be with me, and I know He will be, but it would be terrible if He would not. How could I ever stand it? Yet, it would not be a surprising thing if He might; I am so unworthy. But He won't; He said, "I will never leave thee." But then, you cannot tell. I hope He will not, but I would not be surprised if He did, when I think of my failings. Sometimes I almost feel that He is not as close to me as He once was. O, I know He will be true to His Word. But, O, my! if He ever should forget His promise; even now He does not feel as close to me as He once did. I am afraid He is leaving me. What shall I ever do; He has deserted me." Our faith is gone. You see how dangerous it is to entertain an untrue thought of God.

When a thought of this kind comes to our mind let us reason that it is impossible for God to forget His promises; it is impossible for Him to go back on His Word; it is as impossible for Him to desert His child, as it would be for us to do the most impossible thing imaginable. If there is any deserting, we will be the one to desert. He never deserts anyone. In one Scripture the Lord says, "If you walk contrary to Me, I will walk contrary to you." Some say, "There, He says He will desert—He will walk contrary to us." Do you know what the Lord meant by that? He meant that He was supposed to be walking with us, and we walking with Him. He says, "If the time ever comes when you walk contrary to Me—if you turn around and walk in another direction, I will go right on, but it will be walking contrary to you. I will not turn around and walk the other way to keep with you. I will go straight ahead and walk contrary to you." Why? Because we have turned around and are walking the other way. We want the faith that will not entertain a thought that God will be untrue to what He has said. Whatsoever things are true, think on these things, and do not for one moment think of the untrue things. Untrue thoughts will come to your mind, but crush them, resist them.

Then he says, "Whatsoever things are honest, think on these things." You know a child of God has a very different conception of honesty from the people of the world. The man of the world considers everything as honest that would not rob another man of money, or property, or anything that belongs to him. The Christian has a higher conception of honesty, for everything he has belongs to the Lord. His eyes, his ears, his tongue, his hands, his feet, all are the Lord's; all of the money in his pocket-book, all of the money in the bank, and all of his interests are the Lord's. The Christian considers that it would be dishonest to take that which he has given to the Lord and use it selfishly. It would be dishonest to let these hands engage in anything that would be displeasing to the Lord; it would be dishonest to let my feet take me to any place that I could not go with the Lord's endorsement. The dishonesty is not in doing a thing merely, but it is in allowing yourself to entertain the thought.

Usually, when the time comes to do a dishonest thing, it seems honest. The Christian usually has persuaded himself that it is honest by that time. We have given all of our time to the Lord. Possibly there comes to the Christian an interesting novel, a work of fiction. He thinks it would not be honest to read this, because his time belongs to the Lord, and the Lord would consider that he could use his time more intelligently and more consistently. Not that I believe reading a novel is sinful, but we believe the Christian has a higher standard. There would be nothing wrong for a man of the world to do this, but the Christian feels that his time belongs to the Lord, and he feels that the Lord would be pleased that his time should be used some other way. The thought comes to him, "It would be dishonest to take this time that I have given to the Lord and use it in such a way. I will not do this, but I would like to do it, for I believe this novel would be interesting. I do not see why it would not be right. I know there are other things I could do that would glorify the Lord more; and do not suppose I would be following the Lord's footsteps by reading it; I do not believe He would spend His time in this way. I wish I could, though." He entertains the thought; he plants the seed. The more he thinks of it the more he thinks it would be right; the more he thinks he would be justified, and by and by he thinks he ought to do this. He says, "I believe I need a change to take my mind from some of these things that have been occupying me so closely." Or, he thinks, "perhaps I can find some illustrations to use in my discourses; I need some." He reasons, "possibly if I read this it will open the way to get into conversation with someone else along that line, and I can lead from that to spiritual lines," and there is this, and that, and the first thing he knows, there are a half dozen reasons why he should read that novel. He can read it now and not feel that he is dishonest; it looked dishonest to him when he first thought of it. If you entertain the thought—if you do not crush it, you will come to the place where you find yourself overcome. If a thought comes to us that is not quite honest, say "Here is a thought that is not honest—help me, Lord, to crush it." Then you have gained the victory. Whatsoever things are honest, think on these things.

Then, "whatsoever things are just, think on these things." This would mean that a Christian has no right to do what God would not approve of, He has no right to endorse an unjust thought. What would be an unjust thought? It would be unjust to entertain any thought that would be inconsistent with the principles of justice. For instance, it would be unjust to entertain a thought of some other brother that you would not like that brother to entertain about you. It is unjust for you to think that God will make allowance for your imperfections and weaknesses, but that He will not do the same for others. It is unjust to think that others should not be harsh in judging you, while you are harsh in your treatment of others. The Scripture says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure you mete it shall be measured unto you again." This is like saying, "Lord, you just give me exactly what I am giving others. Lord, I do not make much allowance for others; do not make much allowance for me." Or, as we pray, "Forgive us our trespasses, as we forgive those who trespass against us," it is equivalent to saying, "Lord, do not forgive my trespasses, because I do not forgive those who trespass against me." Or, "Lord, only make believe forgive me, as I make believe that I forgive them"; or, "forgive me today, but tomorrow and next day bring them up again with interest, for that is the way I do." If we realize that God measures to us as we measure to others, what allowances would we make?

Whatsoever things are just, think on these things. Do not entertain unjust thoughts of others. Be as charitable as you can. You remember when Peter asked the Lord, "How often shall I forgive my brother; unto seven times?" The Lord replied, "Peter, forgive your brother seventy times seven," or four hundred and ninety times. Suppose Peter had said, "Lord, if I do forgive my brother four hundred and ninety times, and he sins against me the four hundred and ninety-first time, I will not have to forgive him that time, will I?" I imagine the Lord saying, "Peter, it will not be so hard for you to forgive the four hundred and ninety-first time, after you have forgiven four hundred and ninety times. By the time you have got to the place where you can forgive four hundred and ninety times, you can start over and forgive as many times more." We should think just thoughts. Let us be careful in this particular. As we are just in our thoughts of others, the Lord will think similar thoughts of us. It will be an evidence that there is a place for us at the Lord's side in the kingdom.

Again the text says, "Whatsoever things are pure, think on these things." Here again the child of God has a higher standard than the man of the world. A man of the world would think that any thought was pure that was not terri-

bly immoral, but that is not the way with the child of God. The child of God recognizes that any thought is impure if there is any selfishness or any pride in it; or if there is any envy, jealousy or malice in it. It does not have to be immoral to be impure from the Christian's standpoint. If a thought comes to you and you realize there is selfishness in it, crush it; if there is envy in the thought, seek to put that thought down. You cannot afford to entertain a thought that is impure, or a thought that is adulterated—a thought that is mixed with the spirit of the world. As we have said before, it is only as we do this that we can properly understand just what kind of characters the Lord wants us to have, because the more impure thoughts we entertain, whether they are impure along the lines of selfishness or pride, or some other line, it means they are dominating our heart and we are less qualified to judge what is right and what is wrong. Many people in the world are doing things that are absolutely wrong, yet they are sure they are right. Many men in business are engaging in questionable methods, but they keep on entertaining thoughts that what they are going to do is right, until they come to a place where you could not convince them that they are wrong. They started wrong. Let us be careful that we think only on "whatsoever things are pure."

Then the text says, "Whatsoever things are lovely, think on these things." If any thought comes to our mind that is so unlovely that we would not like others to know about it, do not entertain it. I have often thought how careful we would be about what we think if God had made us with glass heads, so others could look through and read our thoughts all of the time. If you were on a car with a half dozen others, and they were all looking your way and you knew they could see what was in your glass head, you would be very careful what you thought. You say, "I am glad that we do not have glass heads." But you have. We have all glass heads, but God, in His wisdom, made our heads of a special kind of glass. He knew that if He made them of ordinary glass, so that our acquaintances could all read what is in our head, the world would get into a more demoralized condition than He intended to allow. In our day, many people have bad thoughts come into their minds, but outwardly they live fairly good lives. They would be very chagrined if they thought people could read their thoughts. If their thoughts were bad, if would be setting a bad example wherever they went, and the degradation of the world would be still more rapid.

God in His wisdom made our heads of a special kind of glass, so we cannot read the thoughts of one another, which would be harmful. But they are made of a kind of glass that God can look through, and the angels, and the devil can also look through our glass heads. That is the way the devil gets his pointers. He would not know how to attack us if he could not look through our glass heads. He would put before us temptations that would not mean anything to us. Sometimes we get temptations that look as if someone made them who knew our thoughts. The devil can read our thoughts and so knows what temptations to put before us. So with Jesus in His temptation. Jesus was thinking of the work He was to do; of the miracles He would perform, and other features of the work. The devil had been looking through His head, and he said, "I see how I can get Him; He has been thinking over what He is going to do; I guess by this time He will be puffed up a little; I will try to get Him to use His power in a selfish way." He put the temptation before Him to turn the stones to bread. But Jesus could not be overcome in that way.

So the devil tempts us. He looks through our glass heads and sees what thoughts we are entertaining. Then he says, I see now where he is weak; I can trip him up now." You wonder how it is that temptation comes so subtilly. The devil would be working in the dark if he did not have that knowledge. I should not be surprised, if you could look into the devil's office you would find a list of the lines along which he could attack us; you would find in his notes under your name what you had been in the habit of thinking about, where you are weak, so that when a chance comes to put a certain kind of temptation you probably would be caught by that kind of bait. Let us be careful, whenever anything unlovely suggests itself, that we do not think on these things. Resist such thoughts; put them down.

"Whatsoever things are of good report, think on these things." We are not to think on whatever the neighbors may say. If the neighbors give a good report of the play at the theatre, we should not think on that. No, what God has given a good report on, "think on these things." You say, "I have to think about my family." We find a good report of that in the Bible. "He that provideth not for his own hath denied the faith, and is worse than an infidel." As we go to the Bible there is a good report on the kind of thoughts that have to do with caring for our families. If there is any thought we do not find a good report of in the Bible, do not entertain it.

Then the text says, "If there be any virtue, think on these things." That seems to suggest to think thoughts that will help to make you a better man or woman, or Christian. Do not think any thoughts that will not have that effect. That is the way to keep wrong thoughts out of our minds—by thinking good thoughts, virtuous thoughts, thoughts that will be helpful. We often find people distracted, almost to the point of desperation, because they cannot get rid of bad thoughts. Bad thoughts come to us and we strive frantically to drive them away. You will never get rid of bad thoughts in that way. It is like going to the ocean with a broom and trying to sweep it back. I will tell you how to get the ocean back, so it will never return. Do not take a broom; take something more substantial. Take a rock and drop it down, and the ocean cannot get back, for the rock is there. If a wrong thought tries to come in, put a good thought in its place. Do not make frantic efforts to displace bad thoughts. Call some passage of Scripture to mind, sing some helpful hymn, put good thoughts in place of the bad ones.

This reminds me of something along this line, told me by one of the sisters in Chicago, and which I have never forgotten. I think it is one of the most practical suggestions I ever heard. This sister had to go down town every day to her work, which required two hours of time, one hour going and an hour returning at night. She tried to spend the two hours in reading something helpful, but her eyes gave her trouble and she had to give that up. Then she tried to spend the time thinking and meditating on spiritual things, but so many things attracted her, and her mind would wander, so there was not much success in that direction. She finally thought of a way of spending the two hours profitably, without the necessity of reading and straining her eyes as before. She began to read the advertisements on the street car. After paying her fare she would read the GOLD DUST WASHING POWDER advertisement or LIPTON'S TEA, or some other. She said that after spending an hour or two each day reading these signs, she had been drawn so much closer to the Lord; she received so much blessing that she almost felt disinclined to get off the car. When I heard it I thought, "That is a strange way to get a blessing," but when I heard how she did it I thought it was one of the most practical suggestions ever heard. She would take the different letters in each word of the advertisement. Take, for instance, GOLD DUST WASHING POWDER. She would take g and think of three or more Scriptures beginning with g. After she had thought of those Scriptures beginning with the letter g, she would take up the other letters in the same way. She would take o. For instance, she would think of "Our Father which art in Heaven." Then l and d, etc. It developed her memory as regards Scriptures. You could think of verses of hymns beginning with these letters. We might think of what good quality begins with g. Godliness. Then, take o. What good quality begins with o? Obedience. Then, continue with other letters. Then we might think of the bad qualities beginning with these letters. Thus we find that out of the simplest events of life we will be able to extract blessings; we can get helpful lessons and draw closer to the Lord. "Whatsoever things are virtuous (if there is anything helpful), think on these things." The word virtue is not used here in the sense we use it, as opposed to vice. It means having something helpful in it—that which would strengthen and fortify you for your Christian battles.

Then, "If there be any praise, think on these things." If you find that God would praise you for thinking certain things, "think on these things." If you find you can praise God better as a result of them, "think on such things." If there are things that would not meet with His approval; if there are things that would not enable you to praise and glorify God better, do not think on these things.

In these words, we have the rule for attaining skill and success as a Christian. Whether or not we have a place in the kingdom will depend on thinking of these things. The

rapidity or slowness with which we make progress will depend on thinking of these things. The degree to which we will be helpful to our brethren will depend on thinking on these things. While this seems to be so simple and easy, so few want to do it. They say, "I know I am thinking unkind things about my neighbors; but I will not say anything, I will just think them; there is a little satisfaction in thinking of these things." You do not want to think of these things. I do not know of anything more important to impress on your minds than the lesson of this passage, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

LOS ANGELES, CAL.

THE touring party regretted very much that we were not able to be with the Los Angeles friends throughout their three-day convention, but it began before we arrived and continued after our departure.

Pastor Russell spoke at Los Angeles the same day that we were at Riverside, hence our reporter was unable to report his discourse, not being able to be at both places at the same time.

Upon our arrival at Los Angeles we went at once to the PEOPLES TEMPLE, 755 S. Flower St. This Temple is an old church building formerly used for church purposes, but which has been put in comfortable condition for the use of the friends and gives a permanent place for the Los Angeles Ecclesia, and as headquarters for the work in Los Angeles and surrounding territory. There is plenty of work and the friends there are very active in it. In the days to come no one will be able to say that they hid their light under a bushel.

The morning of our arrival was given over to a general praise and testimony meeting, conducted by Brother Homer Lee, and in the afternoon Brother Barton delivered a very helpful discourse, as follows:

Discourse by Bro. B. H. Barton. Subject: "BE YE ENLARGED."

I CALL your attention this morning, dear freinds to Paul's words in II Cor. 6:11-16. "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections Now for a recompence in the same (I speak as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them and walk in them; and I will be their God and they shall be my people.'

Our text is more especially found in the latter part of the 13th verse, "Be ye also enlarged." We have come to see that God, in His providence and grace, has determined that a part of the human race shall undergo a change of nature; that they shall lay aside their earthly nature for a heavenly nature; that they shall sacrifice human prospects for divine prospects. We remember how this thought is emphasized in II Peter 1:4, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." But as we have come to understand the Word of God we find that while the Heavenly Father is inviting everyone who is willing to consecrate himself unto death to walk in the footsteps of Jesus, to become a partaker of the glorious divine nature, we also find that only a part of that company will really attain that to which they were invited or called. As we look into our Bible we find among the followers of Jesus Christ a great division is brought to our attention, which division is referred to in many Bible statements. You remember, for instance, how the distinction is noted where we read of those who "follow the Lamb *whithersoever* He goeth." Another class also followed Him, but they did not follow as far as these, they did not follow as heartily, they did not follow as thoroughly. You remember that Jesus spoke of one class as a little flock, saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." In the book of Revelation we read of that other company. The Revelator says, "I saw a great multitude which no man could number, of all nations, and peoples, and kindred and tongues."

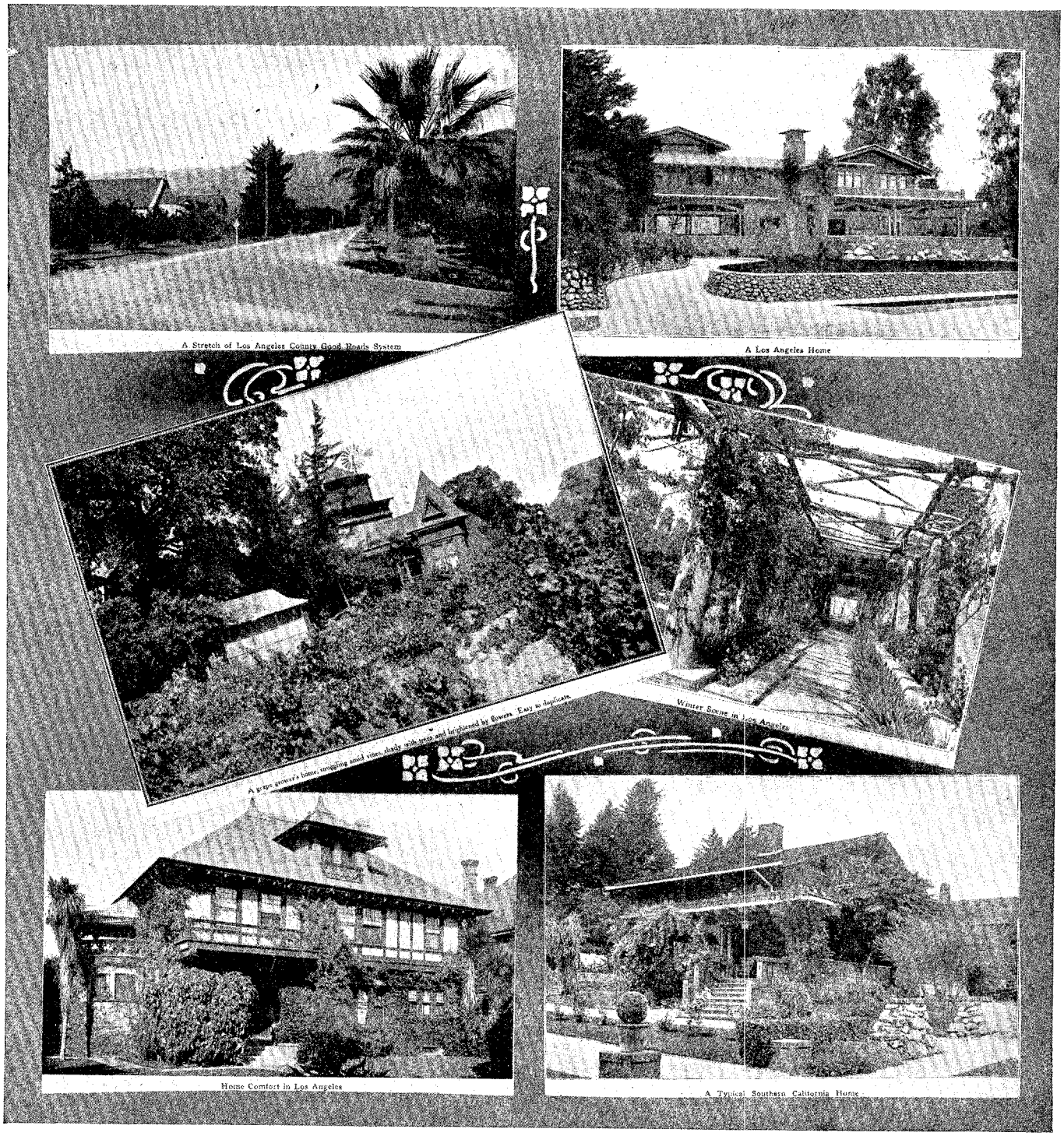
We find that both the little flock and the great multitude are to undergo a change of nature; both are to be heavenly beings; both are to leave the human nature for the spiritual. That the great multitude does not refer to the earthly class is evident from the statement of this passage, which is somewhat different in the Greek. There it reads "I saw a great multitude *OUT OF* every nation, and tribe and people, and tongue.," Like the little flock, these had once been a part of the world but were chosen "out of the world." They had sacrificed the earthly nature and the earthly hopes in return for the heavenly prospects, and the heavenly possessions. Jesus referred to these two classes when He spoke of one as foolish virgins, and of the other as wise virgins. We believe the majority of those within the sound of our voice this morning are among those who have made such a consecration. We anticipate your interests and expectations are not earthward, but heavenward, and anything that will assist you to make your calling and election sure to the heavenly conditions will be desirable.

We recognize that this change of nature is a gradual thing. When the Lord first begins to draw us we are not heavenly—we are earthly, and if at the moment of consecration the Lord were to take us to Heaven we would be unfit for that condition. We sometimes illustrate the matter in this way. Suppose, for instance, God was going to turn a dog into a man. Of course we do not expect He will do that. It is a rather ridiculous illustration, but it will serve the purpose. Suppose the Lord was going to transform a dog into a man. Suppose that dog dropped dead, and in that moment God took the dog's intelligence, his inclinations, his instinct, from the dog's body and put them into a man's body, and thus the dog became a man. This would be turning the dog into a man, yet not in reality. He would look like a man, but he would still have the inclinations, and instincts and appetities of a dog. He would be a man in appearance, but in feelings he would be a dog. In consequence he would want to do the things that dogs do. If he went down the street and saw two dogs quarreling over a bone he would join in the fight and try to get the bone. He would not be fit to be a man, because he would still have the canine qualities. So if, at the moment of consecration, God would take a man to heaven and give him a spirit body, he would look like a spirit being but he would be a human being still. He would look like the heavenly hosts, but he would want to act like those on earth. To look like a heavenly being, but act like an earthly one, would be as incongruous as to look like a man but act like a dog.

How would God do it? I suppose God would begin by changing the mind of that dog. He would begin to work in the mind of that dog a transformation, that the qualities of his mind might become more like those of a man. Every day that dog would become more like a man in his thoughts. Of course he would not look at all like a man from outward appearance; he would still have the dog's body. But in his mind human qualities were beginning to form; he was beginning to look at things from a human standpoint. Of course, the more human the dog's mind would become, the more out of place would he be in the dog's body. He would want to do things like a man but he could not. He might say, "I am tired of growling and barking; I wish I could talk. His mind would wish to talk like a man, but his body would still be inclined to bark like a dog. The more this transformation proceeded the more uncomfortable the creature would be. Others would not recognize what was taking place, except that the dog was not acting as he used to do. People would say "He does not act like a dog; he acts so dignified; I am afraid of that dog—we had better shoot him." They did not understand that this dog was becoming a man. Suppose the dog's mind becomes more and more human until it is a

human as a man's mind, and then the dog dies, and God takes the dog's mind and puts it into a human body. Now there is nothing dog about him; he is entirely human. He had got rid of the dog's mind gradually, and now he has got rid of the dog body instantly, and has now the body and mind of a man. How glad he would be that the transformation was complete.

Thus we understand the Christian's mind is day by day becoming less human and more spiritual; less earthly and more heavenly. The more spiritual a man's mind becomes the more out of place he feels on earth; the more he longs for the heavenly conditions. There are many things the Christian wants to do but cannot, because he has a spiritual mind to will with, but an earthly


A Stretch of Los Angeles County Good Roads System
A Los Angeles Home
Home Comfort in Los Angeles
A Typical Southern California Home

We believe this illustrates the condition of the consecrated. When we make a consecration to the Lord we have a human body, and a spiritual mind. Then God begins to transform the human mind. He leaves the body as human as ever. He merely begins to change the mind from human to spiritual. That is why the apostle says, "We serve the Lord in newness of mind." That is why he says such are spiritually minded. That is why he says in Rom. 12:2, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

body to do with. That is why the apostle says, "We cannot do the things that we would." This produces the warfare, the conflict, as the apostle says, "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, one to the other." People think that man is as much man as ever, but they say, "He does not act as he used to; we believe he has gone crazy over religion. He does not take the pleasure in life that he formerly did." They do not understand that he has a new mind; his mind is being transformed, and he is becoming

more spiritual. As the transformation continues the mind becomes more and more spiritual, until by and by that mind is as spiritual as that of any of the heavenly hosts. Then God takes the spiritual mind out of the human body and in the resurrection puts it into a spirit body. Now he is altogether spiritual. He has no human mind, for he got rid of that gradually by being transformed. Neither has he a human body, for he got rid of that instantly. He is now ready to live on a higher plane; to honor and glorify God with a nature far beyond the human.

Now, while we find God is thus granting to a part of the human race a change of nature, as we have already said, there is going to be a great difference among those who receive that change of nature. There are some who are represented as receiving a change of nature, not only to the heavenly, but to the divine nature. They will be joint heirs with the Lord and Saviour Jesus Christ. But while the great company will finally have their minds so transformed that they will be ready for a change of nature; so that they may have these minds put into a spirit body, they will not be joint heirs with the Lord Jesus. They will more nearly be joint heirs with the angels. The little flock will have a position that will correspond with the position of the Lord Himself.

The proposition that concerns us is the difference between these two classes. Why has the Lord made this distinction? Is it an arbitrary arrangement with Him? What is the distinction between the little flock and the great multitude? What distinguishes between those who will be on the throne, and those who will stand before the throne? What differentiates between the wise virgins and the foolish virgins?

Some will say, "I suppose there is a difference in their consecration. I imagine the consecration of the little flock has been more thorough than the consecration of the great multitude." We say, no; it will take just as thorough consecration to get into one class as to get into the other. It means to either a complete consecration, even unto death. It means a complete surrender of the earthly interests, with all that this involves, in either case. It will not require any more of consecration to get into the little flock than to get into the great company; none can get into the great company with any less consecration than will bring others to a place in the little flock.

Some will say, "possibly the difference lies in the ability of the two classes. Probably those composing the little flock had greater ability, and as a result they could accomplish more than those who will be of the great multitude class." We answer, No. The Bible indicates that in many respects ability has been a draw-back to the consecrated. Many have been unwilling to consecrate because of their ability. They have been proud of their ability; they have trusted in their ability. So the Bible says, "not many wise, not many mighty, not many noble are called." If the having of ability has kept many from making a consecration, we can rest assured that after coming to consecration ability will keep a great many from making their calling and election sure. I am sure, when the Lord's faithful ones are made up we will find a far larger number of able ones in the great company class than in the little flock.

Some will say, "possibly the difference is this: those of the great multitude class have made more mistakes; possibly they have stumbled more frequently than those who will be of the little flock." Again I answer, No. I believe, on the contrary that not one soul will fail to gain a crown in the kingdom class because of the mistakes he has made. I believe there will be some in the little flock who have made more mistakes and greater mistakes than many of those in the great multitude, etc. I am afraid many will fail to win out in the race because they have not made many mistakes. The fact that they have blundered less frequently may have made them proud and self-sufficient. On the other hand, many in the little flock will be of those who have made greater mistakes, and this has kept them in a humble condition of mind, and thus helped them to make their calling and election sure. So that will not be the difference. What will be the difference?

The apostle in our text was writing of enlargement. He says to the Corinthians, "Our mouth is open unto you; our heart is enlarged." He says "Ye are not straitened in us." In other words, he is speaking antithetically. We are enlarged. You are not straitened in us; it is something in your own affections. "O, ye Corinthians, we beseech you as if you were our children, Be ye also enlarged." Let us inquire what this means. What did the Apostle mean when he exhorted them to be enlarged? What is the nature of this enlargement?

We reply, in the first place, it means enlargement of faith, enlargement of loyalty, enlargement of zeal, enlargement of love, enlargement of all the Christian graces. Among those who have given their lives to the service of the Master are some in whom an enlargement has taken place which has not taken place in others. Take the matter of zeal as an illustration. Some of the Lord's people do not want much zeal. They are afraid their zeal will become too great. Consequently their inclination is to hold back and smother their zeal, for fear it will burn as brightly as did the Master's. We find this along various lines. For instance in the matter of circulating the truths which we have come to see in God's Word. A Brother will write to the Tabernacle for some of the literature. He says "Please send me 500 copies of the Bible Students Monthly to distribute in my neighborhood." He feels it will be very humiliating to do this; it will be very hard, but he must do something to satisfy his conscience. He only wants 500, and he will be so glad when they are out. By and by the parcel arrives. Instead of 500 there are 5,000 copies. "There" he says, "that is just the way; here they have sent me 5,000 instead of 500; how will I ever put them all out?" He did not have much zeal. We want to get into such attitude that when we have an experience like that we will go to the Lord in praise and say, "Lord, I thank you for this greater opportunity you have given me. I wanted to put out 500, and here you are giving me a larger privilege than I asked for. Now, Lord, help me to put out this greater number which I have received." We want to make progress along the lines of zeal.

We understand the great multitude class is a class who were eligible to a place in the little flock. They started in the proper way, and we understand that if they had continued, if they had kept going they would have obtained the prize. They did not want to be enlarged, beyond a certain point.

I can give a little illustration from my own experience. I was telling the friends some time ago of a little incident that happened on a Pennsylvania Railroad train. When the Conductor came through taking the tickets I said to him, "Captain, would you have any objection to my doing a little missionary work distributing a few of these tracts among your passengers?" He said, "No, you cannot." "O, I thought, "why did I ask him? Of course he might have stopped me if I had distributed them without permission, but then I would at least have had some of them circulated. Here are these people and many are going to ride a half day; perhaps there would have been nothing said; well, I have lost this opportunity. Why did I ever ask that conductor? Why did'nt I distribute the tracts without asking?" Then I lifted my heart to the Lord and said, "Lord, I realize I have made a mistake. I know I should have gone right ahead. I ask you to forgive me. I know you have the power to make this conductor give me the privilege yet to do this work, even if he did refuse me. You have more power than the president of the railroad. I will not do this after being refused, for it will look bad, but if you want me to do this work you can arrange it." Shortly afterward the conductor passed me and said, "I am going into another car, and when I am in there I don't care what you do here; do what you want to."

A few years ago I would not have felt that way. I would have thought, "I am so glad; my conscience is clear; if he had said I could distribute I would have felt that it must be done now I have done my duty." If I had stopped there; if my zeal had not gone beyond that I would have lost my crown and landed in the great company class. The question is, how much zeal do we want? Do we want our zeal enlarged to a certain degree, and then stop. It is so easy for us to draw a line around our zeal and limit it with the thought of duty. We say, "I have done my part. I do not think the Lord expects me to do more. I have done as much as sister and brother So and So."

The crown is to those who become enlarged. Some years ago I used to think that the Lord had given me the opportunities of the Pilgrim service, and that he did not expect me to distribute literature. I though it was not my work. I feel differently about it now. No matter what I am doing, I want to do more. I am so sorry that I am limited in so many ways. I am longing to receive the nature that will not be limited. But I realize that in order to receive that illimitable nature and life I must now develope a mind and spirit to fit into it. In II Cor. 5; the apostle tells us that if our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens. He is here referring to the heavenly body. In other words, it seems to me, from certain Scriptural inferences that while we are preparing the spirit down here for the body, in heaven the body is being prepared for us. The thought is that when we have finished our course here we will not have to wait for the Lord to get a body ready for us; He will not have to hurry to get the body made quickly. The body is being developed while we are getting the spirit ready to go with it. Whatever we do to develope the spirit, there is a corresponding work going on in the preparation of the body. If today you are developing a little more zeal, the Lord makes room for it in the body. You have the regulation

of the growth of that body. It depends on what is going on down here. If we are retarding the development of zeal down here, that body will not grow up there. If we hold back the development here they will hold back the work on that body. We want our zeal to grow until, in the Lord's providence, we will be ready for the enlarged body.

The text does not refer only to enlargement of zeal, but also enlargment of faith. I believe as time goes on we are realizing that we have got to get more faith. Our faith must grow and develope. and as it becomes deeper and firmer the Lord grants more experiences to help along the enlargement of faith. I had an experience recently which it may do good to tell the friends about. Brother Russell has been real busy since coming to the coast. He was expected at Riverside last night. A few days ago it seemed impossible for him to reach Riverside last night. Brother Rutherford told me I would be expected to substitute. I started at once to pray for the meeting at Riverside. I though that the Lord wants us to work as well as to pray, so I wrote Brother Russell, stating how important it was that he come to Riverside; that the friends there had gone to a great deal of trouble and expense in making preparation and it would be disappointing if he could not come. Even last night there seemed not to be much prospect of his being there. But in the Lord's providence he came. I really believe it was a fruit of faith and prayer. It is really wonderful what we can get by faith. We cannot expect the Lord to give us these experiences if we have not the faith.

What will this mean? It will mean that we will have greater faith that the Lord makes allowances for our imperfections, and our faith will be enlarged in spite of our shortcomings and failures. I believe that takes more faith than anything else. It does not take much faith to believe that you will have the Lord's blessing when you can do a great work in His service. It does not take much faith to believe you will have the Lord's favor and approval when all things are going well. But it does take faith to keep steadfastly pressing onward when you stumble; to trust God, even when you do not have the same evidence that you are one of His servants as some others; to have faith even when you cannot trace Him. It is thus our faith becomes enlarged; it is in this way our faith becomes strong. No matter what our experiences, or when, we will have faith to still trust, and leave matters in the Lord's hands.

But this not only means enlargement of faith. As well as enlargement of faith and zeal it means enlargement of love. I think this is an important part of our enlargement. How much love do we lack? How may our love become enlarged? Peter asked Jesus that question. He said, "Lord, how often must I forgive my brother? Until seven times?" Jesus said, "Why Peter, not seven times, but seventy times seven," or 490 times. Peter might have said, "Master, suppose I do forgive my brother 490 times, and then he comes to me the 491st time, I will not have to forgive him that time, will I?" I can imagine the Lord saying, "Peter, if you can get to the place where you can forgive him 490 times you can easily forgive him the 491st time. We need to be very careful that we have the Lord's spirit in large measure along this line; that our forgiveness of a brother is not merely a perfunctory matter. We should not be like a minister we knew about in Indiana. He was well known there. In the town in which he lived was a man who was not a very good character in many respects—he was always willing to do all sorts of daring things. One day when quite a crowd had gathered at a store in town he walked up to the minister and said, "Do you think you are a Christian?" The minister said, "Yes sir, I am a Christian." "Do you think you are doing what Jesus told His followers to do?" The preacher replied that he was doing so to the best of his ability. He said, "Don't you know that Jesus told His disciples if a man would slap him on one check to turn to him the other?" The preacher said he knew that. Then he said "I am going to test you," and he slapped the preacher in the face. The minister turned the other side and he slapped him on that. Then the minister said "I have done what the Lord gave instructions to do, but He did not say what we should do after that," and he knocked the man down. There is much of that spirit in the world today—the disposition to obey in a superficial manner. Let us seek not to have a little measure of brotherly love, but a large measure of brotherly love; a large measure of the spirit that prompts us to be our brother's keeper. Let us have that love to the degree that we will not want to put one stone of stumbling in the way of a brother, or do anything that might trip up a brother, or bring spiritual injury to another. If our love is enlarged we will consider these things.

How can I stumble my brother? Am I doing things that would stumble him, rather than such things as would make him stronger in his faith, stronger in his loyalty to God? I knew of a brother some time ago who was very careful to do everything scripturally, but I am afraid he does not always get the spirit of it. A brother did something against him. He went to that brother with it. The brother would not listen to him. He took two or three other brethren and went again. The brother would not listen then. He then thought best to bring the matter before the church. There was quite a little difficulty over the matter. In speaking of it the brother said "I followed the scriptural rule; I went to the brother and told him about his fault." It seems when he went to the brother he delivered a sort of ultimatum to him. The object in going to a brother is not to make him merely admit that he was wrong, but to encourage the spirit of love and remove the difficulty; that you may help your brother, and that you may be helped by him. How careful we must be along these lines—how particular. It should not be a matter of our own convenience or comfort, but the question should be, how can I bless my brother; where can I be a help to him? I think this enlargement takes that in, too. Be ye also enlarged. Have you just a little of the Lord's spirit, and do not want any more? Do you say, "I would not want as much of the Lord's spirit as to forgive the brother altogether who treated me that way? Of course I do not want to have any real bad, hateful feelings in my heart, but I do not want to feel too kind toward that brother." Then you do not wish to be enlarged.

We notice another lesson here. The apostle shows that the result of this enlargement will be that the Lord can have free course in them. You will notice how he expresses it in the 16th verse, "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." There are two thoughts, two ideas here—I will dwell in them and walk in them. While the apostle used the usual Greek word for walk, he made it up in an original way by putting in several prefixes, so that it really means to walk round about in them. In other words, "I will dwell in them, and walk round about within them." When the Lord accepts us in consecration He dwells in us, but He cannot walk round about in us yet. There is no room. We are filled up with everything else. The Lord might want to walk into our tongue and get us to say something to His glory, but He cannot get into it because we are so filled with fear that people will laugh at us. He may want to get into our hands and get us to hand a tract to somebody, but He cannot get in because we are so filled with the fear of men. He may want to get into our feet and have us deliver a message to someone, but He cannot get in because the feet are so full of tired feelings. He may want to get into our pocket-book and get us to spend a few dollars to glorify Him, but He cannot get in because that is mortgaged to buy an automobile. We do not mean that it would necessarily be wrong to have an automobile, for many of the brethren use their automobiles to the glory of God. We are to make room for the Lord so He may walk round about in us. We are to make room so He can walk into our tongue and use it to His glory. What is the difference if people laugh? We want to make room so He may walk into our feet. What is the difference if there is a tired feeling in our feet? Let us say, "Lord, I am tired, but I will go and do work for you in spite of my tired feelings." We want to let the Lord into our pocket-books. What difference if we had planned to spend the money in a certain way? If the Lord shows us how we can use the money more to His glory we want to use it that way. We want to let the Lord walk round about in us, as we become enlarged.

This is one respect in which we are brought out "into a large place." We read in the book of Revelation of the New Jerusalem as a picture of the church. You remember the City measured twelve thousand furlongs each way. That would cover an immense area. Suppose we divide twelve furlongs square by 144,000, how large a space would each occupy? About 13 square miles. We must be that big or we will not get into the New Jerusalem. How big are we? Two acres? We are not big enough for the New Jerusalem. Some may say "I believe I am six or seven square miles." You are only half large enough for the New Jerusalem. Keep on enlarging more and more, and by and by you will become so big that no nature will fit you except the divine nature. If you have the zeal and earnestness that you should have you cannot be satisfied here. If you were put into an angelic body it would not be sufficient. No nature would fit but the illimitable divine nature. That is the nature of the Lord, our Redeemer. We understand that is the reason why the Lord promises us divine bodies, and not because He arbitrarily planned that way. He gives us such experiences as are designed to develop in us a spirit that would not be fit for any other nature than that. If He were to take such a spirit and put it into an angelic body it would be like a man with a number ten foot trying to wear a number six shoe. But take a man who has not that spirit; one who says "I have gone as far as I want to; I hope the Lord

will not give me any more opportunities for service; I wish the Lord would not give me any better health because if I had better health He would expect me to do more." Put that spirit into a divine body and it would be too big. It would be like a man with a number six foot trying to wear a number ten shoe. He would wobble all around in them.

We are glad the dear Lord has made this so clear to us, and that His grace is working in us to will and to do of His good pleasure. The more we think of Him the more we want to think. We want to go farther, and draw closer and closer to God. While we are content now, we can look forward with joy to that glorious time when we shall be like Him, when we shall be with Him, when we shall see Him as He is, and when we can do all that we want to do; when we can use that infinite, unsearchable, illimitable influence and power to glorify Him who doeth all things well.

SANTA ANNA, CAL.

Our stop at Santa Anna will long be remembered, not only by reason of the meetings and splendid addresses, but especially by the entertainment extended us by the local friends.

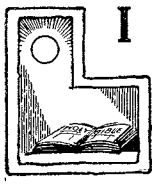
Twenty-five or thirty automobiles were provided and our entire touring party was taken on an inspection tour of the surrounding country. This was a revelation to us all, for we never realized to what an extent the earth has been caused to bring forth its great increase. Mile after mile we whirled along over their beautiful country boulevards. Finally we found ourselves for some distance ascending quite a grade until we came to the top of a large hill or young mountain, where there was a beautiful little park, known as Hewes Park, from which vantage point a grand view could be had of the orange groves, fields, etc.

Mr. Hewes, the owner of this great ranch, manifested his generosity to visitors by donating to our special train party six cases of oranges and three cases of lemons. This fruit, fresh from his own trees, was as fine as can be grown.

While we have personally, by letter, thanked Mr. Hewes on behalf of the touring party, yet it gives us pleasure in this way to extend a more public expression of our appreciation, and the accompanying picture will give you an idea of the beautiful spot. It will be necessary, however, for you to imagine the beautiful colors of the flowers, trees and shrubbery.

While at the top of the hill we piled the cases of oranges in form of a cross, as will be noted from the photographs.

Discourse by Pastor Russell. Subject: GRACE SUFFICIENT."



I CHOOSE as the basis of some remarks, dear friends, the words of the Lord, "My grace is sufficient for you; my strength is made perfect in weakness." You remember the occasion on which these words were used. Saul of Tarsus had been a persecutor of the church, and yet he tells us that in doing this persecuting work he was very conscientious, verily thinking that he did God service. Because he was a good man, misled by various errors, superstitions and wrong conceptions God favored him, and while on the way to Damascus to persecute the church there, he was smitten to the ground by a light which he tells us shone about him above the brightness of the sun at noon-day. He tells us afterward that this bright light was but a glimpse of the living Lord. It was necessary, according to the Lord's arrangement, that every one of the apostles should be a witness to testify that Jesus not only died for the sins of the world, but that He was risen from the dead. The eleven apostles were all made aware of the fact that He was risen, during the forty days after His resurrection. It was proven to them positively, not only that He was alive from the dead, but that He was no longer human. This He did by manifesting Himself in different forms on different occasions. We read that He APPEARED to them. He did not APPEAR before that, any more than you "appear" to me or I "appear" to you. You cannot disappear, and I cannot disappear. We have no such power. But Jesus in His resurrected condition as a spirit being could appear in one form or another, or in various forms, as we read He did. These different appearances or manifestations were purposely made to prove conclusively that He was no longer dead. You remember on at least one occasion He appeared in the midst of His disciples when the doors were shut. He must have created the body and the clothing. After speaking a few words to them, perhaps not more than five minutes of time, He vanished from their sight, thus proving that He was alive as a spirit being, and able to go and come like the wind, as angels have done in the past. During the thirty-three and one-half years from His birth at Bethlehem to His death on Calvary He did not APPEAR as a man; He *was* the MAN, Christ Jesus. During the last three and one-half years of His life He was, indeed, a spirit being in embryo, as you and I are. According to the Bible an embryo spirit being is one in whom the spirit life has begun. This life begins in us at the time we make our consecration to the Lord. So Jesus was a new creature from the time of His baptism, and that new creature was developing during the three and one-half years of His ministry. That new creature was perfected, and raised from the dead as will be the case with the church, as the apostle explains, "Sown in weakness; raised in power: Sown in dishonor; raised in glory: Sown an animal body; raised a spiritual body." So Jesus was a spirit being, and the spostles must be witnesses to that fact. Why? Because a dead Saviour could be no Saviour at all. If Jesus had simply died He would not have accomplished anything for us at all. It was necessary not only that He die for man's sins, but that He should rise again for our justification, as the apostle explains. The word justify means to make right. So Jesus died and rose again that He might make satisfaction to divine justice. God does not propose to accept imperfect beings into His kingdom; He does not propose to have a world filled with people who are blemished mentally, morally or physically. He proposes to have a perfect race of men, and He proposes to have the angels and all other creatures perfect. He proposes to make them perfect; there is no reason why they should be imperfect. Man sinned and imperfection came upon the race, but it is God's purpose to justify them, to make them right through our Lord Jesus Christ. This will be accomplished during the Millennial Age by lifting man up from imperfection of mind and body to full perfection of mind and body. Any who will then refuse or neglect to come to that perfection, that righteousness, that justification, will thereby be refusing God's favor. The gift of God is eternal life through Jesus Christ our Lord. God will give them the opportunity to become perfect, and if they refuse to become perfect they cannot have everlasting life. Only perfect beings can have life everlasting.

It is not God's purpose that we at this time should be made right physically or mentally. He justifies us by faith, not actually. He gives us, so to speak, a credit on the books of Heaven. We have some powers of thinking, and observation and expression, but we are imperfect. It is God's arrangement to impute to us enough of the merit of the Lord Jesus to bring us up to the standard. He credits our account. Suppose you owed the grocer ten dollars, and you only had five. Suppose some one hands you five dollars so you can make full payment. That would be much like the restitution which the world will receive by and by. They will have the full payment to make at the end of the thousand years. But it is not so with the church now. Perhaps you have what might be illustrated by the five dollars to pay on the ten dollar account. Instead of giving you the five dollars it is merely imputed, or credited to you. We are justified, therefore, from the time we give our hearts to the Lord and He imputes to us enough of His merit to make our account good from that time on. You have no outward evidence of this, only God says it is so. So before the church could get any blessing from the Lord faith must be exercised. We must believe that Jesus died and ascended up to Heaven to make satisfaction for us. More than that, before God will receive us into His family and give us His Holy Spirit we must believe that He is no longer dead. Hence the forty days spent in fully convincing His apostles that He was no longer dead, but that He was alive as a spirit being, so they might fully comprehend that He ascended into Heaven as a spirit being to present the price to satisfy justice. Believing this they were in the right attitude to receive God's acceptance of them as consecrated sacrificers.

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They had already consecrated, and now needed faith to bring them up to the blessing point. You remember Jesus told them to tarry at Jerusalem until they were endued with power from on high. They could not receive the power until they were in the condition of faith, and until then they could not be qualified to speak as God's representatives. As this was important for the other apostles, so also for St. Paul.

God had foreseen that this Jew, Saul of Tarsus, with his wonderful natural talents, his high family standing, his riches, and the title which he possessed as a citizen of the Roman Empire, though misled by error, was a very noble, worthy vessel to be used in his service. So we read that he was a chosen vessel to carry the Lord's name to the Gentiles, as well as to the Jews. So it was necessary for Saul of Tarsus to be able to say that he had seen Jesus. After telling how Jesus died and was raised from the dead, and how he appeared to Peter, and John, and about 500 brethren at one time, St. Paul adds, "Last of all He was seen by me also." You remember this is the apostle who said that he was not one whit behind the chiefest of the twelve, and he needed this evidence of his apostleship. Jesus did not appear to Saul of Tarsus in the same way that he appeared to the other apostles in the upper chamber, with nail prints in His hands and a spear thrust in His side, nor as He appeared to the two on the way to Emmaus. Saul of Tarsus saw the glory of the Lord. I think he just saw a little; simply a glimpse; no more. Just that one glimpse destroyed his sight. Why? Because he got a glimpse of a spirit being, the light of which was above the brightness of the sun. I have never seen one, of course. I am merely speaking of the way the Bible describes it. "Dwelling in the light which no man can approach unto; which no man hath seen nor can see." That is a description of the Heavenly Father, and is not the Lord Jesus the same? Yes, we are told He is the express image of the Father's person; He is just like the Father. No wonder Saul of Tarsus lost his sight. That was a great lesson, and a great blessing to the church that God gave this manifestation; that Jesus showed Himself in that particular way. It gives us further insight into the character and condition of our Lord. The same effect would be produced upon mankind if they should ever see Jesus as He is. In olden times God appeared to Moses in the burning bush. He did not see God, but he saw a bush. The burning in the bush was not God ,it was merely a manifestation of God's presence. This was a peculiar kind of fire which did not consume the bush. The Lord also appeared on other occasions to men, but all of these appearances were not the Lord but merely a manifestation which man could appreciate. By and by the Lord will appear to the world, and every eye shall see Him. Will they? So it is written: "Every eye shall see Him; they also that pierced Him." Will it destroy their eyesight? No. How will they see Him and not have their eyesight destroyed, when seeing Him did destroy the eyesight of Saul of Tarsus? They will not see Him in the same way, but as you and I see Him now. How do we see Him now? The eyes of our understanding are opening wider and wider so that we can see the lengths and breadths and heights and depths of the Lord's character. We are seeing Jesus much better than thousands saw Him who merely saw Him in the flesh. We see Him with the eyes of our understanding as a great spirit being, next to the Father, far above angels, principalities and powers, and every name that is named. We are getting glorious visions of our Saviour, dear friends, and they are improving all of the time.

Still we are going to see Him better. How do I know? So it is written. We, the church, shall see Him as He is—not as He was—as He is. How so? "For we shall be like Him." How like Him? We must all be changed that we may be like Him. What kind of a change will it be? The apostle explains that the change will be from the human to the divine nature. He says flesh and blood cannot enter the kingdom, so we must be changed. Then our eyes will not be injured by seeing Him, for we will be spirit beings also. It does not injure the sight of the angels to see God. Saul of Tarsus saw a spirit being with his natural eyes.

The apostle says, "last of all He was seen of me also—then he adds these words, as of one born before the time." To most people this is a very blind statement, "as one born before time." What would that mean? It is very simple when we have the Bible view on the question. The Bible thought is that Jesus was begotten of the Holy Spirit at the time of His baptism and for three and one-half years He was in an embryo spirit condition. The spirit embryo was developing in a human body, and was not completed until born in the resurrection. He was the firstborn from the dead, the firstborn of every creature. That was His spirit birth to the divine plane. So you and I are begotten of the spirit, we are developing the spiritual life, and in our resurrection we too will be born to the divine nature, as the Scriptures declare, "He was the firstborn among many brethren," and we are these brethren to be born from the dead as He was born from the dead.

Now come back to the apostle's words, "as one before the time." The right time for Paul to be born of the spirit would be in the resurrection. That will be the time for each of us to be born of the spirit. Then we can all see Him as a spirit being. Saul saw Him 1,800 years ago as a spirit being, therefore it was as one born before the time. He saw Jesus as we will see Him when born, but it was before the change, before the resurrection, therefore it injured his sight. God wished us to learn a lesson through Saul, who by consecration to the Lord and the begetting of God's Holy Spirit became the apostle Paul. He tells us that the time came when he thought perhaps God would be willing to restore his eyesight. It was quite difficult for the apostle to be called "bleareyed Jew" because his eyes were running water continually, and this defective condition was quite a disadvantage to him as a speaker. I presume he may have thought many times, in connection with his public appearances, "if I only had good eyesight how I would hold their attention. It may have been more himself, and not so much for the truth, when he prayed the Lord about his eyes. He was only blind for a short time, but he could not see clearly; he could not write plainly. In one of his epistles, probably the only one he ever wrote himself, he mentions this fact. Usually someone wrote for him, not because he was not a scholar, but because of his defective eyesight. St. Mark usually served as his amanuensis. In this one case he wrote one of the shortest of his epistles himself because he had no one with him to write for him, and at the conclusion of it he says, "you see how large an epistle I have written unto you with mine own hand." It was a great task for him to write with his own hand because of his defective sight. The Greek makes it stronger. It says, "you see with what large characters I have written; you notice these large letters I have written." That was the only way he could write because of his dim sight.

St. Paul asked to be healed. Although he repeated his request three times, the Lord declined to heal him. I have a great deal of sympathy with people who tell me they pray to God for various things. I say to myself, "they have the experience that St. Paul had." They do not understand, perhaps, that God does not propose to give us temporal blessings, and He is not suggesting that we pray for such blessings. Does the Lord suggest that we may pray for the food we want, or the kind of clothing we would like to wear, or the kind of house we would like to live in? If there is any such suggestion in the Bible I have never seen it. On the contrary He says when we pray to the Father we may make mention of our temporalities, and acknowledge that we are dependent upon Him, but we are merely to request, "give us this day our daily bread," or food; we are not to stipulate what kind it shall be, whether oatmeal porridge or bread and butter. We may simply acknowledge our dependence and ask for daily food—nothing more. Are we not to pray for health? There is no suggestion from Jesus that we are to pray for health, or wealth, or influence or power. On the contrary, we are to exercise faith in God, and Jesus assures us, "your Father knoweth what things ye have need of. Be not like the Gentiles who think they shall be heard because of their much asking." They ask, and ask, and ask, and they think because they ask a whole lot their God will hear them. Be not like the Gentiles. Your Father knows that you are His children, you have entered His family, and He has agreed to give you what is best. He knows what is best for us. To tell Him what to give us would indicate that we have no confidence in His knowing what is best for us, because if He knows what is best, and agrees to give what is best we have no right to interfere. In harmony with our covenant with Him it is our part to say, "Father, not my will but thy will be done. When we come into God's family we give up our own wills. The Scriptures say, "if any man will be my disciple let him deny himself." What does that mean? It means giving up his own will. If you have a lot of will of your own, and are expressing it to God by telling Him what you want done, you have not given up your will. It is about time that we learn that our covenant means giving up our will, and accepting God's will instead. Then we are making some progress in the school of Christ; in the way God has invited us to follow as His children.

St. Paul was a new beginner in the school of Christ, and he did not have the epistles of other apostles to study. It was a new matter to him. The Lord decided through him to give a lesson to you and me. We are told that he besought the Lord three times that this thorn in the flesh be removed, and the answer which the Lord finally gave was an unfavorable one. He did not answer the first and second time, except by the fact that he permitted the thorn to remain. St Paul should have

said, "I asked the Lord and He did not take away the thorn, therefore the answer is that I should keep this imperfection." But He did not get that far along. He did not understand well enough, and so asked again. Finally the Lord said to him the words of our text. Not that He would take away the difficulty. He must keep the sore eyes, but the Lord did show how He would answer the proper sentiment of the prayer. He said, "my grace is sufficient for you; I will let you keep the trouble you have, but I will give you grace sufficient." Think of the word "sufficient." It means enough of my grace. My grace is sufficient for you; my strength is made perfect in your waekness. How did the apostle take that? He showed that he was not seeking his own will in his prayer. He doubtless was praying more for the Lord's cause than for personal advantage. I presume the apostle was saying, "how much more efficient I could be as a servant of the Lord if I had good sight." The Lord might, say "I appreceiate the fact that you are anxious to do my work, but let me do it in my way. I will not take away your sore eyes. I will let you keep this imperfection, and it will remind you of the time when you were an injurious person; when you were a persecutor of the church. Perhaps it will make you more sympathetic. It may be that others will persecute you, and you will then be impressed with the fact that you were an injurious person in the past and I had mercy on you. This will help to keep you more humble, because I am going to give you such opportunities to show forth my praises, and will use you so wonderfully, St. Paul, that unless you had something like this to keep you down you might get proud." The Lord's grace was sufficient. St. Paul's answer was beautiful. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." "If your grace is to be that much greater to me, then Lord give me the experiences that you see are best, that I may have more of your grace, more of your blessing." I think this is the way the Lord would have us all do. His grace is sufficient; we do not need any more.

Part of the lesson to you and me as Christians is to learn our absolute dependence on the Lord. Especially active people are apt to forget that God is more interested in the gospel message than you or I. We are merely little helpers, and doubtless often get in God's way by our efforts to help Him. He wishes us to have earnest zeal to serve His cause, but we are not to rush in where angels would fear to tread. We are to realize that it is God's work, and He is supervising His own work. We should say, "Lord, I would be glad to be a humble servant to do something. Show me what I can do in your service. I want to pattern after your way. Some of the most able people in the world have run away and come to a smashup because they had not given up their wills. We read on the pages of history how great errors came into the church of Christ—not the real church, because God is able to overrule it all, but things crept in that were apparently injurious to the cause, because some would-be saints had not submitted their own wills. The first requirement of God when we come into His family is that we submit our wills. That means something, my dear brother. That is the most wonderful thing in the world to give up the human will. There is nothing else that I believe means so much to any person as to give up the will. There are some people who find it easy to simply give up their will and become a servant to another. For instance, a wife may give up her will and be obedient to her husband. This may be very desirable if the husband be a wise one, and one with proper consideration for others. This might make a very beautiful home arrangement. But it is not always safe to give up your will to a husband or wife. We must be very sure. My thought would be that I would never give up my human will to any human being, no matter how great or good, because it is all I am. If I gave up my human will entirely it would be to become a slave. I would not dare to do it. Not to some good person? Not to anyone; not for the whole world.

When it comes to the proposition of giving it to God, that is different. God has a right to me. I belong to Him. I am His creature to begin with. What have I that is my own? I belong to Him, therefore I readily give up my will to God. The first thing in becoming His disciples is that we deny ourselves by giving up our own wills. We should sit down and count the cost. Some people undertake to give up their wills, but they do not know what it really means. Jesus says, "better not attempt to be my disciples if afterward you are going to wish you had not become a servant." Ah, my dear brethren, the Lord is not trying to enslave anybody. If so He would say, "go right in; give me everything and think nothing about it." He says, "if you give me your will I want you to do it with full knowledge and intention. Sit down and count the cost before giving me your will." How much will it cost? I cannot do my own will about anything hereafter. That seems terrible. You have been willing to sacrifice other people's wills for your own; you put your own first always? Yes. Now you cannot have your own will. As soon as you come into the family of God, that is changed. Now it is not to be your will, but the will of the Father. You say, that is a big contract; I cannot afford to do it." Sit down and count the cost intelligently. I believe you will reach the conslusion that your own will, while very precious to you, is a very unsatisfactory thing in many respects. In doing your own will in times past you have found out that you made many blunders, did'nt you. You thought you would arrange everything so favorably, but you found that you made many mistakes in following your own will. You are not as well equipped mentally as you would like to be. You would like to use your own will, but you have learned not to trust it very much. Every one has learned this lesson, more or less. Our own wills have led us into difficulty. We hear the Lord saying, "my grace is sufficient for you; my strength is made perfect in weakness," and we decide that we can safely trust Him who gave His life for us. We could not trust the best man or woman under any circumstances, but we will trust the one whom the Father has appointed, and in whom He declares He has full confidence. I will trust Him who has proven His worthiness by sacrificing Himself on my behalf. I dare give Him everything, and I have and you have.

We did this, and what a blessing came to us, in the realization of the assurance of our text, "His grace is sufficient for you." Have you not found it so. Have you not found His blessing, His wisdom, His guidance to be the very best things in the world. What do you imagine you would do if you were living for yourself? I would not know how to run myself. We are just learning the value of having the Lord's guidance. He teaches us in a way very different from other slavery. It is really a slavery when you give up your will fully to the Lord, because you have not a right to your own will in a single matter. Not only in respect to what you do, but also in what you wear, where you shall go, what you shall eat, and what you may think. "Why, Brother Russell!" Yes, that is all included. There never was any slavery as complete as that. There are no slaves anywhere in the world who are compelled to think in a certain way. They may think as they like, but they must do in a certain way or be punished. But with you and me everything we do, say or think must be subject to the will of God. Not my own thoughts, not my own way, not my own desires, not my own words, not my own will, but the will of God. The apostle says, "I am a bond slave of the Lord Jesus Christ." Was he sorry, and trying to get rid of the slavery? No. He said, "I delight to be His servant." It is the best position to be in. To be a slave to any other would be bondage, but to be a slave to the Lord Jesus Christ is so good. The more we come into harmony with Him the more blessing we have.

But the Scriptures intimate that after giving up all, and becoming he slaves of the Lord Jesus Christ, He does not hold us to it. You can get your freedom in a minute. But would you want to get free? You can get free in a minute. So we could do as we please? Certainly, the Lord would not restrain you. But if you do your own will, and your will is sinful, you will get the wages of sin. Christ's will represents the perfection of the divine conception of what is best for you and me. We may not always recognize this at the moment, but God assures us that His grace is sufficient, and all things shall work together for good to all them that love Him more than houses, lands, parents, children, or self-will. Those who thus love God's will are getting the blessing each day, and this is increasing as they learn to give up their own will more implicitly. At first, while the will is given up, there is always a tugging at the rope, so to speak. The old nature tries to pull off in an opposite direction, but we come back and remember that it is God's will we wish to do. We are learning the blessedness of being in this, the happiest condition in the world. The will of Christ becomes our own more and more. Our will is given up to do His will, whether pleasant or unpleasant. As thus we give up and come more and more into harmony with God; His will is the delight of our body and mind. "I delight to do thy will, O my God," was the language of the Master. In proportion as you and I, and others of His followers, come near to Him, and followers of His dear Son, in that proportion will we have delight in doing God's will, even if it is contrary to the flesh. Old things have passed away and all things have become new. We have new aspirations, new motives, new ambitions. These come through His promises set before us, and we are being transformed as we consider the good things God has promised, and which we see to be in harmony with His character. We are being transformed, in mind, and this new mind is the new creature that is being raised out of the dead body.

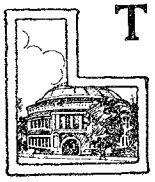
The body is counted dead from the time we make our

consecration. "Ye are dead and your life is hid with Christ in God." It is this new life, this new creature, that is getting better views of God's will, and what is right and wrong. It is getting a higher conception, seeing the glorious things which God has in reservation for those who love Him. Being filled with the Holy Spirit, gradually his spiritual eyes open and enable him to see things on a higher plane, and thus he discerns what God has for such as love Him. As we said yesterday, it is not a holy person that is put into us, but a holy disposition, a holy mind, a holy will, a holy influence of God. In this sense, being filled with the spirit we become more and more spiritual, until, as new creatures, we are thoroughly ripe for the other body. The present body is necessary to us now, but in it we cannot do the things that we would; we cannot do what our hearts desire. We are imperfect in our own estimation. Frequently because we come short we are compelled to make explanations and apologies, sometimes to God and sometimes to fellow men. The will is perfect. Only the body is defective. God has a new body for each one of His children. He is ready to give that new body in the resurrection. When that which is perfect is come, when we are born from the dead, we shall be like our Saviour, see Him as He is, and share His glory. Then we will have a

body in harmony with that perfect mind which we are already getting, and which we have to a large degree.

All of that will be reached, as the text says, only by God's grace being sufficient for us in the present time. It is not merely that His grace will enable us to overcome in this or that difficulty, and take things serenely under trying circumstances, but His grace is sufficient all the way along. His grace justifies us, it is by His grace that we will finally have part in the divine nature, and share in the glory, honor and immortality. He will encourage along the way. The only thing you and I have to do with our salvation as new creatures is that we fully accept God's arrangements, and that we become co-workers with God to the extent of our ability. Could you ask for easier terms? No, you could not ask for easier terms. God has fixed it most gloriously for us. How happy we are as we see how the grace of God will finally bring in the fruition of our hopes, and the fulfillment of all His glorious promises. We are not only getting nearer to God, but we are getting nearer to that glorious change that is to make us partakers, as God's sons, of glory, honor and immortality.

PANAMA-PACIFIC EXPOSITION, SAN DIEGO, CAL.



THIS "Rainbow City of Fairyland" has been set down in a beautiful park three hundred feet above the sea. Its location is both peculiar and unique. The old Spanish-palace style of architecture—quaint, romantic, beautiful—surrounded by the tropic-like landscape and the unchanging climate of Southern California, all blend to form a picture which is destined to live in memory as long as memory itself shall endure.

More than 600 acres comprise the exposition grounds; 100 acres have been allotted to the general exhibits and main buildings; 100 acres for state and foreign buildings; 25 acres for California; 100 acres to open air exhibits; 250 acres to landscape gardens and parks and 25 acres to amusement features to be located on the Isthmus—the official name given to this section.

The exposition itself will cost more than $10,000,000, and owing to its favorable geographical location, it has been possible for the architects and landscape gardeners to produce what is unquestionably one of the most beautiful shows ever exhibited. Like the San Francisco exposition, the San Diego exposition will also be international in scope, and will have splendid exhibits from many European and Oriental countries. The floral and horticultural display is the greatest ever shown —specimens of every tropical tree known to the science of botany being on exhibition.

The exploitation of the possibilities and opportunities of the various sections of the Pacific coast from Alaska to Peru is so comprehensive and complete that it is expected to set the whole world to wondering. Much attention has also been given to exhibits of irrigation, reforestation and reclamation and of all of the various elements which have entered so largely into the development of our great and wonderful West.

The San Diego Exposition bears all of the absorbing quaintness of a 15th-century walled city. The Mexican cathedral and the old Alhambra, with a dash of the Moorish, are the principal architectural ingredients, which have been used to produce this white-walled fairyland, with its red tiled roofs, surmounted by the masterly-executed towers and minarets, the whole of which is so deftly nestled in a growth of tropical trees, plants and shrubs, that only the actual knowledge of facts can differentiate it from a relic of mediaeval times.

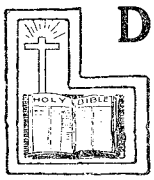
SAN DIEGO.

San Diego de Alcala—"The Harbor of the Sun"—is the full name and meaning of "The Dream City," whose progressive citizens have conceived and made possible this beautiful exposition. San Diego is famed for many things, but particularly for its great scenic attractiveness and wonderfully-delightful climate.

It is claimed they use the shortest thermometers in the world, that thunderstorms occur only about once in every two years and that the sun shines on an average of 356 days a year.

San Diego is snugly tucked away in the extreme southwest corner of the United States—where under the semi-tropical sun and the bluest of skies caressed by its beautiful bay which separates it from the glorious Pacific, the tourist comes upon this romantic city of nearly 100,000 souls. Nature has given it the finest harbor south of San Francisco, and it is the first port of entry on United States soil north of the Pacific entrance to the Panama Canal. Nearby are many points of unusual interest and great attractiveness, including the Old Mission (founded in 1769), Old Town (where civilization began in California), Coronado and its unique Tent City, sandy beaches and enticing little bungalow towns by the score.

Discourse by Pastor Russell. Subject, "FREEDOM IN CHRIST"



DEAR friends, it is a great pleasure I have in meeting some of the Bible Students here this afternoon, realizing, as I do, that you are free, and desiring more and more to be free with that liberty which the Lord mentions when He declares, "If the Son shall make you free ye shall be free indeed."

How wonderful to be free, and yet it seems to me that people are often bewildered by being set free, because all have been so accustomed to being tied up in some way, shape or form. It seems to me I have seen the matter illustrated by a dog. Most of you have seen a dog who was chained up most of the time. Perhaps during certain hours in the evening the chain is removed and he races about the house in appreciation of his freedom. But after racing for a time he comes back and by his manner says, as it were, "chain me up again; I have had all the liberty I want." So with human beings, in some respects. We fight for liberty, yet somehow after we get liberty we hardly know what to do with it. We feel like saying, "Where am I; what is the matter? Has no one any string on me; has no one a chain on me?" I think we have overcome somewhat along that line, and we realize more and more the liberty wherewith Christ makes free. Having been more or less used to sectarian bondage and restraint in various ways, we hardly know just how to use the liberty which comes through Christ. Some are inclined to go to a kind of anarchy, and live lives that would be too free. They think there should be no restraint whatever for a Christian, whereas the Bible lays down very strict restraints. There is no other book gives such restraints as the Bible, yet with liberty. How could Christians have perfect liberty, and yet be more restrained than any other people? Have you ever wondered about that?

He sets free, primarily, from the condemnation under which we were as members of the fallen race. We were condemned to death, alienated from God, and God's mercy through Christ makes good for our imperfections, and makes it possible for us to return to our Father's house; to His family. We who were, as the Scriptures say, strangers, without God and without hope in the world, were brought nigh by the blood of Christ. Christ paid the price to free us from our sins. Some one asks "Brother Russell, how could He pay that?" I answer, if I were to go into every part of that it would take a long time to tell. I will just state briefly that according to the Bible the whole condemnation upon our race came through Father Adam. He was the one on trial, he was the one offered everlasting life. The test was obedience, or disobedience to God. The reward of obedience was to be everlasting life in the beautiful Eden home with which he was provided at the beginning. Disobedience would mean a cutting off from all of these blessings, including life. The great catastrophe came. He was disobedient and God drove him out of Eden under the condemnation of death. Why should God be so severe with Father Adam? Why should He condemn him to death? I answer, God has only one standard of dealing with the entire universe, and that is this, so to speak: "I am able to make beings that are perfect, and to the perfect I will give the blessings that go with perfection. If they will not have that which is best, that which is perfect, they shall not have anything. I refuse to have imperfect beings in my empire, I refuse to have those who will be unworthy. Only those who will be absolutely perfect and happy may enjoy the blessings which I have to give." When Father Adam was perfect he could have all of that. As soon as he became a sinner he was not worthy of God's favor, therefore God did not temporize the matter and say, "Adam, you are a sinner and I will give you a certain amount of joy and a certain amount of punishment," but God held to His plan and purpose, namely, that no sinner should have life: not life in bliss nor life in partial bliss; nor life in torment; no sinner shall have life at all. "The wages of sin is death—the soul that sinneth, it shall die." God does not change from that. We see that it would be a disadvantage to the world if He did change. God's plan is better than any one could make for us. God condemned the whole world to death, and you and I and the whole race have been born sinners, so the Bible says. Hear the apostle Paul, "By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all men, for all are sinners." That is the secret of it all. Will God never have mercy? Yes, God has mercy. Justice declares that no sinner shall live, yet God has made an arrangement whereby man can be freed from the condition

of sinners and brought into harmony with Him; be brought to a condition of perfection where they will be worthy of all the blessings originally provided for men.

During the Gospel Age God has been selecting a church. The church is not brought to perfection in the sense that they are becoming perfect beings. They are merely reckoned perfect in the beginning, they are merely justified by faith and have peace with God, as the apostle says. This is faith justification; it is not the real justification. There is a difference. The word means, to be made righteous. You are not righteous, and I am not righteous, and nobody is righteous. You say, "Brother Russell, we have accepted Christ." I know that, my dear brother. You have come into harmony with Him, and you have what the Bible calls justification by faith. It is not an actual justification. "What do you mean by actual justification?" The word means to be made right. God does not make us over, except in the spirit of our minds, but through the merit of Christ our blemishes and imperfections are covered in His sight and we come into relationship with God; we are justified by faith. This is only a temporary matter. God does not desire you and me to be justified by faith to all eternity. There is a second step of actual justification. When will we be justified actually? When God gives us the new bodies which He has promised. You see we get the new mind now. We have the justified mind through our Lord Jesus Christ, but we still have imperfect bodies. As the apostle says, "We have this treasure (of the new mind, the new character) in earthen vessels," which are imperfect. They are not only earthly, but imperfect. No one knows how imperfect the vessel is as well as ourselves. Each knows the imperfections of his own earthen vessel, and the Lord knows the imperfections of all.

These earthen vessels could never be a part of the Body of Christ. The Lord says, "When I accepted you into my family it was upon certain conditions, to which you agreed. I accepted you, gave you the begetting of the Holy Spirit, and received you as a member in the Body of Christ. Now carry out these conditions. Show me that you meant what you agreed when you entered my family; prove it to me by your faithfulness and I will give you a perfect body." In other words, these imperfect bodies show what the intent of our minds is and if we have been faithful and loyal God is glad to give us the bodies He has promised. So St. Paul, speaking of the resurrection, says, "It is sown in weakness; it is raised in power: It is sown in dishonor; it is raised in glory: It is sown an animal body; it is raised a spiritual body." There is a change, my dear brethren. When you and I get spirit bodies, perfect in the image of Christ and the Father, they will be fine. If now you have the new mind, the heart in full harmony with Him, the new body will be God's final payment to you of what He agreed. The apostle shows that when we came into God's family the begetting of the Holy Spirit was an "earnest of our inheritance." An "earnest" means a hand payment. It is as if you made a certain payment on goods to be paid for in full later. All who come into God's family receive the "earnest," or the hand payment. It is as if God said, "I will give you this now, and I will give you the remainder when you prove that you mean what you say." You see we are on probation from the time we accept the Lord and enter His family. There is a daily opportunity for us to prove our loyalty.

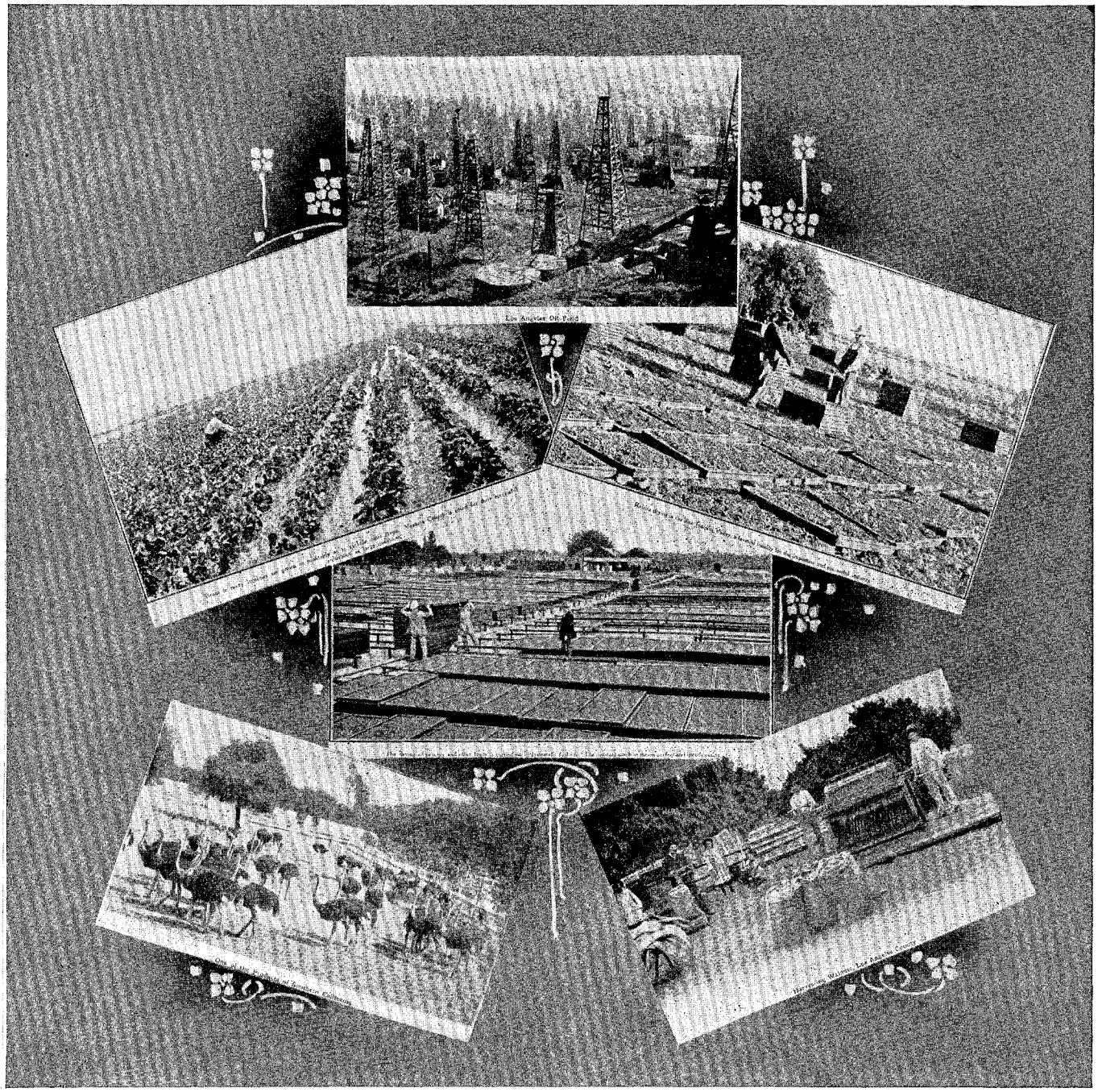
The apostle says, "He is faithful that promised." That being true the responsibility rests with us. The Lord will do His part, and we will be just as sure of getting the glory, honor and immortality as anything you can imagine in the whole world, provided you do your part. Thus the Scriptures tell us to make our calling and election sure by so running as to obtain. You see, God nominates and we elect ourselves. He nominates in giving you and me the invitation. He lays down the conditions, and if we comply with these we will be elected. I am the one to elect. God has laid down the lines, and He has made very fair lines.

That is the way the church is justified. They are not justified to the human nature. O no, they are justified, or made perfect, on a heavenly plane. The only call going out during the Gospel Age is a call to joint-heirship with the Lord Jesus Christ, and a change from the human to the spirit nature, yea, to the highest form of spirit nature, the divine. But after the church has been justified, has been made perfect, has been brought into harmony with God, then comes the time for dealing with the world, and they will be justified. The world will not be justified by faith, but by works. You say "Brother Russell, aren't you making a mistake?" No, my brother, that is what the Bible says. The world will be justified by works in this way. During that time of Messiah's Kingdom the church will be associated with the great Mediator between God and men, in accomplishing the mediatorial work. That is a part of our commission. During that time the twenty thousand millions of humanity will have the opportunity of being lifted out of their degradation, and to be delivered from their weaknesses and imperfections. When the kingdom work begins they will still have these weaknesses, and they will all need a great deal of instruction respecting God's will; they will all need to be helped. But if we understand properly the kingdom arrangements they will speedily be brought to know about these things pertaining to the kingdom. You say, "Won't you tell us how that will be?" I can tell you how I think it will be, but I cannot say that it will be so. God may have a better plan than I can see, but I can think of one that seems good. I want you to know when I make a guess, a surmise, and differentiate from a positive statement of the Bible. What the Bible says you and I cannot change one iota, but when there is a point not fixed by the Bible I understand that we may do a little guessing. But we want to keep this distinct from a positive statement of Scripture. Our guess is not to be compared with statements of Jesus, or the apostles or prophets. My guess will not interfere with what Jesus says. We are told that when the kingdom is in power, and the judgements of the Lord are abroad in the earth, the people will learn righteousness. It does not tell us how the judgments will be brought to the world. I am going to imagine something. You can come with me and see.

The church consists of two classes, first a priestly class, and secondly a levitical class. You remember this was typified in the arrangement of the Israelites, by which there was a selection of the tribe of Levi for the Lord's work, and then the priests were chosen from among that tribe. The Levites shared with and co-operated in the general work of instructing, and looking after certain features of the work in connection with the Tabernacle, but it was under the supervision of the priests. So we find these two classes, the priests and the Levites, in the church of Christ. St. Peter says, "Ye are a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called you out of darkness into His marvelous light." Who are these priests? Those who joined with Jesus to share in His sacrifice. The apostle says, "If we suffer with Him we shall also reign with Him; if we be dead with Him we shall also live with Him." It is a plain statement, you see. Those of the royal priesthood will be sharers in the sufferings of the present time, and in the glory to follow. They will be the first class represented by the Levites. The Scriptures speak of the church of the first-born. That leads our minds back to the time when God called Israel out of Egypt. You remember the last plague that came upon the Egyptians was the slaying of their first-born, both man and beast, while the first-born of Israel were spared because of the sprinkling of the blood of the lamb upon the door-posts. The apostle shows that the first-born of Israel were typical of the first-born class of this time, who are now being passed over in advance of the world, who will later be delivered out of their bondage. The church is being gathered during the Gospel Age, while the ultimate deliverance of the world was typified by bringing Israel out of bondage. First of all the church is to come out during the night. Just now we are living in a time when the people of God are coming out of the darkness of sin; when Satan and his hosts are to be restrained; when his power is to be broken. Before this is fully accomplished the church is to be delivered. During this time the special class of the first-born have been participating in the eating of the lamb, and waiting for the passing over of the church. The passing over will be the resurrection. Then they will have passed over, and these will be leaders of the others. It was so in the type. The tribe of Levi, with the priests at the head, became the leaders of the tribes with respect to the work of God. The priestly class and the antitypical Levites will share in the work of instructing and blessing the world, and the time for that is the Millennial Age. Then the whole world is to be blessed through the church class which God is now delivering. But they are not to be blessed in the same way. Our blessing is a matter of faith until the moment comes for our change. We will be changed in a moment, in the twinkling of an eye. When that moment of change comes we will enter into all of the blessings which God has in reservation for those who love Him.

The world will be justified by works. How so? During the Millennial Age of grace it will become possible to do perfect works. Then they will be justified. Suppose, instead of being Christians we imagine ourselves to be people of the world living in the Millennial Age. Suppose the kingdom set up, and you and I recognize that we are in God's Kingdom. We would know the proper thing would be to come into relationship with the great King. In proportion we would grow stronger day by day in body and mind, mentally, morally and physically, and thus our justification would progress, for the word means

"to be made right." The world will be getting nearer and nearer right all through the Millennial Age. All who wish to be right will become more and more perfect, and those who at the end of that time are not perfect (justified) will not be considered worthy of any further favor. The apostle Peter says they will be destroyed. That is the process of restitution, restoration. That is God's arrangement for the world. God wishes all to become perfect. He has made arrangements for the church to receive her perfection in the resurrection, of not be like Heaven. God will have none such. He will make it possible for all to get into the right attitude, and reach perfection. We shall be like Him and see Him as He is. There will not be a wicked one, or an imperfect one who will attain to Heavenly glory. So with the world. Imagine what kind of a world it would be if God would permit some to be mentally, morally or physically crippled. Moral cripples would not do; mental cripples would not do; physical cripples would not do. God will not be satisfied with anything less than perfection.



which Jesus says, "Blessed and holy is he that hath part in the first resurrection. They shall be priests of God and of Christ, and shall reign with Him a thousand years. This will be the justification of the church. The justification of the world will be through works of obedience.

"Now," you say, "Brother Russell, has God no provision for any others?" No, my Brother. Nobody but those who will become perfect will have everlasting life. How sad if God would be satisfied with an unsatisfactory standard, and permit some to go to heaven who were half way bad. That would I am glad for everything I see about the Heavenly Father's character. I say "It is just like Him." I try to make my mind like His. I do not like to see cripples now. King David never liked to see cripples, and I think it is the intimation that the antitypical David, the Beloved, will not like to see cripples. They will be helped out of their crippled condition. We are glad that perfection is God's ultimate objective. That is better than anything you and I ever thought of. That is to be a grand time. How will it come to pass? I will make a suggestion:

When the kingdom is established, according to the Scriptures the kingly class will be spiritual, and invisible to man. They cannot be seen by man for the same reason that we cannot now see Jesus, who is a spirit being. They will be in the express image of the Father's person. The Bible states that no man has seen God at any time, and God is a spirit, "Whom no man hath seen nor can see, dwelling in the light which no man can approach unto." Then if Jesus is the express image of the Father's person it would be quite improper to expect that the world would see Jesus or the church with eyes of flesh. We do not see angels now. You and I do not see God now. Why not? Because God is on one plane, the spiritual, and we are on another plane, the human. So the Bible shows us in the case of St. Paul. His eyes were opened temporarily that he might see a spirit being. He saw the glorified Jesus. He described the experience, stating that the light was above the brightness of the sun at noon-day. His eyes were permanently injured by one glimpse. Thus we see how the world could not see Jesus or His bride, for they will all have glorious bodies like that. We remember that this appearance to Saul was that he might be a witness of Jesus' resurrection. He had appeared to the other disciples, in different forms, and suddenly vanished out of their sight, all of which proved to them that He was no longer dead, and that He was no longer human, but spiritual, possessing powers which no man could exercise. You remember St. Paul says that flesh and blood cannot inherit the kingdom of Heaven, therefore we must be changed. Not that He must be changed and become like us, but we must be changed and become like Him, and see Him as He is. Unless you and I are changed from human to spiritual conditions we can never see Him as He is. He will not appear as He was. Jesus said, "A little while and the world seeth me no more," and they will never see Him except in the same sense that we see Him now, with the eyes of our understanding. In this way we can, perhaps, understand His glories better than if we saw Him in the flesh. We think of Him as far above angels, principalities and powers, and every name that is named. The world seeth me no more, but, mark, "YE SHALL SEE ME." How? You shall be changed. Won't the world be changed? No. God did not plan to change all human beings to spiritual. It is only the church that is an exception. They are called to be a new, divine creation.

The Bible shows that God finished His creative work more than 6,000 years ago, and the time since then is called His rest. He has committed all things to His Son. The Son has not yet taken up the work of blessing the race, but the selection of the church is now in progress. If He has been working for the world for 1,800 years He has not done much. No, He has not begun to do that work. He is merely finding His saints, and "the Lord knoweth them that are His." He is acting as advocate to these, representing them before the Heavenly Father. They are represented as members of His Body. All this is getting ready for the blessing of the world later. The Father begets us to become a new creation. How? The apostle says, "God, the Father of our Lord Jesus Christ, hath begotten us." He is the Father of Jesus, and our Father. Jesus is our elder brother in one picture, and our bridegroom in another. We are children of the same Father. The Father is not dealing with the world, and Jesus is leaving that work for the present. The world is merely held in restraint more or less, so it may not become too bad, and so that God's great plan may not be interfered with. In due time, as soon as the church, the new creation, has been gathered from the world, Christ and His bride, His associates, will do the work for the world during His thousand year reign. They will bless and uplift, and give each individual an opportunity to regain the perfect human condition that was lost. We remember Jesus' words, "The Son of man came to seek and to save that which was lost." He did not come to save something that was *not* lost, but something that WAS lost. You never lost the divine nature? You never lost anything spiritual either. So Jesus does not give you the divine nature, nor does He give the world the spirit nature. What does He do for us? He merely justifies; the Father sanctifies. It is the Father that begets. During the next age Jesus will do the work. Not that the Father will have nothing to do, but the work for man will be in Jesus' hands. Nor will the Father beget the world. Will they not need to be regenerated? Yes; Jesus will be the Father; He will regenerate them. The word "regenerate" means to start a new being. The whole world, having died through Adam, will need to be regenerated; to be made alive. You remember the disciples asked Jesus what they should receive, since they had forsaken all to follow Him. He said "In the regeneration ye which have followed me shall sit upon 12 thrones, judging the twelve tribes of Israel." That will be the time of regenerating. Jesus will be the everlasting Father, as the prophet has said. He will be the everlasting Father in that He will give everlasting life, in contrast with Adam who gave life that was a failure, a dying condition. The Lord Jesus is the second Adam; the church is the second Eve. There was a first Adam, and a first Eve, and they gave to the world failure and death. The second Adam is Jesus, the spirit being; not Jesus in the flesh. The apostle says, "The second Adam is the Lord from Heaven." He is the one that will be the regenerator of the race. He will be King of Kings and Lord of Lords. All who will submit to Him will be lifted from degradation and weakness, back to human perfection. Is not that glorious? Yes. Nobody could imagine anything as good as God has made. If you or I could imagine anything as good it would mean that we had heads as good as God's.

When the church has been glorified with Christ on the spirit plane, the great company class will come in. Glorified? Yes, glorified partially. It just depends on what you call glorified. While the great company is represented as being servants, and occupying a very inferior place as compared with the little flock, yet it will be a very desirable condition, something like that of the angels. There will be no disloyalty among them, because God will not give eternal life to any who are disloyal. The Scriptures show that the little flock will be on the throne, while the great company will be before the throne; the former will be in the temple, parts of it, while the latter will be servants in that temple. In Revelation 7, we read that the great company will come up out of great tribulation and wash their robes white in the blood of the Lamb. They will finally come off conquerors and bear palms of victory, whereas the bride of Christ will gain the crown. We want to make sure that we will gain the crown, because it is entirely possible to us, and the Lord will be pleased with us if we shall gain it. There is no worthiness in ourselves that we should have such glory, nevertheless it is fitting that we should seek to copy our dear Saviour.

The next in order would be the ancient worthies, who will be brought back to an earthly condition. Think of these being perfect men, in contrast to the imperfect men about them. What wonderful characters they will be. I cannot say that they will be any taller than other men. I just assume that their stature will be six feet or somewhere about that. I do not know. The apostle speaks of them in the 11th of Hebrews, saying, "They had this testimony that they pleased God." Good for them. If they pleased Him they will have a better resurrection. Will they not come in sooner than the church? O no. You know in the 38th to the 40th verses of the 11th of Hebrews it is shown that "they without us shall not be made perfect." They cannot be made perfect until we have been made perfect. They will be made perfect. That will be the first great work of Christ in bringing mankind to perfection. If they were faithful unto death they will come forth with perfect human bodies; not with spirit bodies, but perfect men. What for? They will be princes in all the earth, as says the prophet. A prince means a chief one, a ruler. They are to be rulers. Will they not beautifully represent the kingdom? Yes, indeed. Men cannot see God, nor Jesus, nor the church, because they will be spirit beings, but here will be the ancient worthies, the best possible representatives of Christ and the church. Why? Because a perfect man is the image of God in the flesh, and they could not see God Himself. No man has seen Him at any time, but the only begotten of the Father hath revealed Him. As Jesus was a representative of the Father, so the ancient worthies when perfected in the flesh will be absolutely perfect representatives of God, Jesus, and the church. They could not see anything nearer God's likeness than they will see in the ancient worthies. It will be grand, will it not? They will rule the world, as representatives of the Christ. We might suggest that Satan is now a spirit being, and he has certain angels associated with him. Together they are called the princes and rulers of this world, but they exercise their power through human agencies. Sometimes it is through bad people, but sometimes it is through pretty good people. So the church will be the real rulers in authority, but their desires will be executed through their earthly representatives.

Then what? Is not that enough? Let me show you another matter. There will be sixteen hundred millions of the world to deal with. Will they need to have armies and police to keep them in order? Not have armies? No, God has a better way. He has a great company of spiritual policemen, if we wish to speak of them in that way. Spiritual inspectors; not men at all. They will have a supervision in the world. God guarantees that in that whole kingdom nothing shall injure, nothing shall stumble, nothing shall destroy. That will be quite a work to keep sixteen hundred millions straight; to keep them from doing any harm. We would think it would take millions. Let us think for a moment of ourselves as being

of the world at that time. Suppose I was about to speak unkindly, or untruly, or slanderously of someone, and suppose the spiritual police would see this. It will be their business to execute the judgments and justice in the kingdom, and one of the arrangements is that nothing shall injure at that time, and here I was about to speak something injurious. My tongue becomes paralyzed. The spiritual policemen have me. I cannot talk; what is the matter? I was about to say something wrong. I could not speak, but I would get a lesson. Everybody would know that I was about to use my tongue injuriously, and it would be a great lesson to others. Great fear would fall upon all. They would say "We used to say anything we wanted to; tell lies or the truth, or whatever we felt like. Some people seemed to prefer lies, even if the truth seemed cheaper." It will not be that way in the kingdom. Each wrong will receive a just recompense of reward, and every one who does right will receive blessing. "When the judgments of the Lord are abroad in the earth the inhabitants thereof will learn righteousness." They will say "Take care." Suppose one was just lifting his hand with the purpose of striking another." His hand drops helpless and he must go about in that condition for a week. People would ask him "What were you going to do?" They would know he had been doing wrong. They do not ask in that way now. You might be paralyzed, and not have done wrong, but in the Millennial Age that will be the rule. God's judgments will be in operation everywhere.

The church will not do this work. I think they will have a higher, grander work, and the great company will do such work. The Bible tells us that God now looks after the church in that way. He says, "In Heaven their angels do always behold (have access to) the face of the Father. I understand this to mean that each son of God has a special angel to care for his interests. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." The Lord is using the angels in connection with the church, because there are no other spirits to do this work, but I believe the great company will be used to deal with the world in the way mentioned. They will have had to do with mankind, and will have sympathy for the human race, and they will be under strict regulations of the royal priesthood. All of the kingdom arrangements seem to be in perfect harmony, like a great machine. We sometimes speak of something working like a machine. So all of this work will be grandly harmonious and systematic. All of this shows more and more the infinite wisdom of our God.

Let us seek to have more and more of the spirit, the mind, the disposition of our God. We should have the disposition of justice, which is the foundation of God's throne You remember Jesus said, "Do unto others as ye would that others should do unto you." That is a foundation. Nothing less can be accepted. If we come short because of weakness, what then? If you come short and find it out, go and make it right. "But that will be humiliating, Brother Russell." Good for you; you need to be humiliated. All in the kingdom class will be humble. One of the first qualities is meekness, then gentleness, patience, longsuffering, brotherly kindness, and love. These are the fruits of God's Holy Spirit working in us. These are the manifestations of the Holy Spirit within us. As you and I have the Holy Spirit dwelling in us more and more richly, governing and ruling our words, thoughts and actions, we become more and more like God, children of the Father, exemplifying His Spirit, and thus we show forth the praises of Him who hath called us out of darkness into His marvelous light.

(Dedicated to the "Stay-at-Homes")

Only to know Thy will, O God,
Only to know Thy will.
What wouldst Thou have me to do, dear Lord?
Is it for me to stand still

And let Thee work in Thine own way,
Strange though at times it may be?
Polishing, chiseling, cutting the stone,
That I Thy great power may see?

Do I need trials more strong and severe?
Should the iron hotter be made?
More pain and suffering, are these my needs?
If so, do send them, I pray.

Anything, Father, to cleanse out the dross,
And make me more like my Lord.
By any means, yea, the way of the cross.
That I may grow more and more

Into His image who suffered all things
That *I* might be of His bride.
Help me to be a *good* soldier, O Lord,
Faithful, whatever betide.

While many dear ones are gathered today,
Singing and praising our King,
In the Convention, while home I must stay,
Oh, may the melody ring

Too, in my heart, as I look up to Thee;
Strengthen me, Father, I pray;
Give me submission and patience and love;
Teach me, dear Lord, *how to stay.*

May I be faithful, dear Father, each day,
Casting on Thee all my care,
That when the general assembly is called,
I may not fail to be there.

OAKLAND-SAN FRANCISCO CONVENTION

Address of Welcome by F. H. Driscoll of Oakland.

DEAR FRIENDS:

It is our great privilege this day to greet you in the name of the ecclesias of the Bay cities, and to a certain extent welcome you in the name of the City of Oakland. For we are accepting the hospitality of the city and constitute the very first convention to be called in this magnificent municipal auditorium. While here you will be the guests of the City of Opportunity and will be enjoying the use of one of the greatest auditoriums in the United States.

We have read in the papers of the many hundreds of Bible students pouring in through the gates of the city, and of the many hundreds yet to come. We only regret that this picture is not wholly true. It would be fine if this great arena were to be filled to "standing room only," but we must remember that at best we are only a "little flock." While we shall have our number greatly augmented by later arrivals, we expect and hope that the epithet "little flock" will still apply to us. Later, when the knowledge of the Lord shall fill the whole earth "as the waters cover the great deep," we shall expect this great building to be of insufficient capacity to house them who would come to hear. In the meantime, we cannot expect the world to extend the hearing ear to the Gospel message.

We shall try to make you as comfortable as possible, praying that our fellowshipping shall be for our mutual edification and for our establishment in the simplicity of the "faith once delivered to the saints." No doubt, many will be helped spiritually in the deeds of service they can perform. The presentation of the Photo-Drama of Creation, which has been offered to the public at Oakland and vicinity in the spirit of reciprocity, will open up many opportunities of service that will be lovingly performed.

We hope and pray that the Spirit of God, the Spirit of Love, shall be in supreme command here, and that on departing each and everyone shall say truly, "This is the best convention we ever had."

Response to Address of Welcome by E. D. Sexton.

DEAR FRIENDS: It is with unfeigned pleasure that I reply to Bro. Driscoll's words of welcome and at the same time I would convey a gentle rebuke to our brother for not making a longer speech. Probably there is a measure of selfishness in this, for you see it saddles upon me the task of occupying the time. However, I am sure we all appreciate the words of welcome and realize they are not merely formalistic and empty words, but express a heartfelt thankfulness for this convention and your presence and the Lord's grace in giving us the privilege of this assembling for our mutual good and bearing witness before the world to the Truth.

Doubtless we all recognize certain responsibilities resting upon us. We are the first convention to convene in this wonderful auditorium, which has been so generously placed at our disposal by the city of Oakland and we, of course, by our deportment, will show our appreciation; and also in our relations with the people of this city we will show forth in no uncertain manner, that the "Truth" has such a transforming influence upon our lives and characters that it makes us different from the ordinary conventions. I am not now advising that you behave as ladies and gentlemen—such advice would be unnecessary, for the Truth people should be first of all ladies and gentlemen, and if the Truth does not accomplish this, it is to that extent a failure—or rather fails to bring forth fruit by reason of poor soil conditions. It is significant that the terms gentlewoman or gentleman means more than merely being gentle, or considerate, but being derived from the word gens means generation—or a person of good breeding or family. And surely we as the family of God are the most aristocratic family in the world and will at all times strive to show ourselves worthy of a place in that family.

It has been my privilege to attend many conventions and in no case can I remember that more—or even as much—has been done for us than is being done here in Oakland and San Francisco to make us comfortable and enable us to make a good witness for the Truth. This beautiful Auditorium, with all of its offices and conveniences, is ours for the next eight days, free of all cost. The Civic Auditorium in San Francisco is given over to us for tomorrow's meeting, also entirely free of cost. This also is true of the Festival Hall in the exposition's grounds when we observe I. B. S. A. day at the Panama Pacific Exposition on Monday, June 7th. And on the other hand, I have never attended a convention at any place but what they wanted us to come again. Some might be a little doubtful of us before we came, but there are no doubts when we leave, for as gentlewomen and gentlemen of the "Chosen Generation," we of a necessity leave a clean record, and so, dear friends, this convention is to be no exception.

I think it would be an excellent plan for us all to wear our badges as we go about the city. We want the people to know us. I understand fully that it is somewhat of a trial to some to wear a badge—personally I dislike it very much—but let us put aside our own preferences and wear the badge as a witness to the Truth and its operation, and let us all with one accord endeavor to make this convention a blessing to ourselves and all we come in contact with.

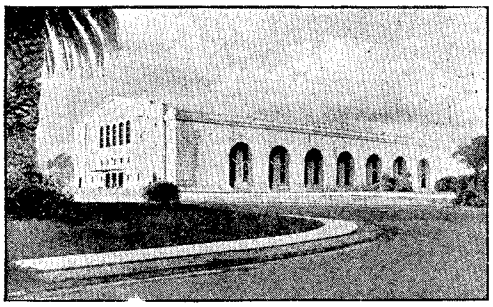
Opening Remarks by Chairman Bro. J. P. MacPherson.

I AM sure we can all heartily reciprocate the words of welcome by the brethren who have preceded me. It is good to be here, better to be there. As we look out over the world and think of the sufferings and the miseries so apparent on every hand and then remember that in the providence of the Father so many of us can gather unmolested for the study of His Word, surely we are thankful. Our hearts go out to the hundreds, yea, thousands, of the dear ones who, while unable to be with us in person are surely with us in spirit. We would enjoy having them with us, but as that is not possible, let us remember them in our prayers and then carry home to some of them at least, the good things upon which we have been feasting during this convention.

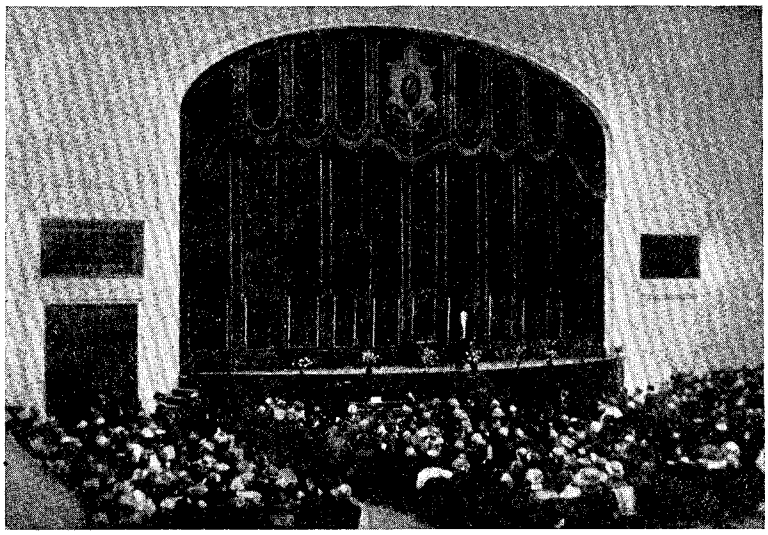
As the chairman of this convention, we would say that its success or failure depends upon whether or not we have your hearty co-operation and your prayers. The chairman is your servant and in any way possible will be pleased to minister to your needs and comforts. Let us therefore each day ask the Lord's special blessing upon the service that we, one and all, may be refreshed and strengthened by our fellowship together. Each day of the convention we will have the Bethel exercises preceding the morning praise and testimony meeting and as a special request we would ask that you be here in time for our morning devotion.

Now, brethren, the convention is yours and you will notice that the very first service is a Praise and Testimony. This is surely appropriate. As a text for this service we have chosen the words of the Apostle John, "Take heed that no man take thy crown," and we would suggest that we keep this text in our minds as the central theme of the convention. We all want to gain that crown, none of us want to come short. Let us prove faithful.

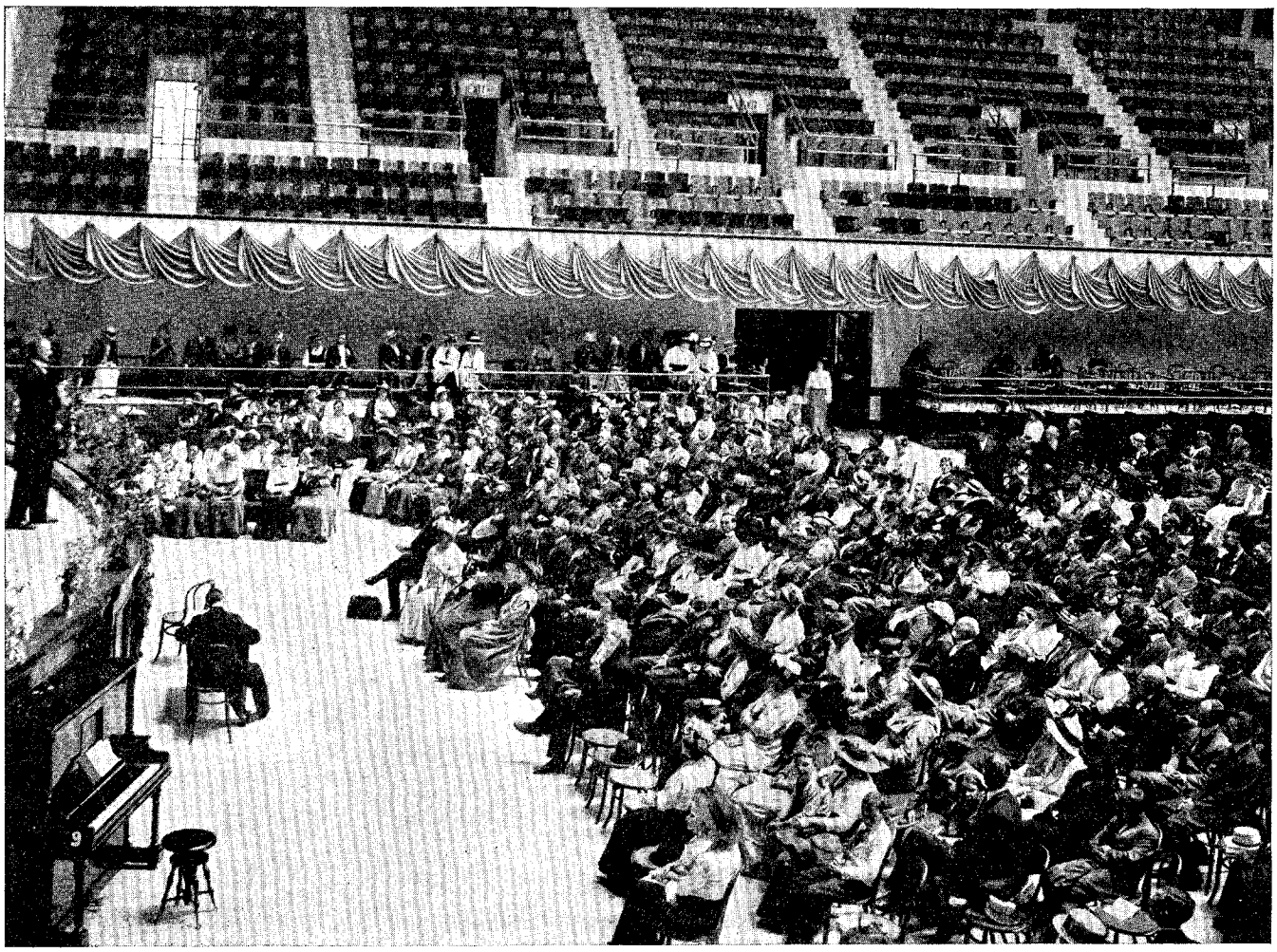
OAKLAND MUNICIPAL AUDITORIUM CONVENTION HEADQUARTERS



Exterior View of the Municipal Auditorium, Oakland, Calif. Built at large expense. Ours was the first convention to be held in it.



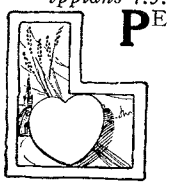
Pastor Russell delivering his lecture on "Armageddon" to the Oakland public in the great new Oakland Municipal Auditorium. Only a portion of the large audience is shown here.



Sectional view of one of the Convention services in the Oakland Municipal Auditorium.

Discourse by Bro. Clayton J. Woodworth. Subject: "MODERATION"

Text: "Let your moderation be known unto all men." Philippians 4:5.



PEOPLE who are more or less in touch with those who enjoy the light of present truth often consider us the most immoderate people in the world. To them it seems a very immoderate thing that people should give up everything the world looks upon as good, and desirable, to set their affections on something they have never seen.

Our text is often quoted in an attempt to confuse those who seek to follow the apostle's advice as given in Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our hope tonight is to show how those two texts are in perfect harmony; how we may follow the example of the Master, of whom it was said: His disciples observed and remembered how it was written of Him that "The zeal of thine house hath eaten me up," and yet so

live that our moderation may be known unto all men. We think the difficulty here lies largely in the translation. If you look up this word translated "moderation" in the various helps to Bible study, you will find it defined as "pliability," or "yieldingness." In the Syriac it reads "Let your gentleness be known unto all men." The thought is forbearance, mildness, sweetness of disposition. This, you see, presents the word moderation in quite a different light from that in which it is often used, making it refer not to moderation in efforts to serve the Lord, but moderation as respects the pursuit of our own rights, tastes and privileges.

Not that we believe people should act in any extreme or insane manner in presenting the truth to others. On the contrary, we believe it is God's pleasure that we present the truth in the spirit of a sound mind. We should push the matter just far enough, but not too far. Too much insistence causes those whom we would interest to resist, instead of persuading them. It is best to wait. The Lord has a special blessing for those who have "ears to hear." He never told us to put ears on people, although most of us have tried to do that.

The first principle we might profitably draw from our text is that of submission. Submission runs along various lines. In James 4:7 we are admonished to submit ourselves unto God. In Heb. 12:9, "Let us be subject to the Father of Spirits and live." In this way we will be showing our moderation in the sense of yieldingness; yielding in a proper way; yielding to one to whom it is duty and privilege to yield.

But we are not to stop here. The spirit of submission must extend beyond yielding to God. It must yield to those who are appointed, by the will of God, to act for Him. That is, if we have elected servants to serve and attempt to guide the interests of the flock according to the will of God, then we should have the spirit of cooperation with them and not the spirit of rebellion. This will be showing a spirit pleasing to God, and will be observed with satisfaction, and interest, and profit by our brethren, and also those of the world who may know of our order. It would be quite an easy matter for us to raise a row about every little thing, and that would not be profitable to the ecclesia; it would not be to their advantage. If we stir up a row every time something is propounded by one of the elders that does not meet with our approval, those who are not of the truth who may observe this, instead of "beholding our order" would behold our disorder, and they would not be favorably impressed. So the Apostle says in Heb. 13:17, "Obey them that have the rule over you, and submit yourselves." They have the rule to a certain extent because you gave them the rule when you elected them as elders. In so doing you attempted to express the will of the Lord as you saw it; they seemed to be the most suitable for the position, and having expressed that opinion the thing to do is to back them up with reasonable loyalty. We should not be unreasonable either way.

The Scriptures indicate a further spirit of submission as being pleasing to God, in that the younger persons in the congregation should recognize the principle set forth in the Word, that those of maturer years are expected to have more mature judgment. We are living in such a time of hustle and bustle and confusion, everything is driving so fast, and our children learn so much in school in a short time, that the spirit of reverence for those of maturer years is apt to be lacking. We want to offset this. We should remember that it is to be presumed that those twenty or forty years older than ourselves have learned some things that we have not learned so well, and therefore we should be willing to consider well what they say; should be deferential toward them. Many Scriptures set forth the thought that youth should rise up before the hoary head; before white hair. We read in I Peter 5:6, "Ye younger, submit yourselves to the elder." And then, so the elder may not be puffed up over the matter he adds, "yea, all of you be subject one to another." Let us have consideration for one another. Some are brought in contact with one phase of life and some with another, and we can all learn from each other. We should have this spirit of consideration for each one, as being able to supply something for the body of Christ that the body would lack if that person were not given an opportunity to participate. That is why the praise, prayer and testimony meetings are so helpful, and also the Berean Studies, that each may have an opportunity to bring from the storehouse of truth something that will be of advantage to others who are trying to press along the same road.

This spirit of submission is to extend beyond the Lord and the elders, and the brethren in the truth, whether the elder or the younger—it is to extend out and take in those appointed to care for the interests of the people as a whole in a governmental sense. In Rom. 13:1 we are exhorted to "be subject to the higher powers"; to magistrates, executives and others put into positions of authority by their fellowmen, who realize that some form of government is necessary. And then, whether we have taken part in the election of these men or not, it is our duty to be in subjection to the laws they make for our government where these laws are not in conflict with the laws of God. Very seldom do these run contrary to God's laws. We read in I Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake."

Additionally we are to be in submission to those for whom we work,—not be always knocking the company

we work for, or listen to others who do so. We are not to listen to those who are always knocking the boss. Almost everybody has a boss. The Lord appreciates a loyal spirit, and He may in this way discern in us the spirit of disloyalty. The Lord's people should not be of those of whom improper conduct could be reported to the heads of departments. It should not be possible for others to say of the Lord's people, "that man, or that woman, has been saying insulting things about the management. In line with I Peter 2:18, "Servants be subject to your masters," there is hardly a person but is serving some one, a corporation, an individual, or the public. Every woman is indirectly working for the concern her husband works for when she tries to look after the interests of the home.

The children are to be brought up in recognition of duly constituted authority; and the duly constituted authority to children of immature years is the parents. "Children obey your parents" is the first commandment given in Scripture to which a promise is attached. The promise to such as would keep the commandment in the days of Israel as a nation was that they would live long in the land." The Lord seems to have honored this principle in the case of the Japanese and Chinese. They have the greatest respect for parents of any peoples, and have been longest in their lands.

We get a helpful view of this spirit of submission to proper authority in the life of the Lord Jesus before He reached the estate of manhood. The Jew did not become a man until he was thirty years of age. Our Lord was very anxious to carry out the will of the Heavenly Father, and at the age of twelve years made inquiry as to whether it was His privilege then to undertake the great work of the Messiah. Having ascertained that it was not, He waited; He was not impatient, or restless. Perfect in His development in every way, He must have been a grand and glorious character in every sense of the word, yet He waited God's due time to begin His work. He went back to Nazareth and was subject to His parents. He did not say, "I see how imperfect you are; I recognize that in this way, and that, you are very imperfect," but was subject to them,—a fine example, surely, to us. He has never forgotten that spirit; He still has that spirit of submission to proper authority. In I Cor. 15:28 we read that when He has accomplished the grand work of bringing every one and everything into subjection to God, then the Son Himself shall be subject unto Him that did put all things under Him, that God may be all in all. Is not this wonderful? After making himself King of kings and Lord of lords, and after putting down all evil, and obliterating it, then this Son shall be subject to the Father, who has brought all these things to pass.

The second principle that this thought of moderation in the sense of yieldingness or pliability, brings to mind, is that of doing the things we do without complaining. You have had children who did what they were told to do in a cheerful, happy spirit, obeying you promptly and smilingly. Then some of you have had children who sometimes when you asked them to do something for you, made you feel you would ten times rather have done the thing yourself. The looks, the groans, the excuses, all made you so weary that it would have been easier to do it yourself. Of course when we were children none of us did anything like that!

In I Cor. 10:10 the Apostle says, "Neither murmur ye as some of them murmured and were destroyed of the destroyer." He is referring to Israel, and we look back to see what he had in mind, and find there are several instances where Israel murmured. In the Sixteenth of Exodus we find where they murmured because there was no fresh meat. After coming out of Egypt they got tired of the food God supplied for them, and complained about it, so God sent them a supply of quail. This story has been a great thing for infidels and higher critics to take hold of, that they might poke fun at the Scriptures. According to the reading it looks as if the quail were so thick that they reached from the ground up breast high, solid quail. The fact is that supplies of quail such as Israel had are still occasional in that region, and in the same proportions as then. They fly across the Red Sea, which is quite a wide body of water, and being tired out they are not able to fly as high as usual. Their custom then is to skim along close to the ground, about breast high. So it was at the time mentioned that the Lord caused the quail to fly across the sea and the Jews caught large quantities of them. The Lord heard their murmuring, but instead of the supply bringing blessing it brought a curse. They ate too many quail, a pestilence broke out as a result, and from that day to their death many of them never wanted to eat quail again. Many lost their lives from gorging themselves with quail flesh. There is a principle to be observed. We may desire a change, and may suggest it to the Lord too urgently, He may permit us to get what we wanted, and then we find it was not a good thing for us. We might far better wait and let the Lord do the selecting for us. It is better to leave the thing in His hands. If He does not want us to have a thing, let us say we do not want it either. When we get into the frame of mind where we want something only if the Lord be pleased to give it to us, then we may get it, sometimes.

In the next chapter is another story of the Jews murmuring because there was no water, and in this they had a very similar experience. They murmured against Moses. They did not remember the wonderful things Moses had done for them, as God's representative. They forgot about the plagues in Egypt, and how they were protected in them, and how he had brought them out of the land and across the Red Sea, and they murmured. The Lord heard their murmuring and gave them a supply of water. However, He reproved them there and the well was called Massah and Meribah,—Temptation and Strife,—two things very displeasing to God. He was much displeased that His people should manifest such a spirit of strife, when He had been their guardian up to that time. They might have known He would have supplied the necessary water.

Another instance where the Jews murmured is found in the 15th and 16th of Numbers. This is the story of Korah, Dathan and Abiram, having to do with the fringe Moses was instructed to tell the Jews to put upon their garments. These satin ribbons of blue with fringe attached they were ordered to sew upon their garments, and to many of the Jews it looked foolish, like the Bethel Vow looked later to me. I learned much by that. The next time the Lord sends anything to me I will try to look at it from His standpoint. I have often thought the fringe represented the vow. Anyway, they said, "Moses, you take too much upon yourself, seeing the Lord's people are all holy. We need not this ribbon." It signified a pledge of faithfulness. Moses was nearly prostrated by their speaking in that way and said, "We will let the Lord settle this matter; you and those who are interested come before the Lord, and we will lay the whole matter before Him." You remember that the Lord signally showed his displeasure that they should murmur against one whom the Lord had raised up to deliver them out of Egypt. The earth opened its mouth and swallowed up Korah, Dathan and Abiram, and all who were of their company, with all they had.

The next day the people had not yet learned their lesson. They came and said, "You have killed the people of the Lord." They charged Moses with having killed the 250 who were lost. The Lord was wroth again and caused a pestilence to break out and 14,000 people died before Moses and Aaron interceded and offered sacrifice to stay the plague. This shows that in dealing with God we should not murmur against what He says is best. Let us yield our wills in cheerful submission to His will. It is easy for me to tell you this; it is not always as easy to do it myself. I have had some trying experience, and not so long ago either. We must get to the place where we can say, "The Lord's will be done." When we get to a place where we can say, "I have had my heart set on such and such a thing, but now I give it up," then the Lord may give it to us,—PERHAPS, if He sees it will not hurt us.

The Jews never got over the spirit of murmuring. In John 6:44-56, where the Lord declared, "I am the bread that came down from Heaven; if any man eat of this bread He shall live forever," the Jews murmured. They could not understand what He said. They could not believe it, and did not like it. The disciples also murmured, and the Lord said, "Will ye also go away?" Peter said, "To whom shall we go; thou hast the words of eternal life."

In Mark 14:5 where Mary broke the alabaster box of ointment,—the story that is so precious to us because of the beautiful spirit of love displayed,—we hear of the twelve murmuring against her. The Lord reproved them

ior this spirit, and this was among the last things He did while on earth.

Then, a matter that will perhaps shortly apply to all of us: in Matthew 20:11 we read that at the conclusion of the harvest day, those who had been laboring during the heat of the day murmured because when they received the penny from the steward it was not what they expected. The suggestion came up several years ago at the Bible House table, and it had at least the partial approval of Brother Russell, that this might refer to the seventh volume. That is something we have been waiting for throughout the harvest time, and when it does come out it may not be what we are looking for. At any rate it is well to be on guard, that any way the Lord may be pleased to serve us with spiritual diet we will be glad to have it so.

The Lord through the Apostle Jude spoke in an uncomplimentary way of such as murmur and complain, and the Apostle in Philippians 2:14 tells us to "Do all things without murmuring and disputings."

The third principle we notice in our text is our privilege of being gentle. The wisdom that is from above, according to James 3:17, is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." It is willing to listen to the other side of the story. It is willing to lend a kind and sympathetic ear to those seeing differently than we do, and where no principle is at stake, to give up. I think it is a good thing to give in once in a while; to sacrifice a meeting of ours and go to meeting with your husband, or your wife as the case may be, if they happen to be a member of the nominal church. I will tell you about a brother's experience, and how the Lord overruled it. At the time he married his wife she was in the nominal church, but she seemed to have an appreciation of the truth, and like many of the friends, he thought he could surely finish the job. He thought I will make the truth so plain and attractive to her that she will come the whole route. She knows it is the truth, and has no use for any other teaching, but the Lord reserves the privilege of picking out His bride. We can present the truth to those we hope will accept it, but if the husband or wife will not accept the proposition, and make a consecration, it is one of the things we can yield to the Lord. This brother made an agreement with his wife that he would go with her to her church one Sunday in three. He said, "I will give her the first Sunday," and he went. The minister preached an eloquent sermon, and the brother watched him carefully. When they reached home his wife said, "How did you like that? Was it not very nice?" He said, "He is a clever man, and quite a good speaker." Then he went to work and showed up just what he had said, and then gave the Scriptures bearing on the matter. When he had finished his wife said, "I do not think I'll go again." He only had to go once. She was cured the first time. How much better to bring it about that way than to force it. Be a little gentle, trust in the Lord, and see what He will do.

In Titus 3:2 the apostle says that those who are to serve as elders should be no brawlers, gentle toward all men, in meekness instructing those who oppose themselves. The ideal elder is not a quarrelsome one, but a gentle person. We see the same principle in 2d Tim. 2:25, "The servant of the Lord must not strive."

Another thought our text contains is that we must be merciful. Matt. 5:7, "Blessed are the merciful, for they shall obtain mercy." Matt. 5:39, "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." When people do wrong toward you, and you know they are wrong, do not fight back.—just take it. One of the grandest lessons any Christian can learn is to receive an out and out injustice from another and swallow it without saying anything to anybody about it. The Lord appreciates that. And does not He have a way of squaring accounts? Indeed He does. Do not say anything. Just watch. We often make mistakes when we think people have done wrong when it was only a mistake; but there are times when people do evil through foresight, intentionally, and that hurts. One of the nicest ways is to pray for that person, and make up your mind that you will not resist in any other way.

In Prov. 16:32 we read, "He that ruleth His spirit is greater than he that taketh a city." As we observe the struggle in Europe, where endeavors are being made to capture Constantinople, Warsaw and Paris, we recognize that it requires great force, great power, and wonderful preparation to capture a city. But any child of God who is willing to receive injustice and conquer the injustice; who will not fight back, but will say, "This is a world filled with imperfect people anyway, and if they step on my toes it is a way of learning how it hurts when I step on someone else's toes," will receive great blessing from the experience; he will do a work that God esteems more highly than taking a city. I remind you of an example set before us in Isaac, in Genesis 26:17-33. Isaac was driven away from one of the wells Abraham had dug. The herdsman of Gerar came and quarreled with Isaac's herdsmen about the well, so he said, "Let them have it." He pulled out. And let us notice that he doubtless had enough servants to conquer the herdsmen of Gerar, because Abraham had many servants; indeed, he had a sufficient number to enable him to conquer several kings. But Isaac went away and left the well in their possession. They went to another place and dug a well, but there the herdsmen quarreled a second time with Isaac's servants. Isaac, the peaceful did the same thing again. He went away and dug a third well, and then the Philistines left him alone. Doubtless the Lord greatly blessed him for submitting to these unpleasantnesses, because he did it out of regard for principle, in submission to God.

Let us also consider Joseph. How merciful he was toward his brethren! When he had them in his power, instead of getting back at them because they sold him into slavery, he fed them during the famine. When Jacob died these brothers were afraid Joseph might now take revenge. They sent word to Joseph, saying, "Jacob left word that after his death you should not punish us for what we did to you twenty years ago, or thereabouts." Jacob had not said anything of the sort. But Joseph was enough for them. He said, "you meant evil when you sent me into slavery, but God overruled it and brought me down here to save your lives and the lives of the Egyptians." Perhaps our own brothers and sisters may do to us what may appear to be a great evil, but God can overrule it so it will be a great blessing instead.

Cousider the beautiful spirit shown by David. Some time, TAKE TIME, to read the 1st book of Samuel and see why it was that the Lord said of David, "He is a man after my own heart." By the time you have read it through, and seen the beautiful spirit David showed to Saul, you will readily see the reason. Seventeen times Saul attempted to take the life of David, and not in a single instance did David show a hostile spirit toward Saul. The last two times he had Saul in his hands, and there is every reason to believe it would have been just to take his life. But David said, "Let it rest." He was willing to be a fugitive, until God's due time to make him king.

David gives us a grand example in connection with the revolt of Absalom. David fled across Jordan, and a certain man named Shimei came out and threw stones at him and called him evil names. That is a pretty hard thing for a king to bear, and especially when he was enduring so much else. One of David's men named Abishai said, "Let me go and cut off his head; there is no reason why he should say such things.' David said, "No; if he can get any comfort out of such talk, let him go." When the king returned after the victory over Absalom this same man, Shimei, fell down on his knees before David, begging for his life, and again one of David's generals said, "Let me go and chop off his head." But David said, "No, let him go." Don't you think that man, Shimei, had punishment enough? Do you think he ever forgot it? I think that to the day of his death he remembered how merciful David had been to him.

Our Heavenly Father has this spirit of gentleness toward us. His willingness to consider us and our weaknesses, is the only way we can hope finally to have a place on His throne. David says in Ps. 18:35, "Thy gentleness hath made me great." It was His willingness to send Christ to make a way of reconciliation; His willingness to bend low to help us to raise up, that not only brings us to a place of rest, but ultimately to a place of glory.

In the 3d chapter of 1st Samuel we read how Samuel was loath to break to Eli the news that the priesthood

was to be taken from his family. The Lord called Samuel three times before he realized that it was the Lord and responded, and then the Lord told him that He would overthrow the house of Eli. Samuel was unwilling to tell Eli but he commanded him to do so. We should not be too anxious to tell people about their evil doings, but wait on the Lord.

The next thought that I get from this statement that we should let our moderation in the sense of gentleness, or pliability, or yieldingness, or sweetness of disposition, be known unto all men, is that we should be forgiving. I remind you of Elisha's experience with the Syrians who came to cut off his head. The Syrians planned several attacks on Israel, and each time these attacks failed because Israel knew what they were going to do and forestalled them. They brought their counsellors together; they said, "Which one of our number is a traitor, and is telling Israel what we are going to do, for it is evident they know." Then one of them said, "There is a man in Israel who knows what you plan to do before you do it." The king said the thing to do was to get hold of that man. A company was sent to capture Elisha. You remember the story of how they came down there, and Elisha's servant was much frightened, until Elisha asked that the Lord would open his eyes, and he saw the protection of God,—saw the skies filled with horsemen and chariots of fire to protect Elisha. As the company drew near Elisha prayed and they were stricken blind. He then said to them, "I will lead you to the man you seek." He led them down to Israel's capital. There their eyes were opened. The King of Israel said "Shall we kill them?" Elisha said, "No, we will give them different treatment than they wanted to give us." They gave them a feast and sent them back home. There were no attacks on Israel for many years after that. Suppose the King of Israel had slain these men. He would have incurred the enmity of the Syrians, who would have been anxious to retaliate. But when they came back and said, "We have had the time of our lives; somehow, when we got down there for some reason we could not see; we were helpless, and someone led us down to the Israelites' capital. Of course we expected to lose our lives, but what do you think? They served us with a feast." If the King of Syria wanted to attack Israel after that the people would say, "No, we don't want to go down to fight them; those people are too decent."

We are to be slow to wrath. We are to pray, that when others trespass against us we may have the spirit of forgiveness toward them. We are told that if we have not that spirit the Heavenly Father will not forgive us. The wrath of man worketh not the righteousness of God. We are not to let the sun go down upon our wrath. We are to live peaceably with all men. "Seek peace and ensue it." We are to be messengers of peace. When we go into a home we are to bring there the spirit of peace. The Lord said to the disciples when He sent them out through Palestine that when they entered a home they should say "Peace to this home." I trust this is the case with us; that when we go to a home we bring the spirit of peace. I followed a Pilgrim Brother in the south for a time, and everywhere they told me that as soon as he came he began to shed forth truth, help and blessing. Everything he said was helpful; every influence of his life was good. "To the counsellors of peace is joy." We are to follow the things that make for peace; to be of one mind; to keep the unity of the spirit in the bonds of peace. If we start a quarrel with another the ultimate end might be that both new creatures might lose their lives. We are not, thus, to devour one another. Why not rather suffer the wrong? We know the Lord can balance the matter. One of the fruits of the spirit is peace, and one of the legacies of the church is peace,—"My peace I give unto you."

Now read our text, and context in Phil. 4:5-7 and note that if we follow the principles which the Lord has laid down for us in our text the apostle says it will be true of us that "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Amen.

Message from Pilgrim Bro. F. A. Hall. Subject: "THE SEVEN DAYS BEFORE THE FLOOD."

I FELT very grateful when I read the invitation to send, possibly, a last "special, personal message" to the friends through the San Francisco Convention Report. I could not be with you personally, "being burdened" until my lease was out, but my spirit was there beholding your joy. I have thought with others for several years that perhaps we were then holding our last convention, and we had reasons for it. The light in the path then was not so brilliant as now: but through it all I never felt exactly as I do at this time about it. This seems like the standing time, is a certain sense, amidst the bustle and hustle of packing grips, checking the baggage and taking our seats in the first section of the morning train. The Plan of the Ages has ever been to me a living reality, and I feel confident that we are now nearing the end of our earthly pilgrimage —no matter how the world may sneer. Jesus pointed out signs. "When ye see these things come to pass then know that the Kingdom of God is night at hand." The signs of the times are here, therefore the Kingdom of God must be nigh at hand; but who knoweth the hour? No prophecy relating to dates has failed, so far as I know, therefore we rejoice. The Lord declares "I will punish the world for their evil, and the wicked for their iniquity. The noise of a multitude in the mountains like a great people; a tumultuous noise of the kingdoms; of nations gathered together. The Lord of hosts mustereth the hosts of battle." Armageddon. Isa. 13:

PRESENT CONDITIONS INSPIRE AWE.

With awe we comtemplate the mighty spectacle now before us—the collapse of a world! And who are we that we should be forewarned of such an awful catastrophe! An earthly parent might have pointed out to his little son, from some safe position, the burning of San Francisco, the terrible result of the earthquake, so with us, we are simply little children who the Father loves, that's all. God points out to us the national life and history of Israel, covering nearly two thousand years with their deliverance from bondage, their law, Tabernacle prophecies, all of which were arranged for our instruction, that we through patience and comfort of the Scriptures might have hope, while watching Egypt burn.

How pitiful to see the poor, mad world with haggard faces, and clothed in rags, clutching after the few straws of comfort that float so swiftly down the stream of time! Our hearts have longed for some dear, earthly ones to see these truths also, to stand with us, but they chose other ways. The narrow way did not seem right to them.

BRIDE MAKES HERSELF READY.

The darkness is one of the signs of the End, gross darkness covering the people, blinded, prejudiced and without hope. Many who are in the truth today, even, fail to appreciate the depth of godliness to which the Bride of the Lamb must attain. The spirit of the Master is a hidden, living principle of the heart, and the world has never known it; therefore we are said to be "in the secret place of the Most High." It is the spirit, the righteousness of the law hidden in the ark with the rod that budded and with the hidden manna. It is the mystical light from the golden candlestick, and the "anointing which ye have received of him." It is the life we "now live," the concrete form of all the graces, and when united with our immortal house "not made with hands," becomes Divinity. II Peter 1:4. No wonder there is a longing in the heart for the day, the hour, which so far, has not been revealed to us. Had it been made known, some dear Peter might have caused a panic among the Pans who are working on the Fiery Chariot, or make the world "Be still" before the time, et cetera.

We evidently now are in the transitory period of the "Kingdoms of this world" over into the hands of our Lord, and of His Christ. Since Daniel's mystical image fell, October, 1914, which of course was only an allegory, teaching the end of the Gentile lease of power, since then seems to be the special season when the Bride is making herself ready; smoothing out the wrinkles, washing out the spots, bleaching off the tan of a thirteen-hundred mile ride from her "father's house." The damsels are adjusting the veil which soon shall envelop her raiment of gold whereon she hath wrought in needle work since her betrothal. She is now the child developed into glorious womanhood. Is there not at present going on a general scouring and cleaning up among the faithful such as never was before? And note the instructions in the Watch Tower!

SPIRITUAL FESTIVAL IN HEAVEN.

"I shall be satisfied when I awake in thy likeness"—when we shall participate in the grand festival, entertainment and feast of the marriage supper which the Lord has prepared for the spirit-born ones behind the vail. Then we shall experience the exhileration mentioned in the Master's words to the whole Church, represented in the twelve apostles, the heads of the twelve spiritual tribes of Israel. "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom." That will be the "new spirit from the fruit of the spiritual vine. Ah yes, since October, 1914, must be the real time when the complete 144,000 are" standing on Mount Zion," the "Kingdom of God." The clouds in rolling away seem now to reveal to us the boundaries of the heavenly kingdom. Daniel told us the image of which the king dreamed, represented the four universal empires of earth, and the "stone" as the fifth. Now, remembering Jesus' words, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," we note that he did not say the Jews, for they are still trodden down, but "Jerusalem" which was the capitol city of the kingdom of the Lord upon whose throne the typical David and his house sat. This is in harmony with the thought Jesus expressed of the Church, "The Kingdom of heaven suffereth violence, and the violent taketh it by force." Then he said, "I will return and will build again the tabernacle of (antitypical) David which is fallen down * * * and I will set it up that the residue of men might seek after the Lord." Set up the new Jerusalem under the new covenant.

MOUNT ZION'S NORTHERN BOUNDARY 1914

Each of the previous empires were overthrown by a successor, then the fifth, the "stone" empire, overthrew them all. If each of the preceding kingdoms were automatically in power at the fall of its predecessor, why did not the "stone" kingdom become Mount Zion October, 1914, when the prophetical image fell, for it was the "stone" which smote, and afterwards ground up the fragments into dust which the winds carried away as chaff? It oes not seem that all the saints had learned the "new song" before that time. Some have evidently learned it since, and are now singing it, yet this date must have been the end of the harvest of the Royal Priesthood, the true wheat class.

The wheat could have been dead ripe before the sickle was thrust in. The use of a sickle is to gather wheat, not to ripen it, and "present truth" seems to be the sickle which the Chief Reaper brought down from heaven in 1874. Rev. 14:14; also Rev. 1:1. The "Book," Rev. 5:1, 7, and 6:12. See Luke 12:37. This picture of reaping comes as a field "white unto harvest," Would this militate against the thought that October, 1914, marked the northern boundary line of Mount Zion?

SEVEN DAYS UNTIL THE FLOOD.

If the "stone" kingdom is automatically in power since this date there probably have been more than enough of the Royal Priests brought over into this peculiar testing time, represented in the "seven days" from the finishing of the Ark. (Gen. 7:4, 10), during which Noah was to get everthing into the Ark that was to be carried over into the new order of things. More priests brought over than will be needed to complete the 144,000! Why? Is this where a thousand shall fall at thy side, possibly some of us? God in his infinite mercy may even now be showing us that He is not willing that any should perish in the second death, but is tenderly holding on to some during these seven symbolic days, while the bride is making herself ready, we who have not yet put away the evil out of our hearts, such as bitterness, slander, evil speaking, etc. The bride making herself ready would seem to indicate that such defects, spots, should be boiled out

Is the fire now on us trying every man's work of what sort it is? Everything seems to be simmering down to this "seven days," whatever time the symbolical number, seven, weeks, months or years implies, as the last crucial test. Rebekah and her damsels, in the picture, could not arrive before October, 1914, Isaac here lifted up his eyes, and, behold, the camels were coming at the eventide.

God told Noah, "For yet seven days," or after, or on the seventh day, the flood would arrive. As Bro. Russell suggests, the forty days rain beginning then might typify the insane raging of anarchy, which then possibly would begin, tapering off until the end of the 150 days. But Noah and all with him must be in the Ark at the end of the seventh day. When Noah finished the Ark and saw no flood, I doubt if any of the boys said, "Where is the flood? Something is wrong there. I don't like this after all I have said about it. That flood ought to be on time. Somebody has blundered. I'm going to quit this business and do something else." No, those were servants,

and felt it a privilege to have any service. They did the things as the Lord laid out the work, then, "having done all" in finishing their part of the work, they waited on the Lord, and in due time He brought it to pass.

A BUSY WEEK OF TROUBLE.

These "seven days" ought to be significant, as Jesus likened them to our day. Note His words carefully in Matt. 24:38. "As in the *days* that were before the flood * * * until the *day* that Noah entered into the ark." Of course he could have meant months or years, but was he not speaking specially of the last few, busy days, the "seven days" previous to the flood? So the world won't know until after the seven symbolic days are over. Noah must have been mighty busy come to think of it, amidst the jeer of the rabble, very like our own days, busy getting all the animals as well as his family safely housed. Could not his seven days of housing reach out further, into gathering the animal life of earth, including man, during the seven great thousand year days from Adam to the end of the Millennium, into the Ark, Christ, Eph. 1:10? God's things are so sacred that we have a fear to touch them, but may we not just look into our Father's storehouse? A week is a short period, too, and we have no time to waste either. We see general activity everywhere. The fiery furnace in Babylon must be heated to the limit for all who refuse to worship the image of the beast. The workmen are hammering away on this image, and we expect it will be set up soon in the plain of Dura (a circumscribed circle, or place, in Babylon). That was a mighty miracle in preserving without injury, those three faithful Israelites who would not bow to the civil power's command—All for our encouragement. The king must have been greatly

surprised when they refused to obey him. The words in which they answered him, though in no wise disrespectful, were the words of men who firmly believed it "better to obey God rather than men."

"We are not careful (not fearful) to answer thee in this matter. If it be so, our God whom we serve is able to deliver us * * * but if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 16-18. These are the sort God approves, as shown at the end of this matter.

The four winds should increase in velocity during this week until the European War blows over, the earthquake afterwards, rending and shaking things, following the blast of the seventh trumpet; the storm of hail and of blaspheming God by men because of the exceeding greatness of it. (Too much "Russellism.") This is the due time, too, for the seventh plague to be poured out into the air. Then there shall be a time of great confusion, great voices contending for more knowledge and liberty, and great thundering controversies, and sharp truths thrusting through the air of contention as lightenings. Rev. 16. And there sit Herod and his nobles in the banquet hall lasciviously watching the sensuous, lustful dance of the beautiful Salome, daughter of Herodias, who is the very "image" of her mother. John the Baptist, who was a partial antitype of Elijah the Tishbite (Matt. 11:14), had reproved Herod for harboring his brother Philip's wife in his palace, and had been cast into prison; so when the king, before his nobles, had promised the young damsel, Salome, any present she desired, in appreciation of her entertainment, her mother prompted the beheading of John, which was granted. "If ye will receive it, this is Elijah," ("Who as God," the Tishbite, without father, without mother, without descent.) But Herodias, a type of the harlot mother church, Babylon, shall be cast into the sea with violence, and her Federation daughter shall die. When they beheaded Elijah, is this not the night in which "no man can work," unless he have "the mark of the beast" or of its image?

This week presents a motley throng struggling here before us—Babylonians, Jews and Gentiles, Egyptians and Assyrians to. Noah and his family are hurrying the animals into the Ark. The shouts of the horde who are working on the fiery chariot are ominous. The distant mutterings of anarchy begin to rumble and roll through the oppressive air, as the approach of a mighty storm-cloud, striking terror into the hearts of men. When the European war liberates other millions of them held against their will as soldiers, then mob violence and destruction will follow in their wake. We begin to hear the weeping and howling of the rich men who have heaped together their teasures in combines of every sort for the last days. Hear the cries of the torment, now in its fulness, of "fire and brimstone" upon all those boastful Christians having the mark of the beast and its image. This will sure be some hell, if "war is hell." The very air trembles and the sun is turning dark. It is a day of darkness and gloominess, a day of clouds and thick darkness. The heavens are now rolling together as a scroll and we hear the trump of God sounding forth the command, "Gather the people, sanctify the congregation, assemble the Elders, gather the children and those that suck the breast. Let the bridegroom go forth of his chamber, and the bride out of her closet." While this has been going on, the kings and the great men, and the bond and free are all shouting in their desperation, "O, rocks and mountains fall on us and hide us from the face of him that sitteth upon the throne: for the great day of His wrath is come and who shall be able to stand?" Blood is about to flow even up to the reins of governments from the fruit of "the vine of the earth" as the sickle fills up the winepress. The mountains are melting like wax from the heat in the heavens and the social earth, full of fire and corruption, and they shall pass away with a great noise. Praise God! Then shall be heard the still small voice, speaking peace.

"WHO SHALL BE ABLE TO STAND?"

If the type in the slaying of half the typical priesthood who offered strange fire on the altar really implies that half the spirit-begotten, antitypical priests are to die the second death (see footnote, Tabernacle Shadows, pp. 119), then we are not wondering at the question "Who shall be able to Stand?" Strange fire implies zeal from the spirit of the adversary (not weaknesses which are all covered) such as bitterness in the heart, hatred, envy, pride, evil speaking, betraying, lying, slander. The Lord says, "He that toucheth you, toucheth the apple of his (the Lord's) eye." "Examine yourselves." "Take heed unto thyself," in conversation, in charity, in faith, in purity. The Lord must have known how many would not put away the spirit of evil in themselves, yet He has carried more than enough of us over October, 1914, as though He is grieved to see us continuing our evil, as though to give us a heaping, overmeasure of opportunity. It is one thing to worship God, but quite a different thing to serve Him. Let us not be a tinkling cymbal, all sound and no life, no love.

Looking backward we see the sorrows of the Lord's dear saints as they straggled along down the ages, abused and despised as the filth in the street. They were forced out into the cold and beating storm, heartbroken and often discouraged. They knew not which way to turn. They did not seem to grasp the thought, to realize in the sense of their own unworthiness, that it was the power of the Master's spirit in them which sanctified them, ostracized them. They could not understand just why their loved ones, even, smote them and wounded them, and cast them out to go away alone into the highways and hedges, neglected and abandoned, and saying, "Let the Lord be glorified," but the Lord knew and He comforted them.

THE VOW OF CONSECRATION A BIG CONTRACT.

The spirit of consecration has ever been a living, eternal vow unto God, epitomized in the words of the Master, "Lo I come to do Thy will, O God." It is a daily taking up the cross to "walk in His steps." It is the very life of our covenant. It might be couched in words something like these to express it:

I vow unto Thee, O, God, that, so far as I am able, with Thy promised grace to help in every time of need.

I will be content with such things as Thou art pleased to give.

I will neither murmur nor complain.

I will bring no reproach upon another.

I will envy no man.

I will not let sin reign in my mortal body.

I will neither listen to slander nor repeat it.

I will not surmise evil.

I will neither let the sun go down on my wrath, nor hold aught against my brother.

I will set a watch upon my lips that no thoughtless or unrighteous words shall pass them to hurt or injure another.

I will guard against everything akin to pride and self-exaltation.

I will keep my heart continually in a prayerful attitude of supplication and thankfulness for all benefits and privileges.

I will keep in mind that all my steps are ordered of the Lord, and that all things work together for my good.

I will remember daily in my prayers the general interests of Thy work, and all my brethren.

I will not meditate on any evil thing.

I will seek daily to be pure in heart by putting away all dishonesties, lies and deceit.

I will banish all lustful thoughts against another's virtue or rights.

In remembering that it is God who lifteth up and casteth down, I will strive daily for meekness and lowliness of heart.

I will strive to live a daily life of spiritual sunshine no matter how I feel.

I will not willingly live in luxury while I see my brother in need.

Realizing, as a man thinketh in his heart so is he, I will not only glorify Thy holy name in word and in deed, but I will bring every thought into subjection to the will of God in Christ.

It is all summed up in the words, "Pure in heart."

Is not the transitive sense of the Bride making herself ready, the present work of cleansing herself, during these "seven days" from these defiling things, the last washing of water through the Word to be ready for the laver of resurrection into glory? Or is it that as many as possible of the great company class may escape the second death through God's special grace?

"A passing thought, a little seed,
The water, meditation;
If evil then has taken root
We'll harvest, tribulation."

OUR COVENANT IS SELF-IMMOLATION.

"Keep thy heart with all diligence, for out of it are the issues of life." What a solemn admonition!

We are to "walk in His steps," and the spirit of the Master is one of self-immolation—"forgetting the things that are behind," thus, dying daily. It is beyond the ken of human eye; that at which the natural man revolts, because it means an eternal and infinite submission to the will of God. And more than this, "I delight to do Thy will, O, God." It means the breaking of every tender, earthly tie, the fading of every earthly joy for the privilege of taking up the cross to follow the Master. Its suffering is a joyous sorrow, yet silent in the depths of its pain. It can endure all things; be misunderstood, misrepresented, sneered at, blamed, betrayed, accused and crossed in a thousand harmless joys, yet utter no complaint, nor threaten, even though the heel that crushed return again. The human flesh cries out, but the lamb is dumb. It envies not, though it dwell in proverty

neither does it murmur, but is thankfully content with such things as the Father gives. It turns away with weariness from the splendors of earth, and secretly abhors the honors which others crave.

The setting behind the cross seems far more wonderful than all the glories of this world. It is a beautiful spirit of self-abnegation and its daily joy is to give. It sees a greater glory in the purple lips of the dying Master as His head fell forward on the cruel cross, than all the names in the halls of fame. It can be crushed, abused, cast out as evil, yet plead and linger lovingly at the throne of heavenly grace with a heart full of tears lest the Father's hand should smite. It sees no worth in self, but glories in the rise of others, honoring those who love the Lord. It cringes away in pain from hearing words of reproach or calumny. Its life is love; its deeds truth. It sorrows not for self, but for the erring one who cruelly tramples out its life, and passes on unheeding.

The standard is indeed high, but could we expect less in a character transformed into the immortal image of God's dear Son? —"His workmanship?" But, is it not God that worketh in us both to will and to do of His good pleasure that no flesh should glory in His sight? "Consider the lily how it grows;" it assimilates.

My heart is full of gratitude to the Lord's dear servant whose writings have led me thus far, day by day, through the valley of the shadow of death to higher ground. I thank God that He has opened my poor, blind eyes to behold the golden spires of the beautiful city, and that the "encircling gloom" can not hide the wondrous path that shineth more and more unto the perfect day.

A Message from Australia by Brother R. E. B. Nicholson.

DEAR Brother Jones: Your kind invitation to send a message for the Convention Report is to hand and probably even though I reply at once it may be too late for insertion. Even did I think it worth while among the many excellent addresses which you collect, to send a copy of one of my talks I cannot take the time to prepare it and so we must take it as the Lord's providence that the space be otherwise occupied. I would like, however, to say that your good work of giving the friends out here an idea of the times enjoyed at the American Conventions is very much appreciated, and the Reports have in some cases been very helpful in stirring up zeal and appreciation of opportunities of service.

The hardest work in regard to Australia seemed as you are aware to be a long time in getting started so that naturally America is away ahead of us in every way, yet without doubt the work has been done very thoroughly here and great progress has been made in the last year or more. While we have a small population compared to the older countries, it is so scattered and covers so large an area that it is surprising to think that there can hardly be a home in this vast Continent including New Zealand that has not been served four or five times with the volunteer matter either through the post or by hand. The work has been immense for the little Gideon Band to accomplish and it could not have been done had not the Lord opened the way through the favorable arrangements of the postal authorities.

The interested ones are scattered just one here and there generally and, aside from the principal cities, we have few small classes so far, still there are increases in this way. The classes in all the large cities would seem to have doubled and in case of Adelaide I think they have trebled in the year.

There have been small Conventions at Perth, Brisbane, Dunedin, Sydney and Melbourne, and while only so small, ranging may be from about 20 or 30 interested to about 120, yet there has been the same spirit and edifying fellowship as when gathered in greater numbers in America. There is no doubt that the friends here have been growing spiritually and it is beautiful to be in continued contact with them either by letter or by personal fellowship. I have just had the privilege to visit Adelaide (483 miles away). This was not intended to be a public effort at all, the friends feeling that it would be good this time just to have it all to themselves, so there was no advertising, only letting any interested know by mail. On the Thursday evening there would be about 70 present and they seemed to be helped by the talk. We dwelt on I Peter 3:11. Was our faith tested or did we find it grow stronger as a result of current events. While some things had not just come about as yet, as had been expected, there was without doubt the evidence that the time of trouble had commenced and the "breaking in pieces" of the nations which declared to us that Messiah was taking to himself his great power and undertaking the great work promised "breaking in pieces as a potter's vessel:" the fact that the "time of trouble such as was not since there was a nation" had begun spoke of the fact that Messiah had "stood up." We then reviewed the type of Elijah up the Mount which seemed to indicate that part of the Kingdom Class would still be this side of the vail while the "Wind," the "Earthquake" and the "Fire" anyway had their beginnings, as indicated from the words "What doest thou here, Elijah" and that even then there was a work for this class still to do represented in the anointing of Hazael, Jehu and Elisha before the translation. In view of these facts it would seem that Peter's warning had been very necessary that when dealing with Dispensational Truths we should remember that "a day with the Lord is as 1000 years" we are so apt to take little views, not grasp the largeness of the plan and so formulate our ideas as though the Lord was short of time and would do things in a hurry. So we find that His steps are more majestic, deliberate and a gradual working up of events. We see things better now because we have come so near and so we are learning to trust the Lord and with the absolute fulfilment of prophecy taking place, the deliberate marking of the ending of the Gentile Times, our faith is increased and we can confidently trust the Lord and wait His time for our deliverance which is sure of being not long. "Lift up your heads your deliverance draweth nigh," etc.

"Seeing these things what manner of persons ought we so to be," etc., the wonderful privilege we have in regard to the High calling of God, how we should keep the Christian mark in view and endeavor to judge ourselves daily in order to co-operate with our God who is working in us to will and to do His good pleasure. Thus measuring ourselves and our actions and words day by day, by our great pattern, how it keeps us from meddling with others, judging them or sizing them up whether or not *they* are becoming copies of God's dear Son or whether *they* are allowing themselves to be lax in such matters. We find many times so much to discourage us in ourselves that we need rather to look the other way, to our great Advocate for the protection of His robe and fellowship of His Spirit, recalling His rich provision of grace and good promises to cheer us. Thus "looking unto Jesus the author and finisher of our Faith, we for the joy before us seek to press along and endure hardship as good soldiers," in glorious hope of sharing with Christ in the wondrous work of bringing in peace and joy to the poor groaning creation before very long.

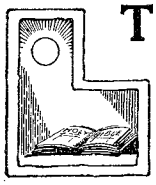
I would like to tell you more of this happy week end gathering, but there is much awaiting attention. The friends seemed helped, they are full of loving zeal and brotherly-kindness and best of all is that the Lord is richly blessing them and their work for the thorough gleaning of the field.

With Christian love to yourself and all the dear fellow-members in Christ, especially some who may remember me in years gone by.

Yours in the fellowship and service of the anointed.

Message from Bro. A. E. Burgess. Subject: "SPIRITUAL ASTRONOMY."

Text—And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Rev. 12:1.



THE Scriptures abound in symbolic language utilizing persons and things, familiar to us in everyday life, to illustrate spiritual things, and as the key to the mysteries of God reveals to our wondering gaze the matchless beauty and harmony of the arrangement of Biblical symbols, we can say with the apostle "O the depth of the riches both of the wisdom and knowledge of God."

In 2 Cor. 11:2 the Apostle points out that the Church of God, instituted by our Lord himself, commencing with the Apostles and other believers as the first members and including all subsequently to be added, member by member, until the whole number would be complete, is set forth under the figure of a "woman," a chaste virgin, espoused to one husband, Christ, waiting during this Gospel age, in faith, in hope, in joyful anticipation for the return of her Lord, his second advent, to receive her unto himself to share his glory: Meanwhile keeping herself unspotted from the world and worldly alliances, separate, sanctified, set apart from all illicit alliances with the kings and princes of this world. This is the woman referred to in our text.

IN HEAVEN.

While the Church is, and has been bodily in the world, yet she is represented in this picture as being "in heaven," i.e., mentally and spiritually, her reasonings, thoughts, desires, hopes, aspirations, treasures are of a spiritual nature, are of a heavenly origin. "But God,....hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

The word heavens is used in three different ways throughout the Scriptures:--

(1) God's throne or dwelling place. Psa. 11:4, Isa. 66:1.

(2) That portion of space and its contents which are visible to human sight—the firmament of the heavens. Gen. 1:6, 20. Isa. 55:10. Deut. 4:19.

(3) Symbolic heavens—Systems of religious teachings including mental and spiritual conditions proceeding therefrom.

As the atmospheric heavens is called "air" and consists of "that gaseous substance composed of oxygen and nitrogen surrounding the earth," likewise the symbolic heavens referred to in our text represents that mental sphere of spiritual thought, meditation and reasoning, consisting of the exceeding great and precious promises of God's word comprising the two elements of "The faith once delivered unto the saints" and "The Hope set before us in the gospel." This atmosphere or heavens surrounds the children of God supplying them with the elements necessary for their growth and development as new creatures in Christ Jesus. Even as the elements of the air, oxygen and nitrogen, are absolutely necessary to the life and well being of living organisms on the earth, so also the elements of the spiritual heavenly atmosphere of our minds, faith and hope, are indispensible to our life as new creatures. As we *breathe in* the lifegiving oxygen of the air, and breathe out the deathdealing, poisonous carbonic acid gas thrown off by our physical organism, so also we are to breathe in the precious promises which inspire faith and hope and cause us to be renewed in the spirit of our minds and at the same time breathe out the poisonous elements of the old nature, or in other words "put off the old man" and "put on the new man." Eph. 4:22-24. Heb. 11:6. 1 Jno. 5:4. Rom. 8:24.

LIGHTS IN THE HEAVENS.

As in the record of God's Activities with respect to this earth and its firmament or atmosphere it is declared "And God said, let there be lights in the firmament of the heavens . . . And God set them in the firmament of the heavens to give light upon the earth." So, likewise, the Scriptural declaration is equally positive concerning the Church "The New Creation" that God has set lights, means of illumination, in her mental firmament for the purpose of enlightening the eyes of her understanding to know him, his character and his plans. Eph. 1:22. 1 Cor. 12:18,-28. By reason of this fact it is declared that "the path of the just is as a shining light which shineth more and more unto the perfect day."

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." Gen. 1:16. Of these two great lights one writer has declared "So numerous and important are the effects which Almighty power accomplished through the solar and lunar agency that the Sun and Moon may be said to drive the whole clockwork of terrestrial nature." It can be said with greater truth that the existence, well-being, present condition and eternal destiny of the Church are all bound up in, and controlled by THE BIBLE which comprises all of the Spiritual light provided for the saints and contains The New Testament which is the Sun, or Greater Light, and The Old Testament the Moon, or Lesser Light. 2 Tim. 3:15-17.

"Tis a ray of purest light
Beaming thro' the depths of night
Brighter than ten thousand gems
Of the costliest diadems."

As the Sun, called "the Greater light" is the great center around which all the planets of our solar system revolve, similarly Jesus Christ is the great central light and controlling power of the Church. She is represented as clothed with the Sun. She is clothed or enveloped by the light and warmth of God's love and mercy shining in the face of Jesus Christ and conveyed to her through the medium of The New Testament writings

which have caused this gospel age to be luminous as day with spiritual light and blessing to those who have been God's consecrated people and who have walked in the light of his countenance. The prophet Isaiah, describing prophetically the experience of the Church declares "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness." Isa. 61:10.

The Sun exercises controlling influence in two principal ways:-

(1) Its light illuminates all dark places.
(2) Its heat stimulates all things into life.

Christ, the Sun of the Church during the present time, gives LIGHT—mental illumination and spiritual understanding to God's people, and the HEAT of his love warms and quickens us into life and hope and constrains us to follow him so that we may

(1) Grow in knowledge, light, truth, understanding, and
(2) Grow in grace, love, character.

Growth in knowledge alone would tend to puff up, inflate with pride and vain glory, but accompanied by a growth in grace, love, charity, which edifieth, the result is the possession of the "wisdom from above."

The MOON is the lesser light in the sense that it does not shine with its own light but it only reflects the light of the Sun in a modified degree, and no perceptible portion of its heat, therefore it exercises little direct influence on organized nature. The Law of God given to Israel, represented by the Moon, pointed forward in type and symbol to the glorious light and reality of the gospel, of which it was the reflection. "For the Law, having a shadow of good things to come, and not the very image of the things can never with those sacrifices (bulls and goats) which they offered year by year continually, make the comers thereunto perfect." It remained for the realities of the gospel Sun with its better sacrifices to accomplish what the law could not do in that it was weak through the flesh.

Light is a symbol of knowledge of God and his truth. Darkness is a symbol of ignorance of God and his truth. While gross impenetrable mental darkness overspread the minds of the human race as a result of the entrance of sin into the world, yet as the Moon sheds its silvery light upon a limited portion of the landscape and reveals in dim outline objects with which we are surrounded, thus reducing the darkness of night, similarly the Law of God given through Moses to the children of Israel, like the Moon, arose upon the mental horizon of one nation—the nation of Israel—and served as a beacon light to guide their steps in the midst of the intense darkness of heathendom and idolatry with which they were surrounded. The Law therefore sheds some light for "By the Law is the knowledge of sin," and in Prov. 6:23 we read "For the commandment is a lamp; and the Law is light; and reproofs of instruction are the way of life."

The fact that the Moon, while reflecting the light of the Sun in a modified degree, DOES NOT reflect any of its heat, beautifully illustrates the relative effects of the Law and the Gospel upon the mental condition of those coming in contact with them. The Law (Moon) very clearly and forcefully magnifies and exhibits God's attribute of justice, righteousness, equity, and his glorious perfection, thus showing up the "exceeding sinfulness of sin" but it lacks the power of stimulating hope into life, of providing heat, energy. Its cold, relentless condemnation of all unrighteousness and imperfection effectually blasted the hope of all imperfect beings of ever obtaining life by means of the deeds of the Law, as the apostle clearly shows in Rom. 7:7-23. Under the Law arrangement the prophets and righteous men worshipped God with the spirit but without the understanding, for they did not grasp the full intent and purpose of the Law. But the Sun—the Gospel—not only enlightens the minds of God's people to understand his character and plan thus enabling them to worship him with the understanding also, but it brings the realization of God's love and mercy which quickens into life and hope by showing that his love has provided a saviour who, having kept and fulfilled the Law to the letter, became the author of eternal salvation to those who believe and obey, and has given these a standing before God on the basis of the satisfaction of justice, as shown by the fact that the Woman (Church) clothed with the Sun (Gospel) has the Moon under her feet.

The divine rule under the Law was
Justice. "He that doeth these things shall live by them.
The divine rule under the Gospel Sun is
Love, Mercy. "If there be first a willing mind it is accepted according to what a man hath, not according to what he hath not." 2 Cor. 8:12.

PURPOSE OF THESE LIGHTS.

The Sun and Moon were set in the firmament of the heavens to accomplish three things:-

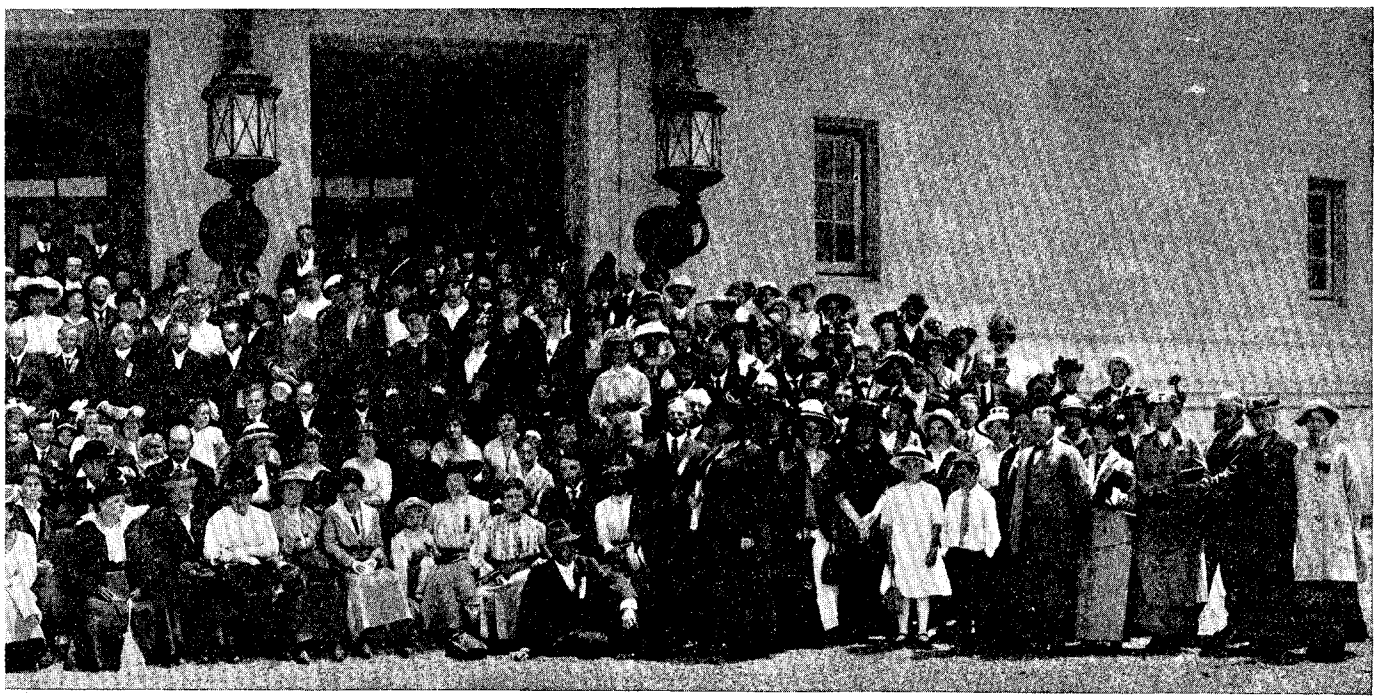
(1) To divide the day from the night—light from darkness.
(2) For signs.
(3) For seasons, days and years.

The symbolic Sun and Moon—Gospel and Law, accomplish similar purposes in the symbolic heavens—mental atmosphere of thought, reasoning and meditation of God's people for

(1) They contain equitable principles of justice and righteousness which enable the pupils in the school of Christ to discern between right and wrong, good and evil, light (knowledge) and darkness, (ignorance and superstition). Heb. 5:14.

(2) For signs because they indicate by signs, symbols, parables, dark sayings and types all of the various features of God's great plan of the Ages. 1 Cor. 10:10.

(3) For seasons, days, and years. They also contain instructions respecting the times and seasons of God's plan, showing the thousand year days, the larger weeks of 7000 years and 49000 years, the Jubilee periods, parallel dispensations, etc. Psa. 104:16.



HE MADE THE STARS ALSO.

The stars are of two general classes, Fixed Stars and Planets. The Fixed Stars are so called, because, to common observation, they always maintain the same situations with respect to one another. They are always in view in the same places, year after year, century after century. They are generally grouped in constellations and 12 of these, which succeed each other in a known order are styled the twelve signs or constellations of the Zodiac, through the whole of which the Sun appears to travel during the course of a year.

"And God hath set some in the Church, first, Apostles." 1 Cor. 12:28. The Woman (Church) in our text is represented as having on her head a crown of twelve stars. The Fixed Stars—Constellations, or permanent doctrinal teachings of the apostles have been set or fixed in the mental atmosphere of the Church to continue with the Church in all the stages of her existence in the world, always in her mental vision, their words furnishing her with food for spiritual thought and meditation and enlightenment, the Sun of God's love and mercy—Jesus Christ—constantly, as it were, passing through all the writings of the Apostles, forming the theme of their discourses. Acts 10:40, 41. 2 Peter 3:2. Psa. 19:1-6.

It is interesting to note that if we take a star map of the heavens we will note that there are always in view above the horizon, at any point of the earth's surface, six of these signs or constellations of the Zodiac, and always six of them below the horizon out of view. Whether or not God intended spiritual astronomy to correspond with this fact or not, it is true that we have writings from only six of the apostles for our instructions while six of them have left no writings, as will be noted by counting up the authors of the New Testament Scriptures, who were of the Apostles:—St. Paul, 13 Epistles or stars in his constellation. St. John 5 books. St. Peter 2 books or stars. St. Matthew 1 star. St. James 1 star, and St. Jude 1 star. Inasmuch as the Gospel they taught and wrote about is to be preached in all the world as a witness to all nations, so in this spiritual as well as the literal sense we find "The heavens declare the glory of God and the firmament showeth his handiwork." Psa. 19:1-6.

THE PLANETS.

The name planet signifies "wanderer," and is applied to this class of bodies because they shift their positions in the heavens, whereas the fixed stars always maintain, apparently, the same places with respect to each other." The apostles being the fixed stars in the mental heavens of the Church, the planets would consist of the other special teachers, evangelists, reformers, servants of the Church whom God has raised up at various stages in her career. The experience of the Church as a whole has been divided in the Scriptures into seven stages or epochs, represented by the seven golden candlesticks mentioned in Rev. 1, with the Lord "one like unto the Son of Man" standing in the midst to give her care, enlightenment and protection. In his hands are the seven stars or the angels (messengers-servants-instructors) of the seven churches.

Besides the earth there are seven known planets belonging to our Solar system, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, which very well correspond in the symbolic picture to the seven stars or "angels of the seven churches." These are to be recognized in the Church and esteemed also in proportion to their faithfulness to the Lord and service to the Church, but their authority is always secondary to that of the apostles—the Fixed Stars. "Upon her head a crown of twelve stars."

MYSTERY OF INIQUITY.

But as there is a true symbolic heavens which includes all the powers, dignities, offices from the head to the last members which God himself hath ordained, and which contain the true Sun, Moon and Stars, which accomplish the purposes in the Churches for which they were established; so, also, there are counterfeit symbolic heavens established by Satan, the god of this world, who has inspired his deluded servants to take the same action he is declared to have taken by the prophet, Isaiah 14:12-15, "I will exalt my throne above the (true) stars of God, etc." This same spirit of covetousness and unlawful ambition is described by the Apostle Paul as animating the hearts and minds of those who would aspire after place, dignity, power and authority in the affairs of the Church, even in his day, calling it "The Mystery of Iniquity." After the apostles fell asleep in death this mystery of iniquity culminated in the great apostacy, otherwise known as the Papacy, a Religio-Political system or Church and State organization producing the Man of Sin—the office of Pope as the head of the Church and the various Cardinals, Archbishops, Bishops, Priests, etc., as The Body, or Church.

CATHOLIC HEAVENS.

This whole arrangement constitutes the Catholic "heavens" including the mental atmosphere of superstition, fear, worshipping of images, saints, and martyrs and the Mother of God (so-called) which pervades the mentality of all those who are controlled by the Catholic organization.

The Sun of this symbolic heavens is the Pope who claims infallibility and authority to rule as the vice-gerent of Christ and to formulate the doctrines which are to be accepted and believed, and which form the atmosphere of thought and reasoning of those who call themselves Catholics.

THE MOON of this system would be the law of penances and works of various kinds which are a substitute for the teachings of the Law of God.

The FIXED STARS, or authoritative teachers would consist of the "Bishops of the Catholic Church." Which is the reply given in the Catholic catechism to the question, "Who are the successors of the apostles?" Ans. "The bishops who are rightly consecrated, and are in communion with the head of the Church, the Pope." Again the question, "Is the Pope alone, by Divine appointment, to govern the Church?" Ans. "The bishops also are, by Divine appointment, to govern the Church, but only with, and under, their head, the Pope." Instead of the seven true planets—the angels of the seven churches, there are a multitude of priests—planets—or local stars starring in the mental firmament of all good Catholics, guiding and molding their thoughts and beliefs and dictating what doctrines and practices they shall accept and believe.

THE EPISCOPAL HEAVENS.

In the time of Henry the VIII of England, the English portion of the Catholic heavens and earth seceded and manufactured a heavens of their own, with the king as the head of the Church and defender of the faithful as well as the sovereign of the State, and the English clergy, or Convocation, became the Fixed Stars of this symbolic heavens.

THE LUTHERAN HEAVENS.

Also, at the time of the Reformation, by the noble efforts of Luther, Wyckliff, Huss, Calvin, Wesley, and others (The Planets or Angels of the True Church) great rifts and rents were made in the Roman Catholic Heavens, permitting some measure of light from the true (gospel) Sun, Moon and Stars to illuminate the mental firmament of many of God's true people, but the followers of these, in their turn, following the example set by the Catholic Church and Episcopal Church, manufactured each their own heavens or mental atmosphere of beliefs, doctrines, practices, etc., measurably obscuring the teachings of the twelve Fixed Stars, and the Sun and Moon, (Old and New Testaments.) So we now have the Roman Catholic Heavens, the Episcopal Heavens, the Methodist, Presbyterian, Baptist, Congregationalist heavens, etc., etc. These heavens, originally separated, are now rolling together in sympathy, co-operation etc., as declared in Rev. 6:14.

SUN AND MOON DARKENED, FALLING STARS.

At the time of the French Revolution, when the temporal power of the Papacy was taken away, and its erroneous claims to Divine Right and infallibility were exposed, ignorance and superstition began to wane, and an era of individual thought and investigation, and the individual freedom of conscience to worship God according to personal conviction were ushered in, resulting in the breaking of the power and influence of the clergy of all denominations to longer control in abject submission, the mental and spiritual processes of reasoning and belief. Our Lord prophesied that this would be so in Matt. 24:29 "Immediately after the tribulation of those days (1260 years A.D. 539—A.D. 1799) shall the Sun (Pope) be darkened (cease to appear as infallible), and the Moon (Catholic practices of penances, good works, saying of Aves, Credos, Paternosters, etc.,) shall not give her light, and the Stars (Ministerial stars, Bishops and Priestly stars) shall fall from heaven (shall fall from their exalted position of power and influence over the minds and consciences of the people) and [thus] the powers [influences] of the heavens [Catholic and Protestant] shall be shaken. There the popes, bishops, priests, ministers, evangelists, etc., who have been starring in a high position of reverence, spiritual power and authority in the mental Atmosphere of the Christian world, received a fall. Their influence as teachers was shaken. St. Luke 21:25 corroborates this. "And there shall be signs in the Sun and in the Moon and in the Stars, (Papal and Protestant.) and upon earth distress of nations with perplexity, etc."

NEW HEAVENS AND NEW EARTH.

It is these symbolic heavens (not the true heavens) that St. Peter in his second epistle speaks of as being on fire and passing away with a great noise to make way for the New Heavens [new spiritual ruling powers and mental atmosphere] which shall prevail in the Millennial Age. The Millennial Age arrangement will require a great change in the situation. During this Gospel age the mental atmosphere or heavens of the Church has been illuminated by the symbolic Sun and Moon [Old and New Testaments] and the Stars and Planets [apostles, teachers and evangelists.] But the New Heavens (symbolic) will consist of the mental atmosphere of the human race, filled as they will be with the Truth and the knowledge of God as the waters cover the great deep. No false counterfeit heavens or mental atmosphere of error and superstition with false Suns, Moons and Stars, shining therein, but the true Sun of Righteousness will shine, consisting of [not the New Testament] but [Christ and the Church glorified with Him, will] "call the earth [to restitution and resurrection] from the rising of the Sun [of righteousness,] the beginning of the Millennial Day to the going down thereof [the end of the Millennial day] Out of Zion [the glorified Church] the perfection of beauty, God hath shined [will shine]. Psa. 50:1-3. Isa. 49:9,10.

ANOTHER GLORY OF THE MOON.

The Moon of the New Heavens will not be the Old Testament Scriptures, but rather the actual living, breathing, perfect, beings [Ancient Worthies] whose lives constituted the Old Testament records. They will then be alive as perfect men, representing God's perfect Law or Moon [New Covenant] to shine in the benighted hearts of those who will come forth from the grave and lead them into the blessed understanding of God's love shining forth from the Sun of Righteousness.

ANOTHER GLORY OF THE STARS.

The STARS of that new heavens will not be the twelve apostles but rather THE GREAT COMPANY who will assist in the work of instructing the human race in the law of God and principles of righteousness. And so the prophet Daniel declared "And they that be wise [the Wise Virgins—Little Flock] shall shine as the brightness of the firmament [the Sun] and they [the Great Company] that turn many [the human race] to righteousness, as the Stars forever and ever." Dan. 12:3.

Isa. 30:26 shows what will be the result of this shining. "Moreover the light of the Moon [shining through the Ancient Worthies] shall be as [bright to the world, then] as the light of the Sun [the New Testament] is to the Church now] and the light of the Sun [of righteousness] shall be seven-fold [brighter than the light shining from the New Testament now] as the light [comprehensive understanding] of SEVEN DAYS [seven thousand year days, from Adam's creation to the end of the Millennial Age] in the day [Millennial day] that the Lord bindeth up the breach of his people [Israel] and healeth the stroke of their wound." See also Berean Bible comments on Rev. 21:23, 24. Also Isa. 24:23; 60:19, 20.

FINALE.

Psa. 148:1-4. "Praise ye the Lord." Praise ye him Sun [of Righteousness-Christ and the Church] and Moon [Ancient Worthies]. Praise him all ye Stars of light [Great Company].

Message from Pilgrim Bro. J. A. Meggison. Subject: "KNOWN OF THE LORD."

I know mine own and mine own know Me even as the Father knoweth Me and I know the Father (John 10:14, 15) (Rev. Ver.)

THERE is a world of comfort and encouragement in this statement of our Lord. It shows the Lord's deep love and interest in us, who are striving with heart and soul to please Him and help others to taste and feel that the Lord is good.

"I know mine own." This comforts the honest heart. We know that our calling is not appreciated by the world in general, nor by our neighbors. Many of these we love, and naturally desire their good will. And when we find that loyalty to the Truth and faithfulness to our King leads us into service which these do not appreciate; and the darkness of the world with its hatred of the light endeavors in every way to make this service seem evil, because it undermines the darkness of Satan's kingdom and enlightens the gloom, leading men away from Satan and slavery unto God and liberty—then the Lord's people feel the reproach and loneliness, as their friends misunderstand and leave them. Then they remember this message: "The Lord knoweth His own," the Lord brings it to their attention, and they say: "Though the world knows us not, even as it knew Him not, though our friends steer shy of us and our enemies misrepresent us, yet Thou dost know, Thou dost understand." This draws us near to Him, and we nestle down into His bosom and look up into his face and see there a deep sympathy in all our struggles, a knowledge of every heart pang endured for Him, and a deep appreciation of our sacrifice of the good opinion of our friends to please and serve Him. We see there a patient mother love and we say that we had rather have such love and such a friend than all the friends we had before. We find peace, and learn to wait until He shall justify us and make our righteousness to shine forth as the sun at noon-day.

It cheers us to know that our Lord, as the expression of the Father's feelings toward us, assures us that in all our affliction He is afflicted, that in His love and in His pity He redeems us, and He will bear us and carry us through all our days (Isa. 63:7-9). In our efforts to do His will, though they be imperfect, yet He appreciates us very highly. Mal. 3:16, 17: "The Lord hearkened and heard, and a book of remembrance was written for them who feared the Lord and who thought upon His name." Thus the Lord tells us His interests in our efforts to understand His plan, and to offer Him in lving sacrifice the best of everything that we possess by His grace. O that we could always realize as we meet our Heavenly Father's interest in us, and His willingness, yea His desire to bless our efforts in the study of His word, and in the development of character. Such a realization would make all meetings increasingly profitable.

The Lord desires to remember what we say, takes notes on our conversation. Do we not desire that these notes shall be the best possible, and please Him after such marked interest, and show Him that we appreciate His loving kindness by rendering loving obedience to the best of our ability? Suppose an earthly father, earnestly striving to teach his son the paths of righteousness, with what interest that father would watch his son's conduct to see how his instructions were being followed, and to see his son develop a strong, sturdy character. If the father heard the son, in the midst of some companions who were urging him to do something wrong, stand for the right and not yield, even though they

used mean words and taunted him, would not the father tell the son, when they met again: "My son, this day your father is proud of you." And would not those words be esteemed a great reward by the son? Surely so. And this would bring them closer in heart, the father having confidence and delight in the son, and the son in the father. It is just the same with our Heavenly Father. Nothing delights Him so much as to see His character image growing in us.

"Thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God" (Isa. 62:2, 3)—a very beautiful and precious thing in the Father's sight. Imagine the Father holding these jewels in His hand and delighting in their beauty. Even so will He delight in His own, when they are fully completed in beauty and shine forth in the glory of the divine nature.

"Let not the eunuch say: 'Behold, I am a dry tree,' for thus saith the Lord of the eunuchs that keep My Sabbaths, and choose the things that please Me, and hold fast My covenant—unto them will I give in Mine house and within My walls a place and a name better than of sons and daughters; I will give them an everlasting name that shall not be cut off" (Isa. 56:3-5). Let us not get discouraged, though there may seem to be a delay in the realizing of our hopes, the Lord's time is the best for all. The Lord's greatest favors are for those who fully trust and obey Him.

"THE LORD KNOWETH HIS OWN."

This helps us also to be calm when we see many posing as Christians, as the Lord's people, for selfish gain, or for a business standing, or social influence, but whose heart cares little for the Lord or for His ways. To hide their own inconsistencies and hypocrisy they throw slander and evil speaking against the Lord's people, so that the world may think that these imposters are the real Christians, and the Lord's true people may seem to be imposters, and deceivers. These have always been Satan's tactics; the kingdom of heaven suffereth violence and the violent taketh it by force (Matt. 11:12). Then how assuring it is to know that while these may deceive others and the world in general, yet they cannot deceive the Lord. He knoweth who are His own. He assures us that the feet of the wicked shall slide in due time (Deut. 32:31-35), that He will be a swift witness against the false swearers and the sorcerers, their darkness and double dealing will be shown up. But the Lord will cause the righteousness of His people to shine forth as the sun. This message gives us quietness and confidence in His wisdom and ability to make all things work for our good, and helps us be willing to wait. "Blessed are all they who wait for Him" (Isa. 30:18). They that put their trust in the Lord shall never be ashamed. We realize, too, that the showing up of the evil minded will be for their best interests, and may open their eyes to see the peace and joy of real trust in the Lord. "The sons of them that afflicted Thee shall come bending unto Thee, and all they who despised Thee shall bow themselves down at the soles of Thy feet, and they shall call Thee 'The City of the Lord,' the 'Zion of the Holy One of Israel'" (Isa. 60:14). "I will make them of the synagogue of Satan, who say they are Jews and are not but do lie—behold, I will make them come and worship before Thy feet, and to know that I have loved Thee" (Rev. 3:9).

Yes, *the Lord knoweth His own;* and this is a loud warning to all hypocrites, that they will surely be shown up in that day; that the Lord knows who are really His own, and who are for self or for someone else. He cannot be mocked.

Can we, after searching our hearts diligently, say with our whole soul we are truly His own? O friends, does this message appeal to your hearts and fill you with a longing desire to be one of those in whom the Lord shall delight, to be all His very own? Do we with all our hearts desire this? Then let us set about cleansing our house that the Lord may come in and dwell with us. Let us not grieve Him for if we continue to grieve Him he cannot remain but will withdraw. If in this examination we find a corner of our hearts still dark, that we are still holding on to some pleasing ill, let us cleanse it out thoroughly, that we may be in very truth all His own, for none but those who are entirely His own shall reign with him. Let us with David say "Search me, O God, and know my heart, try me and know my thoughts; and see if there be in me any wicked way, and lead me in the way everlasting" (Psa. 139:23, 24). Let us watch that no cloud come between us and the Lord, and if any does let us get it out of the way quickly.

"AND MINE OWN KNOW ME."

Ah, this is part of the reward of being His own, that we shall know Him. None but His own can know Him.

When first we came to hear of Him we thought of His wonderful character as something far in the distance beyond us; but yet as we learned more of Him, we desired more to be with Him, that we might have His influence to cleanse us and make us more like Him; to lead us to liberty, for we realized that our imperfections and crookedness were so much bondage.

This knowledge of the Lord is not a mere mental recognition that he exists, and that he is a great and powerful God, for the demons know that much and yet are not happy (James 2:19). But this knowledge means an intimate personal acquaintance with God, attained by the study of what He thinks, the kind words He speaks, and the spirit behind them, the way He does things, humbly yet effectively and thoroughly, and striving to copy Him in our life. "How precious are Thy thoughts unto me, O Lord, how great is the sum of them. They are more in number than the sand" (Psa. 139:17, 18). "How great are Thy works, O Lord, and Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this" (Psa. 92:5). Paul tells us that if we desire to know the Lord and be like Him, we must fill our minds with thoughts which are true, honorable, just, pure, lovely, and of good report. And when we think of others we should think of the things in them which are praiseworthy and virtuous, and should not allow our minds to meditate upon each other's faults and failings, else we will not love one another; but think of others as God thinks of us: "Henceforth we know no man after the flesh, but from a new standpoint—that of the intentions" (Phil. 4:8; 2 Cor. 5:16).

We are told that we should chiefly meditate upon God's character and wonderful works, as Paul said to Timothy: "Meditate on these things, give thyself wholly to them that thy profiting may appear unto all" (1 Tim. 4:15). As we do this and behold the glorious character of our Heavenly Father, we will naturally by degrees become more like Him, because our minds by this holy association will get in the habit of thinking as the Lord thinks. Our mental faculties will begin to operate more as His faculties operate. We will be getting accustomed to His association and presence. We will catch the principles which govern the Lord's actions, and will be putting these to work in our own life.

Then will follow that we shall see how much better the Lord's words are than our own words, and we will strive to speak no longer after our old desires, but will speak as the representatives of the Lord among men. "The Lord hath given me the tongue of the learned that I should know how to speak a word in season to him who is weary" (Isa. 50:4). We will be a binder up of the broken hearts, a comforter, a Barnabas (which means an encourager, and exhorter) among men. We will strive to have our words seasoned with wisdom, provocative of good thoughts in the minds of others, health-giving, leading men, if may be, to see the beauty of the Lord.

Then we will strive to do things in the Father's way, without boasting or taking to ourselves the credit which belongs to God for any good deed. We will do good, not for selfish reasons, but that we may bless others and help them to reach the joy in the Lord which has made us so happy, and to show forth to the best of our ability the glorious goodness of our God, how worthy He is of all our heart's affections, and how happy are they who thus fully trust Him. We desire that the cup of all shall overflow with joy.

By thus using our talents in the Lord's way, as He has directed we get deeply acquainted with our Lord, learn to know Him. Happy are they who continue in this joyful relationship until the Master shall call us to the perfection and glorious relationship above. What a glorious calling.

"Mine own know Me." They know his voice, His message, having the sound of wisdom, justice, love and power perfectly blended, because their own hearts are attuned to His. The Lord's true followers can discriminate between the Master's message, and the various false messages which more or less particularly represent the adversary, who seeks to mislead us through human agents. We have Jesus' assurance that none of His true followers will be satisfied with the false gospel, it will not appeal to their hearts, which are in tune with the Master's, and they *will* be satisfied with the true Gospel, which will satisfy their longings as nothing else can do. This shows the importance of being truly, fully, emphatically the Lord's.

"EVEN AS THE FATHER KNOWETH ME AND I KNOW THE FATHER."

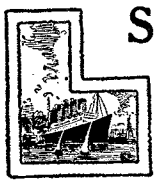
What a wonderful statement. The Lord's description grows in beauty and richness as we listen to Him telling us of the mutual love and harmony of this divine family. Jesus said: "No man knoweth the Father but the Son and he to whom the Son will reveal Him" (Matt. 11:27). Jesus knew the Father from long association with Him, and through study of His ways and words. The Father knew the Son thoroughly and was delighted with Him: "This is My beloved Son, in whom I am well pleased" (Matt. 17:5), "My elect servant in whom My soul delighteth" (Isa. 42:1). "I was daily His delight" (Prov. 8:30). "O Righteous Father, the World hath not known Thee, but I have known Thee" (John 17:25).

Why did the Father delight so in the Son? Jesus said: "Therefore doth My Father love Me, because I lay down My life that I might receive it again" (John 10:17). Why was it? Because the Son showed the same self-sacrificing disposition for the good of others as did the Father. And the Son loved the Father because He saw in Him the personification of all that was good and noble and true. So the Father and Son knew each other fully and delighted in each other.

And Jesus assures us that we may know Him and be to Him and He to us, even as the Father knows the Son and the Son the Father. What greater delight and honor and reward could be suggested than such fellowship and intimacy with the God of all grace. If we wish to enter this circle of such deep love and fellowship, then we too must show the same disposition to give up our own natural preferences that others might be brought to the Lord, and see His beauty, and enter into the fullness of joy and liberty. Yes, we will not be content as long as there remains one whom we can help to a knowledge of our wonderful king. We will not mind if we are inconvenienced a bit or quite a deal if we see thereby someone can be helped. Yes, we will rather count the happiness and liberty of others as more precious to us than our own personal convenience. Yes, we will even be content to have our own glorification delayed if thereby God's glory can more clearly be seen by blinded humanity. "Ye that are the Lord's remembrancers keep not silence and give Him no rest till He make Jerusalem a praise in the earth" (Isa. 62:6, 7). "He shall not fail nor be discouraged till He have set judgment in the earth" (Isa. 42:4).

Let us then cultivate all that will help us to the Lord more, to be more like him and to work with Him. May we meet each other when the Lord shall receive His own unto himself, that our joy may be full.

A Message from Norway by Bro. Fritiof Lindkvist.
Subject: "WHILE WAITING FOR THE CONSUMMATION."

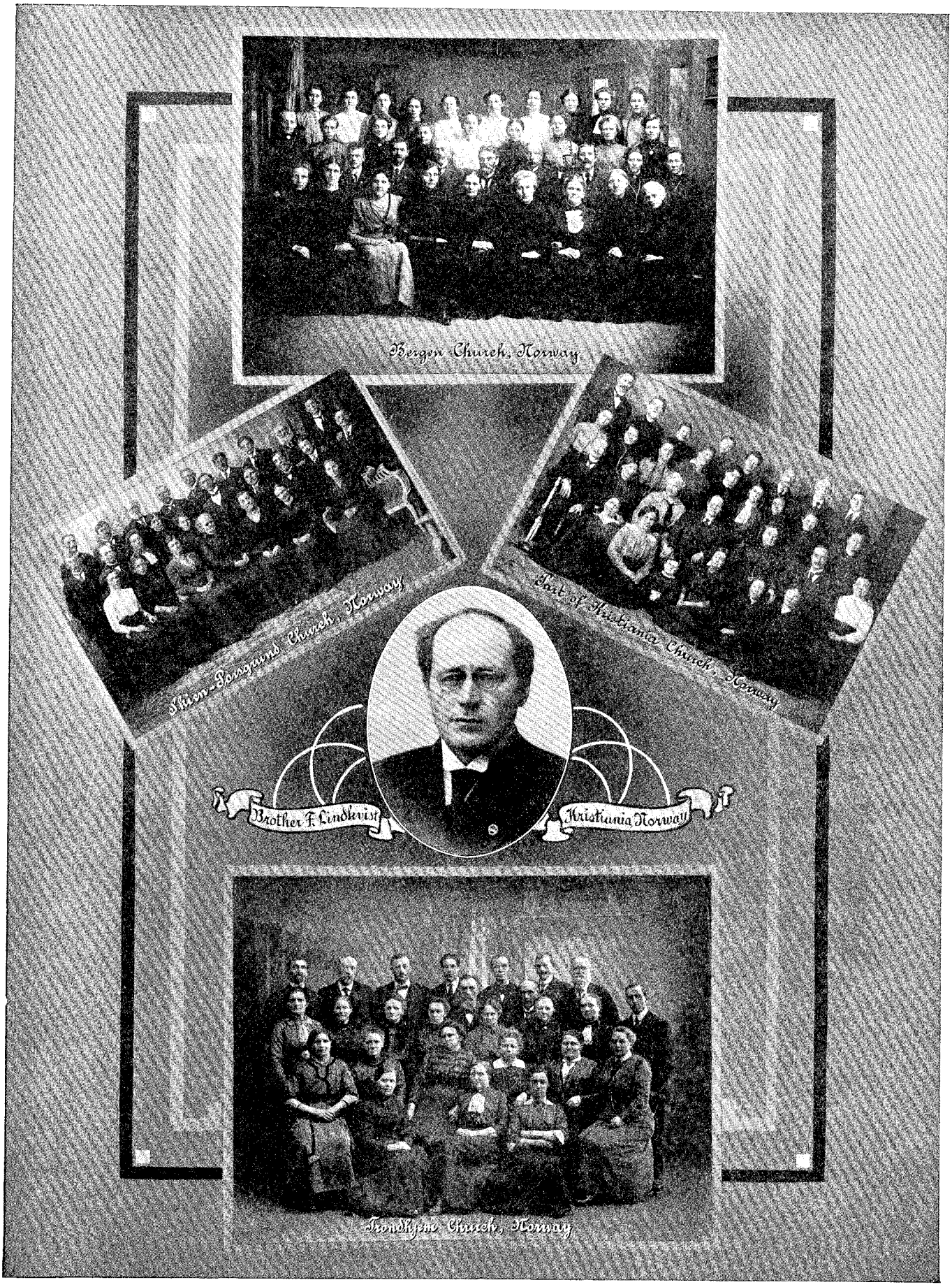


SURELY all true Bible students are at the present remarkable time waiting and watching for further fulfillings of the Holy Prophesies, regarding the consummation of the harvest time, the trouble and Divine indignation upon the world, the establishment of God's Kingdom on the earth, etc. Many of us, if not all, are intensely interested in watching the events day by day, and in spite of all the distress of nations and individuals which the daily press informs us of we cannot but greatly rejoice in our hearts, when we see the incontestable signs which tell us that the great Judgment Day *has* come; and when we see also that it began so nearly at the time we had expected the trouble to begin. What could we do else than rejoice?

IGNORE THE MISTAKES.

Some of the Brethren have expressed a feeling of disappointment, because not all of their expectations in regard to 1914 were fulfilled. Such a feeling at such a time cannot be healthy. If I had been one of those who firmly expected the change of the last members of the church at, or about, the end of 1914, I think I would gladly have ignored mine own mistake as well as that of my Brethren, so soon as it was evident that the expectation was built upon fallible conclusions. Let us ignore the mistakes. Look at the facts, the signs of this time, which are day by day speaking with such a loud voice that even the deaf can scarcely avoid hearing it. Is not the word of God, written by his holy prophets in olden times and explained in our own times by his good and faithful servant, being fulfilled before our eyes? And are we not fortunate to be able, by the grace of God, to recognise this fact? What does it matter, then, if such an expectation proved wrong? To blame anybody for having had such an expectation would be unwise and ought to be left for our enemies to do, if they like.

For several years I have myself endeavored to practice the principle of *ignoring all mistakes* which I understood to be made involuntarily. In fact, this must be the only wise and proper way for us; because it is simply fair and just that we should ignore—leave and forget—all really involuntary mistakes made by anybody, especially those made by Brethren—in theory as well as in act. By doing this we shall save the more time and strength for enjoying the truths that come to us from the Lord, through His channels. Did you ever get a blessing by murmuring over corrected mistakes or those who made them? I never did. It is far better that, while waiting for the grand consummation before us, we should continually center our thoughts in the Lord and in His truth—in His precious promise and those facts and events which prove our understanding of these promises to be the true one, all of which reveal to us the glory of the Lord—His justice, wisdom, power and love. By this proceeding we *are being changed*, or transformed, to a state of glory spiritually, while still remaining in the flesh. (Rom.


Bergen Church, Norway
Skien-Porsgrund Church, Norway
East of Kristiania Church, Norway
Brother F. Lindkvist
Kristiania Norway
Trondhjem Church, Norway

12:2; II Cor. 3:18; II Pet. 1:4.) True, the final change, the spiritual birth, surely will make a great difference to us; but let us not forget that it will be the result of the preceding gradual change of our minds.

All the consecrated and faithful ones are thus continually day by day, being changed *to glory* in one sense. And is it not that inner change—the change of the mind, the conforming of it into the likeness of the Spirit of God and Christ—that is the essential thing? If our minds should already be changed into full accord with the Lord's mind, then we would now be glorious in the Lord's eyes, and also in the eyes of those Brethren who are more or less able to see, right through the veil of our human imperfections, the spiritual glory in us, the glory of our spiritual minds, our wills, our intentions. It seems to me that we need not care so much for the final change, which we might term the outward change; because we know that *it must follow at the proper time*, as a natural result of the inner change; and because there could be no outward change without an inner, even as there could be no birth without a begetting.

The thing essential to all of us, who are now waiting and longing to be with the Lord in His glory is, then, to be one with Him in spirit, in interests. On which things are our thoughts and affections generally centered? On the heavenly things or on earthly things? "As a man thinketh in his heart, so is he." (Prov. 23:7.) I need not ask whether or not you find satisfaction in setting your mind upon earthly things; for we all know that this will be impossible to spiritual minds. But where is your treasure and your heart, your love? If it is continually in the heavenly, in the realms of the Holy Spirit, then you surely are on the safe side.

A DREAM-VISIT IN HEAVEN.

Though I do not believe in dreams as divine oracles, yet it seems to me that occasionally there are dreams which are too good to be ignored, because they may be helpful to ourselves and others. I had such a dream some years ago; and when I told it to a Pilgrim Brother he said it impressed him, and he though it worth to be told to the friends. Here it is:

I had been "changed" and taken up to the Lord and was now in heaven together with others who had gone through the same blessed experience. I belonged to a little party which had been detached for some special service, and we had just been out for some mission at a distance of a few hundred thousands of miles—a trifling distance it seemed to us—and now we went back to the headquarters, flying through the air-ocean speedily as lightning. Returning to our "resting" place in the presence of the Lord Jesus and the heavenly Father we in the twinkling of an eye placed ourselves on a smooth, white cloud, turning our faces towards Jehovah who resided in a grand spheric construction of light and clouds, the sublime beauty of which I am not able to describe to my own satisfaction. We did not see Jehovah in person, nor did we desire to see Him thus; yet I had the understanding that the way in which we saw Him was to see Him "face to face," and that He could not and should not be seen more intimately. We did *know* that He was in the center of this construction, where there was an intense light. Out from the center constant rays of light and colors, indescribable in beauty, penetrated the beautiful spherical construction of clouds in all directions. The rays emanating from the light in the center did represent the glory of Jehovah's person.

Sitting on our white cloud quite near to the Divine abode we were "resting," though not in the sense that a tired person rests; for we were so full of vigor that we had to be in an uninterrupted activity even while resting. While with great joy we were expecting the next order from our Head, the Lord Jesus, we were not silent nor sitting still, but were singing and trampling a kind of trampoline, as it were. The trampling was rhythmic, in accord with the rhythm of our song—which was the song everywhere in all Heaven. These very lively movements were a play to us, and helped to express our praise to Jehovah.

All of our little party—we were three or four—did exactly the same things in the same ways and at the same moments. Though we were several individuals we were thinking and feeling and acting precisely as one. I did know exactly every thought and feeling in my fellow-saints, and I also knew that they knew mine. We did not speak to each other. That was unnecessary, for we knew intuitively all about and in each other, but we did not care to know the past. We knew all that we wished to know, and had all that we wished to have. We also had a perfect knowledge of our Lord Jesus—He was rather as one of us, though pre-eminent in every respect, and we regarded Him quite as if we had been personally acquainted with Him on the earth—and we had a perfect understanding of the Father, too, though He by far exceeded any previous imagination of ours.

We did not pray to the Father, nor to the Lord Jesus, because we had nothing to pray for; we desired absolutely no change to be made, either in regard to ourselves or anybody else; everything was just as we wished that it should be.

And now comes the point that specially impressed myself and the other Brother whom I told it to.

The one magnificient thought, the one sublime sentiment, that filled our heavenly hearts more than anything else was a holy admiration and reverence and love for Jehovah—a feeling so strong that the power of a thousand Niagaras would be insufficient to illustrate it. Words as "admiration" and "reverence" and even "love" can scarcely give you the proper idea of that sentiment which filled us in the presence of Jehovah.

We were not forgetful of our dear Elder Brother who was and always will be next to His Father and our Father; nor did we forget the holy angels, nor our dear fellow-saints, brought from the earth, like ourselves, to be a first-fruit unto God and the Lamb; nor did we forget the beautiful surroundings, the light, the rays, the splendor of colors and their arrangements, or the beauty of the Divine abode with its azure clouds, penetrated by the glorious rays from God himself; we did notice and appreciate all these things simultaneously. In fact, we were able to think of everything that we wished to think of in the same moment. And all the time we were rejoicing that we had won the victory, that we had been found worthy, and that the eternal bliss had become ours, through our beloved Lord Jesus Christ; but while thinking of and rejoicing in all this glory all the time *our main thought was of Jehovah*. Ceaselessly we had our faces turned towards Him and were irresistibly prompted by our boundless love and admiration of Him to praise Him—praise Him for ever and ever. We did regard Him as superior, far beyond comparison, to every other being or thing. We did know His plan and His character perfectly. And our heavenly bodies pleasantly vibrating from an eternal charm, a solemn enthusiasm, we adored our heavenly Father, repeating continually with a loud musical voice that rung through the spheres of Heaven and blended harmoniously with the general spirit, or sentiment, or song, that filled the air and constituted the heavenly music:

"Holy—holy—holy,
Lord God Almighty!"

This was our dear occupation in the heavenly glory while waiting for the next turn to do what Jesus would give us to do. And we felt that in all future eternities we *would have to do* this same thing while "resting," prompted by the Almighty Spirit in us and about us.

The theme was the same in all Heaven—the praise of the Father above all, and also of the Son—and from all parts the same song sounded rhythmically, while everything vibrated pleasantly.

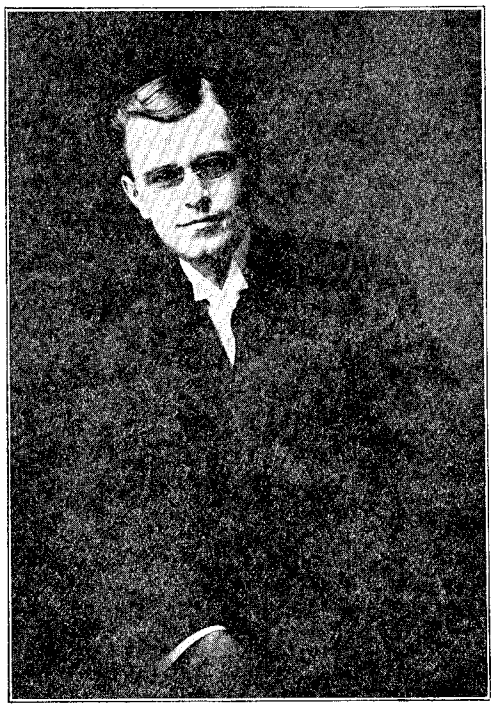
While thus joining the eternal heavenly song of adoration I awakened and found myself still in my earthly body. Only a few minutes I had some difficulty in getting myself into agreement with the reality. Now, I do not conclude that after being finally changed we shall find everything in Heaven to be as I saw it in my dream. But should it be so I would not be disappointed. It was only a dream! Yes, but it caused me to think, and I could not forget it; and it has done much good to me. so I thank the Lord for it. It has been stimulating me to center my thoughts and affections in the Father and the Son already here. And is it not reasonable that as spirit-begotten new creatures we should—not only beyond the vail, but already on this side—center our thoughts and interests and affections in the Father and the Lord Jesus Christ? And especially so while we rest, waiting for fresh opportunities of service? Should we not then, dear friends, while still waiting and perhaps yearning for the consummation of our heavenward journey, daily remember the words of the apostle Peter: "Be diligent that ye may be found of Him in peace, without spot, and blameless"—and account that the long suffering of our Lord is salvation." (II Pet. 3:11-15.) And should we not remember also St. Paul's words: "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1, 2.) Let us do it, and we shall win the victory and meet beyond the vail ere long.

Message from Bro. R. Grant Jolly.

Subject: "BEHEMOTH-LEVIATHAN, THE BIBLE DESCRIPTION OF THE STEAM ENGINE."

I AM thankful indeed, dear friends, to have the privilege of addressing you at this time. I rejoice that we are still pressing on, and I believe that our glorification is very near. Until then we are glad to suffer for Christ's sake, to be made the objects of ridicule, and to stand firm amidst the vicious attacks being made upon our faith, upon the precious word of God and upon our beloved brethren.

The book of Job has recently been made the object of severe attacks on the part of those who would rejoice in disproving its inspiration. If our faith can be made stronger in this wonderful book as a part of the Word of God, the object of this treatise shall have been fully accomplished. Bearing in



mind our purpose, let us notice the 40th and the 41st chapters, in which we find a wonderful description of our modern steam engine. That such a minute and exact description should have been written thousands of years ago proves conclusively that the book is inspired by Jehovah—contrary to the statements of our wise (?) Higher Critics, who do not even understand the writings they ridicule.

First read very carefully: Isa. 26:20, 21 and 27:1. After describing the very time in which we are now living, Jehovah, through His prophet, says (according to the literal rendering of the original Hebrew), "In that day the Lord, in His unyielding and great and strong Sword, shall cause a review to be made concerning leviathan, a serpent turning rapidly, and continually in motion; this is the same fiery monster that is in the sea."

This differs from the common version chiefly in the use of the Hebrew word *pakad,* there rendered *punish.* The word means, primarily, *to light upon, to strike against,* in the same sense in which we say *he lit upon it,* or, *he struck it,* meaning, *he discovered it.* It also means *to visit, to review,* and also (in its evil sense) *to visit with punishment.* Using the word in its favorable sense of making a review, we here have a statement that in this very day in which we are living, the Lord will make a review (or cause a discovery to be made) concerning leviathan, in His unyielding and great and strong Sword (the Lord's Sword is "the Sword of the Spirit, the Word of God"). We would expect, then, to find somewhere in the Bible a description (review) of leviathan which is now due to be understood. Furthermore, it must agree with the characteristics here mentioned: it must run swiftly in and out like a serpent, continuing in motion. This same monster must also be adapted to the sea.

Such a description of leviathan is found in the 41st chapter of Job. Leviathan, as there described, seems to picture the steam engine as used in the locomotive and in the steamship. Since the description of the behemoth, in the preceding chapter (Job 40:15-24), is so closely related, it may be well to notice it in this connection. The description of behemoth fits very well the steam engine as found in stationary contrivances.

According to Hebrew scholars, the word *behemoth,* which denotes *cattle merely,* and is in the plural form, is not the proper word to use in this passage. It is thought that the letter *cheth* (ח) has been mistaken for the similar letter *he* (ה), and that the original was *be-chemoth, be,* here used as a preposition, meaning *with,* and *chemoth,* the plural of *chemah,* meaning *heat, anger, rage* or *wrath.* This would better accord with Jehovah's custom of naming things after some chief quality or characteristic.

Job 40:15, then, reads literally: "Behold now (one) with ragings (or great heat), which I have made (to be) with thee; he will consume fodder as do cattle." The Lord is the speaker in this description. The Hebrew word here (translated *to make* has the sense of *to fashion* or *to construct,* instead of *to create.* While the Lord addresses Job, He treats him as the representative of mankind in general (whom we understand he typified in his experiences), speaking of his maidens (ch. 41:5), whereas Job personally had lost all his sons and daughters at this time. How wonderful that the stationary engine here described should consume or devour fodder (peat, coal, hay, etc.) like oxen! It requires to be fed with food like cattle.

Vs. 16. "Behold also his strength is in (depends on) his loins, and his power (ability) is within the encircling parts of his belly." The strength of a steam boiler and engine is limited only by the strength of the material composing them. The stronger the boiler-plates—which really constitute both his loins and his flanks—the greater pressure he can endure, consequently the more power he can exert. The word translated *navel,* in the common version means primarily *to twist, to go in a circle.* The word being in the plural should refer to *parts twisted together, bent in a circle,* and thus surrounding or encircling this monster's body. *Within* these encircling parts, which are firmly riveted and tightly packed to prevent the escape of steam (as we shall see later), lies behemoth's *motive power,* his capacity for performing work.

Vs. 17. "His tail will set upright like a cedar; the couplings of his leaping parts will be clamped together." Those who hold to the common version have had much difficulty in finding an animal with such a remarkable appendage, which he could *move like a cedar.* The Septuagint renders this passage thus: "He setteth up his tail like a cypress." "He setteth up," is also the rendering found in the margin of our Bibles. If we consider the boiler of our stationary engine as his body, then the head of this body would be that end which receives the food supply, the furnace end, and the other extremity would be the tail end from which runs up the tall smoke stack. It setteth upright like a cedar. It is *tall,* rising from twenty to eighty feet, *strong,* being constructed of heavy sheets of iron, *large,* varying from two to twenty feet in circumference, and *inflexible,* standing erect like a cedar. Where else could such a likeness be found?

The Hebrew word *gid,* rendered *sinews,* comes from a root meaning *to bind, to tie together, to couple,* hence as a noun it would mean *parts* serving *to bind—ties, joints, couplings,* hence (anat.) *thigh.* Mechanically, it would refer to *leaping parts,* as, for instance, movable, connecting-rods and pitmans, which, with their four-fold movements, quite resemble the thigh, as they set the machinery in motion. The couplings to these leaping parts are clamped together with straps or keys.

Vs. 18. "His bones (are) tubes of copper; his solid bones (are) as hammered-out bars of iron." Leeser and Strong give *pipes* and *tubes,* respectively, as the meaning of the word rendered in our common version, *strong pieces.* The word *bones* in the first clause refers to *hollow* bones, thus distinguishing them from the *solid* bones of the second clause. Of no animal could it be said, "His bones are tubes of brass, and bars of iron, as if hammered out." Surely it must refer to a piece of machinery. Many brass tubes are to be found in the steam engine, sometimes more than two hundred being found inside the boiler itself; these being made fast to each head or end of the boiler, serve, as bones, to bind and strengthen.

His solid bones, cast-iron bars forming the fire grate (or externally, carefully forged pitmans and connecting-rods), are bars of iron, as if hammered out.

Vs. 19. "He (is) the greatest of the ways (or methods) of power; the one making him will apply unto him his sword." The word *el,* usually rendered *God,* primarily means *might, mighty,* or *power.* It is so translated in Gen. 31:29 and Isa. 9:6. How wonderful that so many centuries ago the steam engine should be pictured as the greatest of the methods of power! The latter part of this verse speaks of behemoth's sword, his power of destruction. This Hebrew word for *sword* is sometimes rendered *dryness.* Strong's Concordance gives *drought* as the primary meaning. He who constructs behemoth applies unto him two great destructive agencies, viz., fire and water. If the water in the boiler gets too low, the continued heat converts it into steam at an increasingly rapid degree, till the enormous steam pressure shatters the fiery monster into a thousand pieces. The wise fireman is too well acquainted with the great destructiveness of Behemoth's sword to allow the water in the boiler to become low.

Vs. 20. "Surely they will bring forth unto him the wealth (common version *food*) of the mountains; and at that time the beasts of the field will play." His *food* is to be found in the coal beds of the *mountains;* at that time (when Behemoth will become a power—the Hebrew word denoting location either of time or place), the beasts of the field will surrender their burdens to the power of steam and will resume their play.

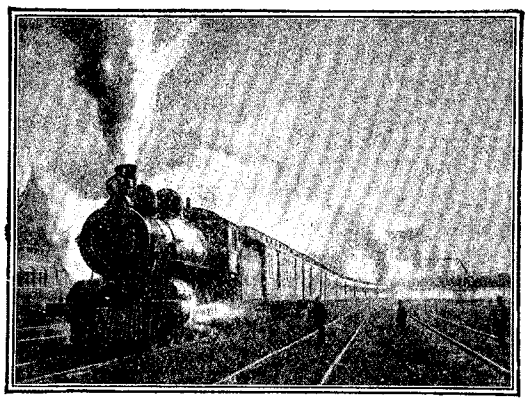
Vs. 21. "He will rest beneath light shelters, within a covering of fibrous reeds and clay." *Tsaal,* which Gesenius renders *shady trees,* has the meaning of *thin,* with the related thoughts of *sharp, protecting, shielding.* The word is an adjective, the noun which it qualifies not being expressed. It might, therefore, be better rendered, *under* (or *beneath*) *thin (protecting) shelters.* The stationary engine (the saw mill for instance) usually rests beneath a shelter of shingles, *thin* and *sharp* at one end, serving as a *protection.* The coating, or *covering,* made of fibrous reeds (jute, hemp, etc.,) mixed with clay (or *mire,* according to Prof. Lee), serves as a close-fitting mortar to prevent too great a radiation of heat and waste of fuel.

Vs. 22. "Thin shadings will cover his sheltering (place); the willows of the valley will inclose him around about." Nothing in the Hebrew text indicates that these thin coverings or shadings cover Behemoth, but rather they cover that which shelters him. The Vulgate translates literally, "The shades will cover his shadow." In other words, his shelter is covered by the thin shades of the overhanging branches, and he is surrounded by the trees of the woods.

Vs. 23. "Behold, he will drink up an overflowing river without much exertion; he will cause (the people) to trust, though a Jordan should rush forth over its border." The Septuagint renders: "Should there come a flood, he would not fret." The Vulgate expresses the thought, "Behold, he will absorb a river, and will not make much of it." What a wonderful description of Behemoth in the capacity of a steam pumping-engine! He hasteth not in drinking up an overflowing river; the water is admitted only gradually into the boiler, yet he absorbs a vast amount of water in a day, thus preventing much loss from floods. Even a Jordan or a Mississippi will not cause him to fear; his great effectiveness causes confidence on the part of everyone.

Vs. 24. "He will gather it up in his fountains, by means of traps (or valves), and (with) a perforated nozzle." Strong gives *fountains* instead of *eyes* as the primary meaning and since Behemoth does not refer to an elephant or a hippopotamus, as the early translators supposed, it is necessary to get away from the animal characteristics which they applied, back to the original meanings of the various Hebrew words. The fountains of an animal may refer to his eyes, but in a steam pumping-engine the draining pipes, through which a large and continuous stream of water is caused to flow, would better correspond to the fountains here intended. As usual the verb is in the future tense, showing that Behemoth was not in operation in Job's time. The word *snares* in the common version should not occur at the end of the verse, since it modifies the first thought expressed. The well-known principle of the suction-pump is here referred to. The *snares, traps,* or *valves* (water-traps), are used to *gather* the water *up* into the fountains, by means of a *perforated nozzle,* rendered in the common version, *"nose pierceth through."* Indeed, the elephant's nose is somewhat like the perforated nozzle here described, but the many other descriptions of this passage could not be made to apply to the elephant. Behemoth's perforated nozzle is recognized in the suction-basket, or perforated brass tube, fastened to the suction hose, through which the water rushes with a gurgling sound.

Passing now to the description of leviathan, we find the same steam engine depicted, only not as *stationary,* but as applied to *moving* objects, whether on land or water. The Septuagint gives the word *leviathan* the meaning of *a fiery*



monster, a fiery flying serpent. This is briefly the thought contained in the various roots which compose this word in the Hebrew, and it well fits a flying train, that monster spitting fire and gracefully winding in and out like a swift serpent. We shall continue giving the preferred translation, though it will be well to compare it with the ordinary rendering found in our King James Version.

Job 41:1. "Thou wilt extend leviathan with a hook, or with a snare which thou wilt cause his tongue to press down." In this sentence, which should be affirmative instead of interrogative, the word usually rendered *draw out* has the significance of *to extend,* or *lengthen out.* Our primitive locomotive and coaches were extended by means of veritable *hooks.* Or there is one other method, as described in the latter part of this verse. The modern method of coupling cars by means of a hollow drawhead and pin is here described as a *snare* or *ketch* which the tongue is made to *press down,* or cause to *drop.* The tongue here would be the iron link which protrudes from the open mouth of one of the drawheads. This enters the opening in the other drawhead, thereby causing the heavy iron pin to drop, thus coupling the two cars. What a wonderful description of our modern methods of coupling cars, to have been written ages ago!

Vs. 2. "Wilt thou (not) place a ring in his nostrils, or pierce through his cheeks with a staff?" Instead of the words *hook* and *nose,* which occur in the common rendering, the Vulgate and the Septuagint use the words *ring* and *nostrils.* Just as an animal forces his breath from his chest through his nostrils, so leviathan forces his breath (steam) from his steam-chest through his nostrils, the two large cylinders, which from their position and function resemble nostrils. Inside of each of these cylinders is a large circular plate of iron, called a piston, surrounded by an expansive and self-adjusting ring which prevents the escape of steam. This, or even the piston itself, may be here referred to by the ring placed in the nostrils. The word which the common version renders *thorn* means, primarily, *a ring,* then *a hook, crook,* or *thorn;* and the word rendered *jaw* means, primarily, *the cheek;* and the word rendered *bore* means *to pierce through.* This might well refer to the piston-rod, which extends from the center of the piston, terminating in the form of a hook, or ring, by which it is fastened to other parts of the machinery. It, therefore, resembles the shepherd's *staff,* or *crook.* This piston-rod has the appearance of perforating, or *piercing through,* the round and convex heads of the cylinders, which bulge out like *cheeks.*

Vs. 3. "Will he make repeated supplication unto thee? Or will he utter soft tones unto thee?" The negative character of this verse would seem to imply that this monster will not often repeat his warnings, or supplications, nor will he utter soft tones. This swift-flying serpent, turning himself rapidly, and continually in motion (as already noted in Isa. 27:1), has neither time nor inclination to stop and ask you to please get out of his way. One blast of his shrill-sounding whistle he considers quite sufficient.

Vs. 4. "Will he make a covenant with thee, that thou mayest take him for a servant forever?" While he is a most useful servant, no covenant can be effected by which he may be depended upon at all times (*forever*). He must be closely and continually watched to prevent his running away, or, with-

out a moment's warning, bursting the strongest bonds and scattering death and devastation around him.

Vs. 5. "Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens?" Who would think of binding or caging a fiery locomotive, in order that his daughters might enjoy the shrill warbling? Should we take this verse in an affirmative sense, mankind does derive much pleasure from the use of steam, even binding it for the joy-rides of the fairer sex.

Vs. 6. "Companies will feast upon him; they will share him among speculators." The word here translated *companies* has the sense of association, for friendship or business. This verse well pictures business partners (railroad companies) growing fat; railroad stock speculators are also represented as getting a share of the profits.

Vs. 7. "Thou wilt fill his skin with pointed irons, and his head with a cabin of fishermen." The numerous plates of iron and steel which make up the exterior (*skin*) of our modern engine and coaches are filled with sharp-headed iron bolts (*pointed irons*). The Vulgate gives *cabin* instead of the word *spears* suggested by the common version, and the Septuagint gives the word *fisherman* instead of *fish*. At the head of our monster serpent, we notice a *cabin* quite like the cabin used on the fisherman's vessel. Indeed, the engineer's shelter is known by this very term—*cabin*.

Vs. 8. "Place thy hand upon him, be mindful of the (internal) conflict and thou wilt add no further (questions)." Job might well wonder how Leviathan, devoid of teeth, hoofs, horns and claws, could be so dangerous; but should he lay his hand upon the boiler, noticing the battling forces within, he would not be likely to do more, as the common version suggests, or in the words of the Vulgate, he will *add no further questions*.

Vs. 9. "Behold, his confidence being deceived, shall not at once his mighty form be spread asunder?" Leviathan's only *hope*, or *confidence*, must rest in his armor, the strength of which has been guaranteed to him by his makers; but should he have been *deceived*, and his armor give way under his great steam-pressure, *at once* (the thought of *suddenness* being misapplied in the common version) an explosion will take place, causing him to *spread asunder*.

Vs. 10. "There is none so bold that he will stir him up, and (none) who will then place himself before (him)." Either *him* or *me* may be supplied after the preposition at the end of this verse, depending on the sense. The bravest engineer would not be *bold* enough *to stir* up Leviathan, viz., cause him to rage, or push him beyond the limit of safety, or to his full capacity, nor would anyone rashly place himself in front of a run-away train or a lightning express.

Vs. 11. "Who will precede this one and remain in safety? Under the whole heaven, none, unless himself." As usual, the word *prevent* in our common version comes from the Hebrew word meaning *to precede, to go before*, then *to compete, to oppose*. Instead of the word *repay*, the Septuagint renders, *to endure*. Again reverting to the word *him*, instead of *me*, we have the question, "Who will compete with (or go before) him and endure (continue in safety)?" The answer, according to the most careful translation, is that none other under the whole heaven could compete with him. How true this is of the steam locomotive!

Vs. 12. "I will not pass in silence his members, nor the cause of his mighty forces, nor the beauty of his equipment." The rest of the chapter is devoted to these three features.

Vs. 13. "Who can uncover (strip off) the facings of his jacket (covering)? Who can penetrate between the double lap of his binding? The word rendered *face* in the common version is in the plural and should be translated *faces* or *facings*. The verse implies that these *facings*, which form Leviathan's *covering* are so firmly fastened together that they cannot be easily stripped off. Much difference of opinion exists concerning the proper rendering of the latter part of this verse. The Septuagint, however, seems to be most in harmony with the original: "Between the doubling of his shield, who can penetrate?" Those acquainted with the construction of a steam-boiler know how difficult it would be to penetrate between the overlapping (*doubling*) portions of boiler plate (*shield*), which are packed and riveted so securely that even steam cannot escape.

Vs. 14. "Who can force open the doors of his facings? The circuits of his teeth are formidable." The facings here are the same as referred to in the previous verse, viz., his circular envelope of boiler plates, tubular in form. In describing Leviathan's members (vs. 12), it is not sufficient to mention his tubular jacket merely, without referring to the two heads necessary to close up the ends of this large tube. Is it not reasonable, then, that the Lord should here mention the *doors*, which are so securely fastened to the ends of the boilertube by means of rows of sharp-headed bolts, that none can *force* them *open?* These *circuits of teeth* (Heb., *sharp, pointed*, hence *teeth*), or *sharp*-headed bolts poetically called teeth, are indeed *formidable*.

Vs. 15. "His strength (depends on) courses of shields closed up tightly with a seal." The Hebrew word for *strength* denotes *a cause for boasting, pride, glory, excellence, strength*. The common version gives the wrong thought by supplying the word *as*. The courses of shields, or iron plates of our boilers, are literally sealed (calked) and pressed down with an instrument called a calker. Leviathan's pride, his strength, depends on his armor plate securely riveted and tightly sealed.

Vs. 16. "They will join one upon another, so that a hiss of air shall not escape from between them." Leeser suggests the words *join* and *breath* as preferable to *so near* and *air* as found in the common version. Since the first verb of the sentence is in the third person, plural, the pronoun *they* should surely be expressed. While vs. 15 refers to the calking of the boiler-plates, this verse apparently refers to the riveting. The Hebrew word here rendered *to join* has also the meaning of *to drive, to hammer together*. The plates must be so securely hammered together and sealed that not the least breath of steam can come between them.

Vs. 17. "They will cleave fast one to another; they will be caught together that they cannot be sundered." The Vulgate reads, "One to the other shall adhere." It is strange that our common version renders all the verbs of this passage in the present tense, when most of them, as in this verse, are unmistakably in the future, thus implying that Leviathan did not exist in Job's day, but was yet to come. The word here rendered, *will cleave fast*, has as a noun the meaning of a soldering or welding of metals. The minute and detailed description of Leviathan's shields would seem to imply that they constitute one of the most important features of his body. This is indeed the case.

Vs. 18. "In his sneezings light will shine, and his eyes will be as the eyelashes of the morning." The Septuagint renders, "In his sneezings light shineth forth." Concerning the second member of this verse, Gesenius says that "the poetic allusion is especially to *the eyelashes*, as a figure to represent the first rays of dawn." It would seem, then, that this verse pictures Leviathan at night. While the locomotive is puffing hard, all at once a volume of light pervades the whole mass of vapors (sneezings) above his head, forming a beautiful luminous cloud. His headlights (eyes), whose quivering lids seem to expand as they approach cause flashes of light to precede like unto rays of the rising sun.

Vs. 19. "Out of his mouth will leap forth flaming torches, and glowing sparks will slip themselves away." The Hebrew word for *mouth* has the original meaning of *aperture, mouth, orifice*, or *large opening*. Leeser suggests *torches*, instead of *lamps*. The thought seems to be that the engine will spit forth fire, and that glowing sparks will silently slip away, perhaps vanishing in the darkness. The commentators who persist in applying this passage to the crocodile or some other wild animal have much trouble with such verses as these.

Vs. 20. "From his nostrils will issue forth smoke as from a boiling pot or caldron." We have already seen that the nostrils refer to the two steam cylinders with their exhaust pipes, through which is expelled the vapor, or steam, which is inhaled and exhaled by the two steam chests or lungs. But what could this smoke be, that issues from a boiling pot or caldron, if not steam? Surely in this verse as nowhere else the Lord causes us to recognize that Leviathan is a steam-boiler. Only one link remains to complete the chain of evidence, and that is proof that the steam here described is not the exhaled vapors from an animal body, but vapor generated by fire. This evidence is clearly set forth in the next verse. Even this verse as rendered by the Septuagint testifies to the same: "From his nostrils pours forth smoke of a furnace, heated with a fire of coals."

Vs. 21. "His inhaling will vivify burning coals, and a flame will leap forth from his mouth. Professors Lee and Barnes have had much difficulty in applying this verse to their animal Leviathans. It all becomes simple, however, when we apply it to the steam engine. His inhalings are drafts of air, which *vivify the burning coals* in the furnace. These drafts are caused by the exhausted steam from the cylinders, which is made to rush up through the center of the smoke-stack, carrying with it not only a volume of smoke and air, but often the very *flames* from the furnace.

Vs. 22. "Within his neck abideth strength, and a desolation will dance with joy at his presence." How wonderful are

the Herculean tasks daily performed by the steam engine! And where has not desolation rejoiced at his approach! With his every stride, villages and large cities spring up, as though by enchantment.

Vs. 23. "The separable parts of his body are connected together; (all) will be made fast upon him; nothing will be shaky." Strong gives *falling off* as the primary meaning of the word translated *flakes* in the common version. Strangely enough, Leeser renders the second part of this verse, "They are as molten metal on him." The engine is indeed *made fast,* or *cast,* to the boiler. All of Leviathan's members must be made firm; nothing must be *loose,* or *shaky.*

Vs. 24. "His heart will be indurated similar to a stone, and will be firm as a piece of the lower (rocks)." In fact, a Leviathan's heart is so hard that, like a stone, he has no feelings at all. The common version suggests the thought of hardness in the word *millstone.*

Vs. 25. "When at his full speed the most courageous will fear (lest), from accidents, they lose themselves." The primary meaning of the Hebrew word rendered in the common version, "When he raiseth himself up," is *a lifting up, a rising up,* or *a boiling up* as of waters. The word translated *breakings* means *a breaking down, fracture, destruction.* The last verb of the sentence means *to make a false step, to miss one's way, to lose one's self;* then *to purify one's self.* Thus the second member of the verse might read: "They will guard (purify) themselves against (from) accidents." When Leviathan, boiling up his waters to the full, rushes like mad over deep precipices and sharp curves, he causes the most courageous to fear lest some accident should occur and they lose their lives.

Vs. 26. "When dryness exalteth him (or renders him furious), he will not have power to withhold; the curved vault being caused to tear away, and also the armor." Much difficulty has been encountered in the translation of this verse. The word usually translated *sword* is the same word occurring in Job 40:19, which we have seen refers to a preponderance of fire over water, *a lack of water,* or *dryness.* Behemoth and Leviathan are thus shown to meet their doom in precisely the same extraordinary manner; viz., by an explosion caused by too sudden and powerful a generation of steam. Trudell offers, "the curved vault being caused to break up," as preferable to the common version. Instead of *habergeon,* Strong gives, *coat of mail,* and Leeser renders, *armor.* The *curved vault* is easily seen to refer to the arched crown-sheet which forms the top of the fire-box of the boiler. This is the first thing to melt or give way when the water becomes too low to protect it. The *armor* is also *torn away* or *broken up* in the bursting of the iron plates or shields.

Vs. 27. "He will esteem iron as straw, and brass as rotten wood." Here again Leviathan is apparently related to Behemoth. The tubes of brass and solid bars of iron were described in connection with Behemoth in Job 40:18. Leviathan also possesses the same, but when an explosion takes place, his solid bars of iron are as straw, and his tubes of brass become as hollow wood which is rotten and without strength.

Vs. 28. "The archer cannot make him flee; missiles (of war) will be turned unto him as chaff." The Vulgate properly renders, *archer* instead of *arrow.* Leviathan fearlessly penetrates the field of battle; as an iron-clad monster, he is most effective in warfare. As a locomotive, he transports modern *sling-stones* of the most explosive nature. They are turned over unto him as though they were perfectly harmless.

Vs. 29. "The (strokes of a) hammer will be esteemed as chaff; he will rejoice at the poking of the fireman." Instead of *darts,* Leeser suggests *clubs,* and the Septuagint and the Vulgate render *hammer(s).* Since the Hebrew verb here is in the plural, the subject must have a plural significance, viz., *hammers* or *strokes of a hammer.* The hammers of Leviathan's constructors may ring with heavy blows, they are but as chaff to him. The Septuagint renders the latter part of this verse: "He rejoiceth at the shaking of the fire-bearer." The primitive thought seems to be, *one who beats, strikes,* or *pokes fire,* viz., *a fireman.* Leviathan rejoices at the energy he receives from the life-giving rod of the fireman.

Vs. 30. "Hewed (or notched) timbers of the craftsman are under him; he will spread an embankment (or trench) upon the mire." After the most careful analysis, Trudell renders the first member, "His underparts are hewed timbers of the artificer." This apparently refers to the railroad track, with its numerous timbers, or ties, properly hewed and notched. The word translated *to spread,* has the sense of spreading a bed, also meaning *to pave* a road, *to spread* a road with something. The word for which the common version gives *sharp pointed things* means, primarily, something *cut into* or *cut down,* as a *ditch* or *furrow,* or an *embankment,* from being elevated and cut down, or dug out, on each side. What a wonderful picture we have here of our modern locomotive *spreading* his own *bed,* cutting into mountains, making tunnels, ditches and high embankments!

Vs. 31. "He will cause deep (places) to become as a boiling pot; he will make the sea to appear like boiling ointment." As already mentioned, Leviathan seems to refer to the self-propelled steam engine, whether on land or water. When found in water, he avoids the shallow places, but the deep places he lashes into a raging foam, till they appear as a pot of boiling oil. On the high seas he sports in all his glory; while the crocodile must forfeit all claims to the name *Leviathan,* for he is not a sea monster at all.

Vs. 32. "He will make a path to shine after him; one will think the deep to be growing gray." This verse is too plain to need explanation. Who has not admired the hoary foam of the vessel's shining path!

Vs. 33. "Upon earth there is not his like—he that is (so) constructed that he can fear nothing." The like of the leviathan here described did not exist in Job's day. Even today there is no power that can compare to him. The latter part of this verse proves in two ways that Leviathan is not an animal. First, the Hebrew word here translated *to make,* or *to construct,* is the same word found in the first verse of Behemoth's description. It does not mean the same as the word found in Gen. 1:1, translated to *create.* Leviathan was not created, as were all the animals, but *fashioned, constructed.* Again, all animals have fear; the bravest can be put to flight by some means or other; but Leviathan knows no fear; he is so constructed that he *cannot* fear. Strange though it may seem, the word *animal,* or *beast,* is not applied to Behemoth or Leviathan once in any of the forty-four verses of this entire description.

Vs. 34. "He will oversee all that is great; he is indeed king over all conceptions of power." He will *look after, see to,* or *oversee,* all that is *high* or *great.* At the sound of his voice all gather around him to their work. He superintends the most gigantic tasks. In his great strength he laughs at the feeble efforts of man and beast. He is indeed king over all the *children of pride,* or, as in the original, *sons of strength, conceptions of power,* used in the broad sense, as "children of wrath," those in whom wrath operates. The steam engine is monarch of all contrivances in which power operates, or is *generated.*

The railroad companies mentioned in Vs. 6, are further described in Psa. 74:14: "Thou dividest into many sections the heads of Leviathan; thou givest him food for the people of desert places." The first verb has the meaning of *to break, to shatter, to divide in many sections,* yet not so as to separate entirely the parts thus broken. The *heads,* various managements, or systems, which control Leviathan, are indeed divided, though not entirely separate. They have their union stations and general centers, and yet continue to operate as separate and distinct companies or *Heads.* The common version renders the second part of this verse quite correctly, providing the inserted words *to be* are omitted. God, who provides food for His creatures, uses Leviathan as His chief means of transportation. This corroborates Job 41:22: "Distress fleeth at his presence."

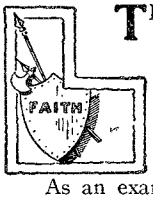
Leviathan is again shown to be adapted to the water, in Psa. 104:26: "There the ships go to and fro, (and) Leviathan, that one which thou hast formed to sport therein." Truly, as Isaiah says (Isa. 27:1), "This is the same fiery monster that is in the sea." Is it not remarkable, too, that the day in which the Lord would cause the review to be made concerning Leviathan, in His great Word, should be this very day in which the Lord is present gathering His people out of Babylon, and punishing the inhabitants of the earth!—Isa. 26:20, 21.

I realize that this is perhaps the last opportunity that I shall have of addressing the saints at large on this side of the vail. Dearly beloved, let us press on with full determination. We are on the threshold of our future Home of Glory; our Bridegroom is about to welcome us over. How foolish it would be to turn or even to look back! The grandeur of eternal joint-heirship with Him will soon be ours. I trust to meet you there.

Message from Bro. Robt. R. Price. Subject: "BELIEVERS AS EXAMPLES."

1 Timothy 4:12

Be thou an example of believers, in word, in conversation, in love, in spirit, in faith, in purity.



THE text we have chosen is part of Paul's Charge to Timothy, which we believe may be applied to the church all through the Gospel Age; and especially during this, the harvest, that our lives should be a pattern to each other: and to the world: for ye are lights in the world, therefore, "let your light so shine before men that they may see your good works. "Matt. 5:16.

As an example of purity we remind you of the apostle's words, 2 Cor. 3:2, for ye are living epistles (examples of the flocks) known and read of all men. It is the life that is being read, the individuality, very few men can read the epistles but they (the world) desire to read them in our (the church of Christ) lives. By their fruits ye shall know them, not by precept, or mandate;

but by example in works irreprovable: our daily living, or rather, by dying daily to self—a steward is obligated to arrange his affairs according to the stipulated rules of his master, and not to please himself. Rom. 15:3. Even as Christ pleased not himself, but delighted in the Father's will, and all who will be an example of the believer in Word will follow in his steps. There is a superficial view of this matter and a secret life, as we see the outer man all clothed and serene, while the inner man is well represented by the bare skeleton grinning. Man looketh on the outer part, but God judgeth the hearts; a man's life is filled with examples which mark his character. Every act in life describes, in part, the disposition. His conversation will turn usually upon the topics of highest interest, thereby setting aside all else, as of less importance, and pressing forward toward that which we desire to gratify, that which we do believe. "I know in whom I have believed, and am persuaded." Paul was convinced of the favor of God, and the power of Christ, to the extent that he determined to know nothing save Christ and Him crucified. Conviction is the effect of substantial evidence, and is usually permanent in its nature. Paul's Christian experiences manifested his positiveness, his determination. He was convinced of the Gospel Message and impressed on the mind of Timothy that he also should be an example in Word.

By thy words thou shalt be justified, and by thy words thou shalt be condemned: therefore the ordering of our words is the first essential: the tongue is an index of the heart, and out of the abundance of the heart the mouth speaketh. The bringing of every thought into subjection will assure pure words, and the subjecting influence, through the word of God, the light of Truth. The heart (will) of the natural man is deceitful and desperately wicked, not to be depended upon, only as we have the illumination of "Truth" can it be depended upon. The transforming influence of the new mind will desire to bring every thought into captivity. The prophet has assured us that "His Word" is a light to our feet and a lamp to our pathway Ps. 114:105. This is the means we employ to prepare us for the coming Kingdom which we have long prayed for "Thy Kingdom Come," Luke 3:11. It is evident that we have that blessed illumination at this present time shining resplendently. The Harvest message as a stimulant as we near the end of life's journey. But be ye doers of the Word, and not neglectful hearers, not having a theoretic or mental conception only: a large measure of zeal, activity, and congenial co-operation, would seem to be the controlling power if our energies and ambition be thoroughly subjected to the Lord, controlled by high spirituality, humility, and veneration, toward the Creator.

For ye are the salt of the earth, therefore our words should be seasoned (not that they are all perfect) with salt, well chosen, as Apples of Gold in pictures of Silver, silver is a symbol of the word. The choosing of our words is compared to Gold. He knoweth the way we take, that after we are tried, if rightly exercised we shall come forth as Gold.

Let our conversation be without cautiousness. We remember the words of the prophet Ps. 26:2, "Examine me O Lord and prove me, try my reins and my heart for thy loving kindness is ever before me, and I have walked in Thy Truth." The light, Truth of God's countenance never shown as at the present time. (The Truth was hid in obscurity, the kindness of our God concealed under the debris of confusion, the tradition of men, the modern critic). The due time; therefore let our conversation be an example to the believers, that we stand fast with one spirit: one mind, how good and how blessed it is for brethren to be of one accord, and not biased by the adversary, but rather setting our affection on heavenly things from whence also we look for our Lord Jesus. For where a man's treasure is, there his heart is also. If our treasure is up yonder, our heart will speak forth his praise. We remind you of the apostle's words, "Some men's sins go before to judgment and some follow after," 1 Tim. 5:24, "and judgment must begin at the house of God." 1 Peter 4:17. It is for this reason that Brother Paul is calling these matters so forcibly to our attention, the necessity of ordering our conversation aright. "Our Father, God, to Thee we raise our prayer for help to tread the way. For wisdom, patience, love and light. For grace to speak and act aright; that we may not be over anxious, or over charged, as Godliness, with contentment is great gain. The topics of our conversation would have largely to do with our spiritual progress, and the choice of association, would colour the whole aspect. We may choose that which is advantageous, or disadvantageous, perhaps this is what may constitute wisdom, the ability to decide between right and wrong, and to choose the right, that which is lovely, pure and good.

The love of Christ constrains us; not that we first loved God, but that he first loved us. We are drawn of the greater power, or love of God; as water is drawn to the whirl-pool, the natural conditions control the elements, producing natural results, the leaning toward each other. And as steel to the great magnet, the greater controlling the lesser, drawing smaller particles to itself. So we believe that love has a responsive chord in our Heart. I remind you of our Lord's words, "No man cometh to me except the Father draw him." Where does this drawing begin? When man is in darkness in the world, God as the Great Magnet, and the original likeness not

completely obliterated from man's heart; as we will undoubtedly agree; when Adam sinned only one act of disobedience is recorded, and Adam quite possibly repented of it many times during the 930 years of his life, which could not avail him anything. As the law of God is unalterable, "dying thou shalt die."

As you remember: Esau also, after selling his birth-right sought it with tears when too late and of no profit. During the Gospel Age Jehovah, has been drawing (through the medium of his Word) those who have the hearing ear of faith back to reconciliation; peace with their Maker. As God is the author of the plan of Salvation, Christ the Mediator, the Holy Spirit the channel and Man the object. Man the object of God's mercy, is being especially favored today with the crowning portion of our Heavenly Father's Plan, but it requires faith, and patience in well doing, where patience never ceases to be a virtue. Love out of a pure heart, that our good works may be seen. Love is that which communicates happiness. We love God with the love of complacency, the favor of God through the light of his word has given complete satisfaction, which will culminate, when we awake in his likeness.

The Spirit witnessing with our spirit that we are the Sons of God. (Rom. 8:16). As the natural man can not perceive the things of the Spirit because they are foolishness to him, therefore, a deep appreciation of present truth is a sure evidence of son-ship, if applying our lives to the same; seeking diligently as the noble Bereans of old did. As only they that have the spirit of God are the sons of God, that which is good, noble, pure. Not a head full of knowledge only, but a well developed heart seeking to do good. Joy, Peace, Long-suffering, Gentleness, Faith, Meekness. The love of God filling our heart (our minds), as we called to your attention: I remind you again of an outer man all covered; and an inner skeleton, grinning; so our hearts stand open before God. By their fruits ye shall know them.

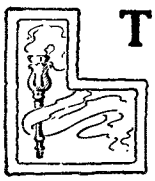
Faith, working in harmony with love, that we may be able to finish our course with joy knowing that it is God that worketh in us. For I am persuaded that he is able to keep that which I've committed unto him until that day. (What day did Paul refer to?) We answer: the day of the establishment of his Kingdom when he, Christ, cometh and shall take his great power and reign. The day that he taught his disciples to pray for: "Thy Kingdom Come." (Luke 11:3), when Paul shall receive that great reward of which he was assured should be his at that day, and all others who fulfill the terms of this text of which we are assured faith is the basis. No man knoweth the day nor the hour. But as to the times and the season brethren, ye shall not be left in darkness. At the most it can not be very long, let us have faith that we may be able to trust our Lord where we can not trace him.

And he that hath this hope in him purifieth himself even as he is pure, faith that we may purify our hearts and minds, that we may be filled, and prepare ourselves, that we may cleanse ourselves of all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord, faith that we may receive the promises, not that we can be actually perfect but as Paul expresses the matter, with my mind I serve God: of which the will is the summary, the bringing into subjection of every thought, free from every impurity or stain to the extent of our ability. We believe this is the requirement of the new creature, therefore, how careful we should be to so number our days that we may apply our hearts unto wisdom.

I remind you again of the apostle's word (2 Cor. 8:12), if there be a willing mind then a cleansing process, prosecuted; purifying the heart from spots or stain. Blessed are the pure in heart for they shall see God. Blessed are the peace-makers for they shall be called the children of God. Then finally we shall be able to say with the apostle Paul: I am now ready to be offered and the time of departure has come. I've fought a good fight, I've kept the faith, I've finished my course, therefore there is a crown of life laid up for me which the Righteous Judge shall give me at that day.

"Come let us anew our Journey pursue, Roll round with the year
And never stand still till the Master appears.
His adorable will let us gladly fulfill, and our talents improve,
By the patience of hope and the labors of love.
Our life as a dream, our time as a stream, glide swiftly away
And the Fugitive moments we would not delay.
Haste, haste along, dark moments be gone
For the Jubilee year rushes on to our view and its dawn is now here.
Oh, at the close of our day, may each of us say
I have fought my way through, I have finished the work
Thou didst give me to do, Oh that each from the Lord may receive the glad word:
Well and faithfully done,
Enter into my Joy, and sit down on my Throne."

Discourse by Brother W. A. Baker. Subject: "HOLINESS."



TODAY is holiness day on our calendar, hence we choose as our text Hebrews 12:10, particularly the last clause, "that we might be partakers of His holiness."

The apostle is here calling our attention to the fact that in the design of Jehovah God it is His good pleasure that some should become partakers of His holiness. Who is this one who has this design in His great, divine plan? You recall that in Isaiah 57:15 the prophet assures us, of this one, that "His name is Holy." "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." This is the one who has invited us to become partakers of His holiness.

We wish this morning, dear friends, to consider particularly four points in this respect. First of all, the persons who are invited to partake of the holiness of Jehovah God; second, God's purpose in extending this invitation and privilege to these; third, the power operating to accomplish this result; fourth, the process, or methods by which and through which we may attain unto this holiness. We wish to elaborate, particularly, the last two points, calling attention to the first two briefly.

First of all, who are those invited? You will recall that the Apostle Paul brings this matter to our attention in 1 Cor. 1:26-29. You remember how, after President Wilson's election, when he proceeded to select the counsellors for his cabinet, he spent a number of months in meditation upon the talents and abilities of those whom he would select to this position. Naturally his desire was to secure such as would be best suited to the office—men of wisdom, of talent and ability. Surely, dear friends, our Heavenly Father, in seeking those whom He will make partakers of His holiness, would select the very best ones possible to obtain, the wisest, the strongest, the most noble, the most honorable of the human family. Strange to say, this was not His method of procedure. Paul says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Chiefly those who are ignoble, the poor and despised, has God chosen. In this he assures us that those whom the Lord is choosing comprise the naughts, the ciphers in the human family. You know what a naught is. It is the hole in the doughnut. The Lord has not called the doughnut; He has called the holes to be partakers of His holiness.

What is the purpose in calling these? We need not elaborate this point. We are all acquainted with God's purpose in this respect. In 2 Cor. 5:17 the Apostle Paul assures us that it is God's purpose to have a new creation, a new order of beings. "If any man be in Christ Jesus he is a new creature." Again in Romans 5:1, 2, he assures us that, having heard and accepted the invitation, we come to the place where we may rejoice in hope of the glory of God; the hope of becoming partakers of God's glory, His holiness. In 2 Peter 1:4 the apostle tells us of some who are privileged greatly, saying, "Unto us are given exceeding great and precious promises, that by these we might be partakers of the divine nature." First, God designed to have a new creation; secondly, that these would partake of His glory; third, that this glory would consist of His divine nature.

Surely this is a wonderful and glorious privilege which these may enter upon. We recognize at once that in order to accomplish such a stupendous work it is necessary that some great power be available to this end. This brings us logically to our third point, namely, what is the power operating to this end?

This matter is brought to our attention by the apostles in the New Testament. We are first assured that God Himself is operating to this end, 1 Thes. 4:23; second, that God's Holy Spirit is a force operating, 1 Cor. 6:11;

third, God's Word also operates, John 17:17. The principles operating are set forth under three different terms. First, the term of sanctification. The apostle declares in the first text cited that it is God who sanctifies; in the second text cited it is stated that the Holy Spirit sanctifies; in the third text Jesus declared that it is the Word that sanctifies. For instance, "The very God of peace sanctify you wholly." "Now ye are washed; now ye are clean; now ye are sanctified by the Holy Spirit of God." "Father, sanctify them by Thy truth; thy Word is truth."

You recall, dear friends, that there are two parts to sanctification, our part and God's part. We sanctify, or set ourselves apart to do God's will unto death. Sometimes we make use of this term properly, when we say we are consecrated unto death, but from one viewpoint we are not consecrated to death, but *until* death. We are consecrated to do God's will, recognizing that the performing of His will at the present time, under present conditions means, so far as humanity is concerned, a faithfulness to death. We fully surrender our human hopes, rights and privileges. Then, secondly, God sanctifies. When God sanctifies, He sets us apart, not unto death, but unto life as new creatures. We sanctify, or set ourselves apart to become dead as human creatures, having hope according to the promises of God that if we do this we may in return receive the glorious spiritual privileges. When we meet and comply with the conditions in our sanctification, God sets us apart as new creatures unto life, giving us a hope of life.

The second figure employed is that of baptism. You recall the Apostle Paul refers to this in Ephesians 4:5, saying, "There is one Lord, one faith, one baptism." Now, I once believed, and for a short time preached, that this one baptism was water immersion for the remission of sins. Later I ascertained that the Bible teaches at least three baptisms, for three distinct and separate purposes. The first is the Levitical baptism, referred to in the 15th chapter of Leviticus, and also in Mark 7:4. In the latter passage, the translators have erroneously rendered the word "washing." This is the word elsewhere translated "baptism." This use of water was for washing away of ceremonial defilement. According to God's Word, we know that the washing of water cannot take away sin. It requires blood to wash away sin, but there was a ceremonial defilement which water would cleanse from.

Secondly, we have John's baptism—a baptism in water for the remission of sins. You are acquainted with its import, and will learn more of it later.

Third, we have Jesus' baptism in water. We will mention this third water baptism in order that we may see clearly whether water baptism was what the Apostle had in mind in this passage where he tells us there is one baptism. There is not one water baptism only, but three, therefore he must have had in mind some other baptism. I believe he had in mind the baptism mentioned in 1 Cor. 12:13: "By one spirit (not one river, or tank of water, or drop of water) we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

This term baptism is used to represent our introduction into this relationship to the Father. Paul brings this to our attention again in Romans 8:14, "For as many as are led by the spirit of God, they are the sons of God." Not as many as are driven by the spirit of God. In my early days I was partly raised by an uncle who was a farmer. I remember that he had a dairy ranch, and a great many calves. Sometimes it was necessary to remove some of the calves from one pen to another. Some were easily removed. All you had to do was to take them by the ear and lead them to another pen. Others were obstreperous and held back. Then we would take a half-hitch on their tail, and they got there just the same. This may illustrate our position. Some are easily led. The Lord simply takes them by the ear, as it were. They hear His counsel, His admonitions and readily follow on as He wills. "As many as are led by the Spirit of God, they are the sons of God." "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." These have been inducted into God's family of sons. These, by God's Holy Spirit, have been led into this relationship with Him.

Again we find the terms begetting and birth employed to illustrate. The Apostle Paul made use of the circumstances of the natural birth as being illustrative of our development as new creatures. Just as in the natural, there are three steps in the process of development, so also in

the spiritual life. Just as in the natural no child can be born without being first begotten, so in the spiritual none can be born to the spirit nature except he first be begotten thereunto. Secondly, as no child can be brought to birth except as it comes through the quickening process, so in the spiritual none attain to the full realization of the spiritual hopes unless they are quickened by God's Holy Spirit. Third, as a result of this purpose and process there is a birth. The child begotten to the human nature was not a human being until it was born. Those who are begotten to the divine nature, the highest of spirit natures, will not become divine beings until they are born in the resurrection. You remember Jesus' experiences in this connection; how He was begotten of the Holy Spirit at Jordan; how the Holy Spirit worked in and through Him during the three and one-half years of His ministry, bringing about the crystallization of His character, until finally, as the apostle states, "He was made perfect by the things which He suffered." Third, He was born from the dead, the firstborn among many brethren. These many brethren, together with the Lord, are declared to be "the church of the firstborn." Just as Jesus experienced these various changes in coming to the full realization of His glorious spiritual hope of becoming partaker of the holiness of His Father, so also we as members of the same church must pass through similar experiences, in attaining to the same glorious end and privilege.

We wish now to notice the process by which this is accomplished, and to elaborate to some degree. We could

not this morning take up all of the details of the process. You will recall that Brother Johnson has given us some sixteen sermons on this line. We will not, this morning, look at the matter from a technical standpoint, but rather, we will try to see the practical view of it. Many of the friends come to me and say, "I am greatly perplexed about this matter; there is so much light shining now, it seems impossible to appropriate and absorb it all. There is Brother Edgar's book on the Pyramid of Egypt, and we have the Cryptology of the Kingdom, and some other books." Some have digested these; some have indigestion. Some of these books have been boiled down and others have been boiled up. Some say, "We cannot find time to study all of these things." Our advice has been, "Forget them." Some of us could never understand all of these things. Some of them I do not care if I never understand this side of the vail. Some of our heads are not big enough to take in all that is presented in these appendixes to the Scripture Studies, so called. We are glad the Lord is not calling those whose heads would be big enough. If that were the case many of us would be left out. We are not to try to drive a ten-penny subject into a two-penny head. Let us not lose hope over the matter. We have found few of the Lord's children anywhere who could not understand the salient features of the plan as set forth by our Pastor in the last chapter of volume three of Scripture Studies, but we find few who can understand the long-drawn-out, philosophical arguments presented by some who have thought to improve upon the presentations given in Scripture Studies. We all believe the Lord has very wisely appointed His own channel for the dissemination of meat in due season, and we are glad He has appointed the one He has. We are glad He did not appoint the speaker. We have been learning some lessons since we have been in the pilgrim service, and these we consider very necessary lessons. Some years ago we had an invitation, if arrangements could be made, to enter the pilgrim service, which we could not do at that time. During the years intervening, and before the Lord made the circumstances such that we could enter the service, somehow we had thought that if we did not get in a good pilgrim might be overlooked. We are glad our experience since getting in has disabused our mind of that thought. Perhaps that is one reason why the Lord arranged for us to have these experiences. Now we are very glad to accept whatever the Lord may be pleased to send through the appointed channel, in His own appointed way, and by whatever methods He may deem it wise to employ. If we cannot discern, with our poor, limited finite judgment, the specific reason for, or wisdom of the course, we are glad to let the matter rest until the time when we will be wiser, knowing that He who has appointed all of His purposes, He who has been directing the work of this harvest, is too wise to err and too good to be unkind. Personally I may make mistakes, for I have made lots of them. Anyone of us may be guilty of errors in judgment, but we are glad to know that the Lord makes no mistakes, and His judgment is sure and true.

Now by what process, or processes, will the Lord make possible to us the attainment of the glorious end mentioned, namely, that we might be partakers of His holiness? We have already seen, dear friends, that the power operating directly from God is the Holy Spirit. The channel through which the Holy Spirit operates is God's Word. We are not only sanctified by God's Word; we are not only sanctified by God's Spirit, but we are also immersed in God's Word and immersed in God's Spirit. Likewise, we are begotten of God's Holy Spirit and begotten of God's Word. Notice how plainly the Lord brings this to our attention: "Sanctify them through thy truth; thy Word is truth." We are sanctified and baptized by God's Holy Spirit. We are begotten by the power of His Holy Spirit and the word of truth. We read in James 1:18, "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." We have met sincere Christian people who were desirous of obtaining the Holy Spirit, and who continually besought the Lord in prayer that He might bestow upon them the Holy Spirit. They wanted to get what they called the "power," and unless they had the "power" they were not willing to consent that they had received the Holy Spirit. This power which they sought was a kind of physical sensation. They wanted to experience a sort of palpitation of the heart, a tingling of the nerves, a gasping for breath. But this is not the way the Holy Spirit operates; it operates through His Word. Jesus said, "The words which I speak unto you, they are spirit and they are life." What are words? Our words are simply sounds. As I stand before you and speak this morning I am giving utterance to certain sounds. These sounds, which we have already heard in certain combinations, represent ideas. In other words, by the medium of these sounds I convey certain ideas. Words are vehicles of thought. Frequently we jostle out the thought and retain merely the sound of words. As these sounds come to your ears they awaken in your mind certain thoughts. The power of these words consists in the thought behind them, and also the manner in which they are received into your minds. By these you discern and recognize my power, or influence. The apostle says, "The spirit of God beareth witness with our spirit that we are children of God." His power produces this perception and conception in our hearts and minds. Let us notice how God's Spirit witnesses to us.

God's spirit witnesses to us in a two-fold sense. First, it witnesses through His Word; second, the Word witnesses to us through His Spirit. That is to say, there are some things in God's Word which natural men cannot comprehend. They are reasonable to our minds, but unreasonable to such as are not aided by the power of God's Holy Spirit. Let us note first of all what God's Word is. You recall how the Scriptures tell us of certain ones who found God's Word and did eat it. This does not mean that they found a Bible and sat down and ate it, covers, type leaves and all. What is meant by God's Word? It is not the printed page, the ink, type and paper. That is not God's Word. These things contained therein are simply certain characters—certain letters of the alphabet. We have agreed that these letters in certain combinations shall represent certain thoughts or ideas. If we had a German Bible in which the characters are different, they would convey no ideas to us at all, because the Germans have adopted different characters than we to convey their ideas. By the characters in the printed Word the mind of God is set forth, and we are enabled to learn of His purposes—His plan. The Bible is a reflection of God's will. You recall how it is written that "Holy men of God spake as they were moved by the Holy Spirit." It was God's power operating that caused His ideas, His plans, His purposes to be recorded as they are. The power of God's Holy Spirit is associated with the power of His Word. The influence of the designer is reflected therein. To illustrate: What do you know concerning God, concerning His plan and purpose that you obtained independent of the Bible, directly or indirectly? Where did you first ascertain that you were a sinner? Did you read about it in "Uncle Tom's Cabin" or in the Constitution of the United States? Not at all. You first found it in God's Word, and those who do not accept God's Word do not believe that they are sinners. For instance, if you meet a man who is an infidel, an agnostic, or an unbeliever, and you ask "Are you a sinner?" He would say, "I should say not. I guess I pay my honest debts; I have never been drunk; I have never been in jail; I am a respectable, moral man." He may be right, from his viewpoint, but he is wrong from the Bible viewpoint. The Bible brings to our attention the fact that all men are inherently impure and sinners. Where did we first learn of Jesus, our Redeemer? From God's Word.

The Bible also shows us how necessary is our Redeemer to bring us back into relationship to the great Jehovah. Having accepted of the arrangement provided through Him, we next learn of our privilege of entertaining the hope of becoming partakers of the glory of God; partakers of His holiness, by consecration. Where did you first read of consecration to God? In the cook-book, or in the dictionary? Not at all. In God's Word directly or indirectly. It is the power of the Lord. Through it the Spirit of God has gone forth through all the earth and has attracted some. The influence of God's Holy Spirit began with the first knowledge we obtained of God's plans and purposes concerning ourselves, and the world of mankind.

Our Pastor has illustrated the matter by a box of sawdust, some steel filings and a magnet. If you were to draw the magnet through the sawdust none of it would adhere to the magnet, but the steel particles would. As soon as these filings came within the drawing influence of the magnet they became attached to it. Perhaps some particles were well down under the sawdust in a corner, but as the magnet came closer its influence became greater and greater until suddenly it associated itself with the magnet by contact. Now if there were some tacks that had come in contact with a magnet, you know they would also become magnetized, and they in turn would be capable of exercising some drawing influence,

although not as much as the magnet. This represents a peculiar fact in God's plan and purpose. He is not now calling, or drawing every one into this hope of becoming a partaker of His holiness. It is only a certain class. Paul, in speaking of this says of some, "Ye were enemies in your minds by evil works." God is not now calling those who are enemies of God in heart. Our hearts never were in harmony with our fallen condition. We did not begin to get satisfied until we began to get closer to the Lord. We are glad there is hope in God's Word for the sawdust class, whose hearts are in an attitude of enmity toward God at this time. God tells us that He will in the future take out the stony heart and give them a heart of flesh, but not now. Only those whose hearts go out toward God is He selecting at this time. These He has been drawing into a fuller and fuller, and larger and larger knowledge of His purposes, until finally they are drawn into contact with the Redeemer. Now, by a full consecration of all the hopes of earth they are privileged to entertain heavenly hopes. At this point the Holy Spirit is inducted into the hearts of these saints. This power continues to draw us; it begins to crystallize these hopes, these desires, these expectations. That is what the Apostle says, "Unto you are given exceeding great and precious promises, that by these ye might be partakers of the divine nature." It was our acceptance of these promises, and our retention of these promises that developed in our minds the new hopes, the new aspirations, the new ambitions, the new desires.

This is to be a great change, a wonderful transformation. The Apostle says in Romans 12:2, "And be not conformed to this world, but be ye transformed." How? By the renewing of our bodies? No. A lot of our dear Christian friends would like to have their bodies renewed, and they are praying to the Lord that He may renew them, but He ignores their prayer. It is by a renewing of the mind. The brain is not made over. We have the same two-penny brains that we had when we came into the truth. They have been brightened up; some of the cobwebs have been brushed out, but we have the same brains that we had before. However, we are to have a new mind. Only the Lord could accomplish that. Only He could bring about such great results in the crystallization of the glorious attributes of character, scintillating and radiating in every thought, word and deed.

It is this renewing of the mind, this making over of the mind, that accounts for the fact that the things which we once loved we now hate, and the things which we once hated we now love. Our nearest relatives cannot understand it. They are perplexed and troubled. They say, "There is something wrong with you. You are reading that Russell literature, and it will drive you insane. You have no longer any ambition in life. You have no desire to make a fortune. You do not even desire to make a home for your family to live in when you are dead." They cannot understand this, even as the people in the Lord's day could not understand Him. The Apostle tells us that not many great, or wise, or noble will be of this class. I am glad to belong to a body that has some great, some wise, some noble members, and I am pleased to be associated with them in some small measure in advancing the purpose of the Lord respecting His church. Whatever self-denial I may be called upon to experience in my association and fellowship with them I am glad for, if this be the Lord's will. Our Lord has called some wise and noble ones, and above these our Lord and Head, *the* noble One, *the* Holy One, *the* sinless One. The Lord has called some such, but chiefly such as you and me. We are glad He made provision for this "chiefly" class because it includes you and me.

If we are to attain this holiness of God, our transformation must make us partakers of His holy disposition, partakers of His holy character. This means we must practice self-denial. Are we denying self? "O yes," says one, "I told my wife the other day that because money is so scarce and times are so hard she would have to do this year with a one-dollar calico dress, and I spent five dollars for a new pair of shoes." That is the way some of us put self-denial into practical operation. We deny our wife, and our family, and think we are denying ourselves. "If any man will be my disciple, let him deny himself." Are we practicing self-denial? Can we look back and recognize that self is not indulged to the extent that it was once? The opposite of self-denial is self-indulgence. You recall how frequently the Lord and the Apostles practiced fasting and self-denial. It is sometimes good to fast. We can fast, not only concerning food, but we can fast in many other ways. Practicing self-denial is depriving ourselves of comforts and conveniences that we may have larger privileges of ministering unto others. Then again it will manifest itself in a sincere desire in our hearts to keep our minds continually occupied with God's Holy Word. You recall how the Psalmist says, "In thy law doth he meditate, day and night," referring to the righteous. What are the principal thoughts that occupy your mind? Are they associated with God's plan, His purpose, His people, or the cares of this life and the deceitfulness of riches? What are the first thoughts to come into your mind naturally, easily? Are they thoughts of the kingdom, or thoughts of the flesh?

Thirdly, if we are denying self there will be a sincere desire in our hearts to practice God's Word; to put these teachings and admonitions into practical operation in our lives. Some of the dear friends assure us frequently that they are feeling very lean and hungry spiritually, and some really *are* spiritually lean. We believe the reason might be aptly illustrated in this way: Suppose you were hungry; you came home famished, not having had anything to eat in three days; you rushed into the kitchen, and then into the pantry, where you picked up the cook-book, and went back and sat down in the arm-chair. There you read of fine juicy steaks, and all of the things that go to make up a fine dinner, concluding with pumpkin pie, and after reading the description you put the book away and say, "Wasn't that delicious? That was surely the best meal I have had in a long time." If there was anyone about to hear you they would requisition the services of a doctor to ascertain the difficulty. So we are to practice the admonitions and instructions contained in God's Word; we are to put them into daily operation in our lives. Are you living God's Word? If you are you will see evidences of holiness increasing day by day in your hearts and minds.

Again, fourthly, you will note in your heart an increasingly sincere desire to witness concerning the blessings and favors which you have received through His Word. What is the most effective way of witnessing of God's favor? The Apostle said, "Let your tongue so wag that men, hearing the melody of your words, will glorify the Father which is in heaven." That is the way we used to do, but we have been growing considerably, perhaps. We used to think that we had to inject God's Word hypodermically into every person with whom we were associated. The Apostle says, "Let your light so shine that men, seeing your good works (seeing the spirit of God manifest in the life) may glorify your Father which is in heaven." It is not the holding up of our good hope, or our heavenly desires, or our divine expectations. These things God properly expects, but it is not the hoping, or desiring, or the expectation that will get us into the kingdom. It is the performing of these things; practicing these intelligently from day to day.

Then again, as the fifth feature, we find this class will be privileged to suffer something for His name's sake; something for the sake of His Word; something for the sake of His plan. It will bring misunderstandings; we will be misrepresented. It will be the means of severing some very tender ties. It will cause the shattering of some of the dearest idols upon which our hearts had been set. Suffering for His sake. Then we will begin to note in our heart and mind a sincere desire to become more and more like our Heavenly Father, whose power, and influence, and promises have taken hold upon us. Do you desire to be like Him? One says, "I would desire to be like God." Why? "Because God is so rich; if I was so rich I would buy a Ford automobile." Another says, "I would like to be like God." Why? "Because God is so powerful. I wish I was as powerful as God; I would show some people some things if I was." Are those your motives; are those your reasons for the desires you entertain? If that is the case you have not the spirit of God at all. Jeremiah says, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord." Do we recognize that our Heavenly Father is absolutely holy? Does not this conception waken in our minds the desire to be holy, even as He is holy? As we recognize His purity, does it not arouse in us a deep, intense desire to be pure, even as He is pure? As we get a proper conception of His glorious righteousness, does it not awaken in our hearts and minds a desire to be righteous, even as He is righteous. Recognizing the wondrous love of

God, is there not engendered in our hearts a deep appreciation of this glorious element, and do we not long to emulate His love? If this is true we have the evidence that we have received of the Spirit of the Lord, and the power of holiness is operating in us to the accomplishment of His purpose concerning us, namely, the attainment of His glorious character likeness, that we may be partakers of His holiness.

Again, it will manifest itself in a sincere desire to be entirely spiritual in our every activity, mental and otherwise. You recall how the Apostle expresses the matter, saying, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Again in Romans eight: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." We have been on the mountain side when in the valley, five or six miles away, an express train was rushing and thundering along. We could see the great cloud of dust it stirred up as it passed. We could see the escape of steam as the engineer blew his whistle, and four or five minutes afterward upon the breezes would come the sound of the whistle, mild and mellow upon our ears. It did not annoy us because we were so far above it. After a time when the train had climbed the mountain side and went dashing by near us, we heard the shrill shriek of that whistle, and it was ear-splitting and uncomfortable. The reason why so many of these things disturb us so; the reason why the words hastily and thoughtlessly spoken and the acts thoughtlessly performed wound so deeply and remain so long in our minds, is because we are living too far down in the valley. We are not enjoying the blessings that are ours. We are not standing on the mountain top of our Heavenly Father's love and favor, separate from the world and the influence of the flesh. "Henceforth know we no man after the flesh." If our longings were only for the spiritual, what a change this would work in our fellowship and associations; if we would simply ignore these little, trifling, petty things and let the Lord accomplish His purposes. Some of us think the Lord could not get along without us; that if we are not on the program it will not be quite right; that if we are not being used prominently in the class or in the work everything will go to smash. We have not seen anything go to smash yet except the smashers. If the Lord can deal so considerately with us, and can so direct our path as to bring to pass His purposes, He is just as anxious to take care of the rest. That is the situation. Let us not try to steady the ark, but let us live on a holy, spiritual plane.

Again, there will be the manifestation of a desire to make these things real. Are they real? How real? You recall how the Apostle expresses the matter in 2 Cor. 4, "For which things we faint not; for though our outward man perish the inward man is renewed day by day, while we look not at the things that are seen, but at the things which are not seen." Let us make these things real in which our affections are centered. Did you ever hear someone speaking of their ambitions and designs as if they expected to continue another ten, twenty or fifty thousand years here? All of these things of earth are so real to them, but now they seem so distant to us. The only real things are these unreal things, these spiritual things, these glorious hopes which are ours. "Unto us are given exceeding great and precious promises, that by these we might be partakers of the divine nature," partakers of His holiness.

Let us take courage. Let us lift up our heads and rejoice. Let us continue to live in this higher, spiritual realm of association with our glorious Lord and Head, making these spiritual hopes the only real, the only desirable things in our lives.

A Letter from Sweden.

Orebro, Sweden, May 6, 1915.

DEAR Brother Jones:

Your circular letters of April 11 and 13 requesting a "message" from friends in Sweden through me are thankfully received. I appreciate very much your kindness to remember us in this way.

The work here is continually prosperous in every respect and has held me personally, tremendously busy the whole winter and spring and does so still.

The truth of our Master's words, "The harvest truly is great, but the laborers are few" (Matt. 9:37; Luke 10:2), has during no previous period of the harvest time of the Gospel Age been more clearly and forcefully demonstrated by experience and observation in this part of the great field than at the present moment, when the "open doors" are many and opportunities more wonderful than ever. Never before has the accessibility and the interest of the public for the Glad Tidings been even approximately so great in this country as they are at present and consequently the need of unselfish, fully consecrated laborers in the "vineyard" has never been more pressing than it is just now in the different branches of this glorious work, in which we have the privilege of participating. "Come over and help us!" is the cry which now reaches us from all parts of the country with unprecedented power. Although this awakening interest ought to and does indeed fill our hearts with thankfulness and joy, we cannot, however, help feeling deeply our own littleness and impotence in the face of these rapidly increasing demands and we cannot help eagerly desiring that we were able to meet these, in a measure at least, ten times as great as our present resources admit. May none of all those who are animated by the spirit of Christ neglect to follow the inspired exhortation to pray the Lord of the harvest that He would send forth laborers into His harvest and also carefully examine themselves before these present opportunities, which will nevermore be bestowed upon us. No one should neglect or defer doing what he can, while it is called "Today," which is all our Lord expects of us and also the best anyone can do; that it may be said of us also at the close of our working-day, "She hath done what she could."

While we must humbly admit that our much limited capacities and resources up to now have not permitted us to accomplish more than a small fraction of the work which present favorable conditions in every other respect facilitate and even greatly favor, we are, notwithstanding, in a position to relate, thanks to God, that through His blessings, far more work has been done and far greater results of our common efforts have been attained during the last six months, than during any corresponding period in the past. Seen from an ordinary human standpoint, our work is inexplicable and appears almost to be a miracle, which it would indeed be in our eyes also if we did not know the marvellous power behind it, to which the apostle refers, saying: "The love of Christ constraineth us" (2 Cor. 5:14, 15).

Ever since the photo drama was first presented to the Swedish public, we have continually received new and abundant confirmation, that it constitutes one of the most powerful instruments hitherto seen, for stirring up interest for the divine message in the masses. The enormous crowding of people to our drama presentations, which we have had occasion to mention before, has continued up to now with undiminished force, so that, as a rule, great crowds have had to be turned away for want of room in every place. Although in some places we have had to meet opposition and intolerance (probably to a great extent caused by misunderstanding and ignorance) from leading religious circles, and although trials of other kinds have not been lacking either, our experiences of an encouraging nature in this branch of the work, have been decidedly predominant. A large number of preachers, clergymen, college teachers, journalists and other influential persons have attended the drama presentations in all parts of the land. In different places we have repeatedly noticed how teachers in the upper grades of the public schools have brought their entire class of pupils to our presentations. It has even happened that during the days the drama has been showing in a place, its schools have been closed before time, or certain lessons omitted altogether, in order to give the children a chance to see the drama. (As is well known, children are not admitted to our evening presentations.) In one of the larger towns of Central Sweden, a minister recommended his confirmation pupils to go and see the drama, adding that in seeing all of its parts they would learn more than by the whole catechism. The local authorities and the police forces have generally shown a remarkably great ability to appreciate our work and have been very compliant in their manner toward us, often with noticeable pleasure rendering us regular as-

sistance free of charge. The mayor of the town where the drama presentations were first started, remarked in an interview which the writer had with him concerning a license for Sunday presentations: "If an exemption from the enforcement of actual law and statute should ever be granted, it should certainly be in this case, where the whole thing makes such an impression of beautiful unselfishness." Many other public officials, chiefs of police forces and fire-brigades, bailiffs and others with whom our work since then in different localities has brought us into contact, have openly expressed their satisfaction with the drama presentations, which they themselves also attended with evident interest. Very many of the public papers have also written in kind and appreciative terms of the drama.

As an instance we here take liberty of presenting a few extracts from such newspaper reviews as have been written without our knowledge and without any proceeding on our part:

Ostgota Correspondenten says:

"The Creation Drama is the title of a series of biblical pictures which are now shown in Linköpings cirkus (this hall has room for more than two thousand people), by the International Bible Students Association. Each representation has been attended by a great number of people and many have had to turn back for want of room. The series of pictures is divided into four parts, alternately, moving pictures and stereopticon slides. The latter consist mostly of reproductions of biblical paintings and are especially beautiful throughout. The moving pictures are in every respect fully equal to the Oberammergau pictures. Yesterday, for instance, was shown the Annunciation of Mary, the journey to Bethlehem, the birth of Jesus, the journey and adoration of the three wise kings, the entry of Jesus into Jerusalem, etc.—all particularly well played and splendidly arrayed. The moving pictures were accompanied by music from grammophones; for instance, the Annunciation was accompanied by Gounod's Ave Maria. The whole was very impressive and edifying. Moreover, the slides are accompanied by grammophone lectures, which are very distinctly heard all over the spacious hall.

"The representations are free of entrance fees. They continue till over Wednesday. This afternoon the first part is again shown, the second part to-morrow, the third on Monday and the fourth on Tuesday and Wednesday."

Sundsvalls Tidning writes:

".....The six days during which the I. B. S. A. has rolled forth the Creation Drama 'from the nebulous state to Pentecost,' the theatre has been filled to overcrowding one representation after the other by eager sightseers. Already a couple of hours before the beginning of the show the nucleus of a crowd is being formed by the most faithful, and according as time brought the 'great moment' nearer the mass of people has increased. Thanks to excellent guardianship, no disorders have taken place, but scenes of dumb despair are always enacted when the doors are inexorably closed. Then the thousands, which have not been able to secure a place disperse reluctantly, and the most constant tarry during the whole time of the representation, in order that they at least may be near the great wonder. And the miracle! A combination of stereopticon and bioscope supported by a text-expounding giant grammophone. That's all. That the whole thing is received gratis is certainly not its strongest attraction. The explanation of its attractiveness must be looked for deeper down, and what enigma could be more fascinating than the mystery of existence!

"The propaganda which is pursued appears also under very sympathetic forms. As is well known, Russellianism strives to popularize the Holy Scriptures and by an exposition of the different Bible texts to impart an intelligent comprehension of God. It is true, in religious research, one hypothesis stands against the other, but the follower of Russellianism has an unshakable faith in the complete harmony between the history of creation and the Bible account of how everything came into being.

"Anyhow, whatever is believed or not believed, the Photo Drama of Creation has come out victorious after all. The great public event of the season *is* and *remains* the eight days during which these pictures have been unrolling before, well, how many thousand pairs of eyes. The day after to-morrow when the 'drama' in 'Dunungen' is shifted down to a considerably more worldly plane, there will certainly be no crowd outside the theatre in spite of the name and fame of Lagerlöf as author and Ivan Hedqvist as actor."

The Halmstad paper *Halland* writes:

"The free pictorial show in the Theatre Hall, where the Creation Drama, other biblical events and some scientific things are represented on the screen partly by stereopticon and partly by film pictures, started yesterday, when an afternoon and evening representation took place, both before a crowded house. The pictures were splendid and of good effect and were accompanied by an explanatory text, delivered through a grammophone. The public was also treated to song and music from the grammophone, and appeared very satisfied with the edifying entertainment. The representations, which will be continued during the next few days, are free, but text-books are sold at kr. 1 and 1:50. As before mentioned, the representations are arranged by the International Bible Students Association only for the purpose of spreading information among the public."

In an answer to one of the usual public attacks against the Truth and its servants from some local "free"-church pastor, we read in the same paper:

".....If Pastor Russell now wants to draw the attention from the worry and the vanity of our day to the sublime teachings of the Bible, and in order to have more success makes use of modern materials and methods of instruction and also does it free of charge, it would seem that his efforts are deserving appreciation rather than censure.....

"Pastor Russell is certainly not alone in hoping that the world's war of 1914 will prove the introduction to happier conditions for the human family, and when his interpretation of the time statements in the prophecy of Daniel, respecting the seventy weeks, seems to be confirmed by reality, this should conduce to his honor as a man of penetration.

"Religious toleration should be the watchword of the future for all men of the word."

A review in *Vastra Varmland* runs thus:

"The Photo Drama of Creation. Under this title an enormously comprehensive drama is being exhibited at the Bioscope Theatre here. It is represented by means of films and colored stereopticon pictures in almost countless numbers. One can get an idea of its dimensions, when one hears that the entertainment continues during four days with representations of two hours each every day. In order to give as many as possible an opportunity to see the magnificent spectacle, double representations are given daily, commencing at half past three and eight o'clock p. m.

"The composition of this gigantic work must have required years of labor and enormous amounts of money.

"It is presented by the International Bible Students Association, which provides all the accessories of the drama, apparatuses, films and stereopticon slides, two grammophones, from which explanatory text to the pictures is delivered, etc. According to the program, the drama is divided into four parts; the first pictures the leading features of creation from the nebulous state down to the time of Abraham, the second gives Old Testament history until the Babylonish captivity, the third continues into the New Testament and describes the work, the sufferings and the exaltation of Jesus, and the fourth takes us from Pentecost down through the Dark Ages and into the Millennium. Every part is shown one day each.

"The first, which we had the opportunity of seeing on Thursday, was very interesting and instructive, partly of a magnificent effect. And we take it for granted that the other three are of the same quality.

"The public have shown up in full number; on the Thursday night representation, the hall was crowded and all standing-room occupied. A good many persons had to be turned away.

"The entrance is altogether free and no collections or such like are taken up."

Varnamo-Bladet expresses itself thus:

"The Creation Drama, which has been presented since Easter Eve and is concluded to-night at the National Good Templars' Hall in Värnamo, by the International Bible Students Association, has gathered great crowds of spectators at every representation—twice daily. Every time the crowds have formed into long files, and hundreds have had to turn away without being able to secure seats. The pictures are from the Old and New Testament. These pictures, all being very clear and giving a neat reproduction of the events, as they would appear to the imagination, have been presented by means of stereopticon and bioscope (moving pictures). The stereopticon pictures have been accompanied by elucidating lectures from a powerful grammophone. The whole has been very instructive, and will surely have left a deep and lasting impression on the minds of many.

"To all of these representations no entrance fee has been charged nor any collection levied, all has been free, and this is all the more astonishing, as these pictures, especially the moving ones, must have cost a lot of money in their production. Besides, one must take into account hall rents, fares, etc. Nor must it be forgotten that the society has given and continually gives such representations in almost the whole world. And this implies that those who back and support this work must be well situated persons, animated by great readiness to make sacrifices.

"The long and short of the matter is that the visit, as regards Värnamo, can have done no harm, but it will rather have been useful, for many who never visit a place of worship and hear any of God's Word, have now had an unsought for opportunity of so doing, and that is certainly a good thing, which might be of great importance to the individual, and has, maybe, in many cases, shattered preconceived opinions which are out of harmony with Bible teachings."

Up to date we have presented the drama in practically all parts of this country; have given 818 public presentations, with a total attendance of about 400,000. During the last six months (November, 1914, to April, 1915), this office has sent out 16,098 copies of *Studies in the Scriptures* (of which number more than 12,000 were clothbound books), 11,681 copies *Drama-Scenario Books* and 2,739 copies of *Tabernacle Shadows, Manna Books,* etc.; 30,518 copies all together. In that same period of time we have also published one new edition of the free *Scenario* of 248,000 copies; two new editions of the Scenario in book-form of 13,000 copies together; one new edition of 6,000 copies of Vol. V; one new edition of 5,500 copies of Vol. VI; and at present we are busy with the printing of one new edition of 8,000 copies of Vol. IV, Studies in the Scriptures. Besides this we have published the regular volunteer matter and the Swedish (semi-monthly) *Watch Tower,* etc., as usual, and prepared the sermons for the Swedish newspapers, etc. During that period we received 2,157 subscriptions to the Swedish *Tower,* 1,915; and 1,045 subscribers to newspapers which regularly publish the sermons in Swedish. 4,652 letters and cards received at this office and 3,492 sent out. The total number of sendings, by mail and by railroad, amounts to 27,904. 798 meetings were held under the auspices of the society's Swedish Branch and the distance traveled in railroads in official services was not less than 184,350 kilometers (more than four times the distance around the earth). We are just now making preparations for one small convention in South Sweden May 22, 23 and 24 and one large general convention in Orebro June 24, 25, 26, 27 and 28.

When we consider that there are certainly not, as one of the quoted reviewers (and many others) erroneously seem to assume, among the friends of "Present Truth," many rich (See James 2:5), then there is all the more reason that we see the goodness of *God* and praise Him for the work which has been executed by means of the in themselves so weak instruments, whom it has pleased Him to make use of. It is your manifested great interest, dear brethren and sisters, in the form of voluntary money contributions and the defraying of expenses for the sustenance of the Drama-staff, etc., in the different places, which has until now enabled us to keep fully going without restriction or interruption our three Drama-troops, "for it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

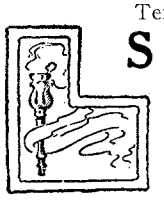
At present there is in this work a specially great need of young brethren, who have no families to provide for and are willing to sacrifice their strength and time in the Lord's service. All such brethren, who are not already actively engaged in the present work of propagating the Truth, but who wish to seize the now offered opportunity of participating, are recommended to immediately communicate in writing concerning this matter with

Yours in the service of Christ and the Truth.

AUG. LUNDBORG.

Message from Bro. Aug. Lundborg, Orebro, Sweden.
Subject: THE ARCHITECTURE OF THE NEW JERUSALEM."

Texts: Rev. 21 and 1 Cor. 3:11-16.



ST. JOHN, being in exile on the island of Patmos, was given to see in a symbolical panorama "The New Jerusalem" descending out of heaven from God and coming down to earth.

This came to pass, years after Jerusalem, the capital of the Hebrews, had been laid waste by the armies of Titus in A. D. 70.

This last named city, Jerusalem, had then, until the time of its destruction, during a long course of time, century after century, exercised the greatest attraction upon all the true and patriotic Israelites. See Ps. 137, 126, etc.

This was due not only to the fact of Jerusalem being the centre of the political, commercial and social life of the Jewish nation, but its principal claim upon their affection lay therein, that it contained their *Temple,* in which Jehovah manifested His presence amongst His chosen people through the so-called Shekinah Light in "the Holy of Holies."

All patriotically minded children of Abraham traveled annually, at the great festivals, up to Jerusalem to worship and celebrate the memory of the great events, which made up the history of this remarkable people.

And with great prospects of coming glory did they, indeed, look upon their beloved city. (See Isa. 2:2-4 and similar scriptures.) In these expectations they were, however, disappointed, when the contrary to what they hoped for came to pass in A. D. 70.

Although Israel as a nation was rejected (here the causes of that rejection might well be mentioned), there existed, however, also at that time "a remnant according to the election of grace," who were privileged with the favor of being transferred from "the house of servants" to the "house of sons" and were given to "know the mysteries of the Kingdom of God" and to realize the change of dispensation, which was then taking place.

When these saw the old city of Jerusalem being leveled with the ground, they began to look forward to a *New Jerusalem.* St. John, as a representative of this class and perhaps also specially as a type of the Church in this end of the age (Isa. 52:8; Rev. 21:9), was vouchsafed a vision of this city (Rev. 21:10).

DIFFERENT IDEAS OF THE NEW JERUSALEM.

1. Some of us were once under the belief that when we die, if we are good we go to heaven, and that the New Jerusalem is situated *there*. The fallacy of this conception is clearly shown in Rev. 21:2, 10, where it is expressly stated, that the city *came down* from heaven to earth (v. 3). Consequently if we went up to heaven, it would not be found there.

2. Some, having observed this fact, have been induced by their ideas to construct according to their best ability such a city on earth.

Examples: The Mormons and their Zion City, Dr. Dowie and his construction of the same name, and further the project of reconstructing the literal city of Jerusalem and especially its Temple on the old site.

Against the last of these ideas which are all founded on a literal interpretation of the symbols, the objection may be raised that if Rev. 21 is to be literally interpreted, then the measures there given (v. 16) must of a necessity also be literal. 12,000 furlongs are about equal to 1,500 miles, but the whole surface of Palestine is far from sufficient to hold a city of this size. Besides, we must also remember that its *height* was shown to be equal to its length and breadth.

3. Others, having perceived that the description is symbolical, have sought an interpretation. They tell us that "Christendom" is the New Jerusalem, and that its various denominations are represented by the different parts and squares of the city, etc. Against this view the objection may well be made, that although the Bible speaks of "Christendom" under the symbol of a city, that city is given quite another name (Rev. 17:18, and 18:21).

When we now proceed to consider the proper signification of the description, we ought to keep in mind that, in the symbolical language of the Book of Revelation, a city means *government,* gold stands for *divinity* or *divine nature,* and the cube represents *perfection.* The explanation of St. John's vision is given in Rev. 21:9, 10. What the apostle here saw represented thus: 1. *A divinely authorized government.* 2. *Established amongst men.* 3. *To govern them in perfect manner.* "The Bride" and "the city" are here shown to be identical. "The New Jerusalem" consists of a *Class,* "the Elect," often spoken of in symbols. Jesus likened them unto "sheep," unto "disciples" under Him as Master, and unto "branches" in a vine, etc. The apostles speak of them as "olive branches," as "members" in a body, and as "stones" in a building, and so forth. One general, all-pervading idea of these symbols is this: A *whole* or an *integrity* composed of several parts—a city consists of many houses.

The people of God have during the past ages received the promise, and lived in expectation of this government or "city"—the New Jerusalem (Heb. 11:10; Dan. 7:13, 14, 27).

When we are told in Heb. 11:10 that Abraham looked for a city which hath "foundations," this probably means that the government represented by that city will be founded on divine authorization, which is not the case with regard to present governments. It is also stated in the same verse who the architect of that city is. (Some reminder of the greatness of the universe. etc., manifesting the superior intelligence and power of Jehovah, will here be in its proper place.)

It is very reassuring to us to know that *He* is at the head of the enterprise—the building of "the New Jerusalem."

One of the first concerns of the architect was to find a "foundation."

A city like the one in question must be built on solid, firm ground. A mountainous region had thus to be looked for. And the architect did find such a region. But here a lot of leveling work was necessary in order to get an even surface, and so forth. Through His obedience unto death, *Jesus* became that foundation. *He* was "made perfect through sufferings" (Heb. 2:10), and "learned obedience by the things which He suffered" (Heb. 5:8).

The "foundation" is laid, not by human hands, but by God (1 Pet. 2:6). Christ and His *expiatory death* constitute this foundation. No denomination or human creed whatever can take its place (Acts 4:11, 12). No man or man's work nor belief in any human institution or creed ought to *stand between* the individual person and the "foundation" laid by God. Build personally and directly on that foundation alone! (1 Cor. 3:11).

The work of building this city is not carried out by the Great Architect himself. When through His obedience unto death the foundation had been laid, Jesus was exalted

to a high position of honor as a reward for His loyalty and faithfulness. He was then also appointed leader and chief superintendent of the work—the construction of the city in accordance with the plans and specifications prepared and delivered in His hands by the Architect. The size of the city, its style of building and the material to be employed, as well as the time for the completion of the enterprise were determined beforehand by the Architect.

The four sides of the "city wall" very likely represent the four chief characteristics of Jehovah, namely: *Wisdom, righteousness, love* and *power.*

These four walls were supported by twelve "foundations," which represent the twelve apostles (v. 14), through whose services we (John 17:2) are enabled to see these characteristics and their harmonious co-operation.

(Jesus himself never left a single line of writing, as far as we know, and the prophets of old spoke in symbols, the meaning of which very often must have been concealed even to themselves. The Book of Nature, as well as the Old Testament in itself if it had not been explained and illustrated by the New Testament, would be unable to enlighten us concerning the glorious and perfect character of our God.)

In order to become appropriate "foundations" for these "walls" the apostles had to go through some very hard processes of grinding and polishing. They were cut out of the rough, unpolished rock. Two of them, James and John—the "Sons of Thunder" (Mark 3:17)—on one occasion wanted to "command fire to come down from heaven to consume" the inhospitable Samaritans (Luke 9:54). The disciples disputed among themselves who should be the greatest in the Kingdom of God (Luke 9:46). Peter, one of them, who showed such great self-confidence on some occasions, did on another deny his Lord and Master.

Thomas doubted, and so forth.

One of these stones, Judas, went to pieces in the treatment, but his place was filled in due time by another—Saul of Tarsus. He was also a hard character "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). But Jesus met him on the way to Damascus and said to him: "I will show thee how great things thou must suffer for My name's sake"; that is, what amount of polishing, etc., thou hast need of to become a proper "foundation-stone" under one of the walls in the "New Jerusalem."

Supposing we were standing outside of a structure or city like the one here described, *how many* sides of the wall would we be able to see at the same time? At best, that is if we place ourselves at one of the corners, we would be able to see clearly only part of two sides. It would be absolutely impossible for us to see the two opposite walls. (None of us could look over a wall 1,500 miles high.) If we want to see all the sides from the same point of view we have to pass through the "door" into the building, which rests on the "foundation." Only when taking up our position here, on the foundation of the *Atonement,* will it be possible for us to see *all* the four walls, *the wisdom of God* (which drew up the plan), *His righteousness* (which could not acquit the guilty without a "ransom for all"), *His love* (who gave the price, which righteousness required for its satisfaction) and *His power* (which as a consequence of the ransom paid, will become more splendidly and magnificently manifest in the resurrection of the dead to consciousness and life with preserved individual identity, than it ever was in the creation of our first parents in Paradise).

Let this table before us (one of the illustrations I sometimes use) represent this building or city.

With regard to prevalent creeds in Protestant Christendom, it may be divided into two sections—known in ecclesiastical history as "Calvinists" and "Arminians." The Calvinists are standing on this side of the table, and they say: "God is Almighty, All-knowing and All-wise; He saw the end before the beginning," and so forth. "He determined in His omniscient counsel to demonstrate His sovereign power by the predestination of a small number, the "Elect," from amongst earth's millions, to be highly exalted and blessed, etc., while the rest of humanity, the great masses, which were *not* so elected and foreordained, were predestined to live eternally in torture."

On the other side we find the Arminians, who declare: "Oh, *God is love!* He has done all He could and is still doing His best to save as many as possible," and so forth. They picture God almost as a weak, decrepit old "grandfather," reclining in an easy-chair somewhere far away in heaven, very near unable to help himself, and, of course, even more impotent to render assistance to others, while His adversary, Satan, being vigorous, active and full of energy, carries off as his prize at least 999 of every 1,000 human souls, of which God consequently only gets one at the best.

The practical result of all this will in both cases be equal. It matters, practically considered, not so much to me, if I don't happen to belong to the "chosen few," whether I go to eternal torture (which I, according to these conceptions, must do) on the Calvinistic principle, which in reality holds that God *would not* save me, although He *could* have done so, or according to the Arminians, who say that God *could not* save me, although He very much *wanted* to do it.

The cause of these misconceptions of God, His character and plan is this: these creeds and their adherents do not, in a true and intelligent sense, rest or build on the "foundation." For, how can anyone "found" his hope of escaping "punishment" on the fact that Jesus *gave His life* and *died* for our sins and rose again according to the Scriptures, if the "punishment" or wages of sin consist in eternal life in torment?

The appointed Chief Superintendent was authorized to employ under-architects, overseers, artists, etc., in different branches. "As My Father hath sent Me, even so send I you" (John 20:21). "Ye have not chosen Me, but I have chosen you" (John 15:16). Jesus, the Chief Superintendent, selected twelve particular specialists ("Have not I chosen you twelve?"), who in their turn had to employ still other workmen and artisans for the work in hand. John 17:9, 20, 21; 1 Cor. 3:9, 10.

Through the apostles uncovering and holding forth the original "foundation"—Jesus Christ and His *Atonement Work*—the "foundation" was laid for our individual faith (1 Cor. 3:10).

As each different house in the literal city has its own particular "foundation," although they all repose on the *same* crust of earth or rocky substratum, even so must *we* possess an *individual* foundation, upon which our character structure or building is erected (1 Cor. 3:12-15).

Every building must be constructed according to the instructions and particulars stipulated by the Architect. *We* have to go to the Chief Superintendent and take our instructions from Him. "No man cometh unto the Father, but by Me" (John 14:6). Any building, not in conformity with the model set up, will not be approved of. No one is allowed within this city to build "factories" or other establishments which produce smoke and clattering noise, mar the beauty of the place or otherwise are incompatible with the plans received by the Chief Superintendent from the Architect.

We are allotted a plot of ground on the "foundation," upon which to build our house, only on the condition that we undertake to adhere strictly to the instructions and regulations given.

In 2 Pet. 1:5-7 is set forth, first, the "foundation" (our faith), and further, the building erected thereon in *seven* (perfection) stories.

It would certainly be foolish to build without a firm *foundation,* but it would be equally foolish to lay a foundation and not build thereon. Read Jas. 2:14, 17, 24, and the like.

We must not expect God to build for us. If we don't do it ourselves, it will never be done. On the other hand, we are unable to carry out the work all by ourselves. "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1). "Without Me ye can do nothing" (John 15:5), and so forth. See also Phil. 2:12-14. "We are laborers together with God" (1 Cor. 3:9).

God has accomplished His part of the work. He has laid the "foundation" (1 Pet. 2:6), appointed a Leader and delivered necessary instructions. He has also provided the "material" wherewith to build (2 Pet. 1:2-4; 1 Cor. 3:12). Here we find *gold* (divine), *silver* (truth) and *precious stones* (promise)—indestructible materials—contrary to the wood, hay and stubble of Satanic and human doctrines and creeds—combustible stuff—of which there is an abundance during the time of the building of the "New Jerusalem." In order to test our faithfulness, God has allowed Satan to provide and accumulate great quantities of such worthless material (creeds and dogmas) and also to appoint a great many servants for its distribution.

It is, therefore, of the utmost importance to us, that we exercise great watchfulness and loyalty in order to avoid being imposed upon and deceived into using this very *cheap* and easily available stuff (1 Cor. 3:10, 12-15). (When time permits, I here draw some practical lessons and applications.) For instance, concerning the building according to 2 Pet. 1:5, 6, I used to say: "Supposing I had reached the sixth story

(brotherly kindness) and was disposed to feel a little tired and to have a bit of rest. I would look 'round and perhaps I would see Brother Smith just busy with his second story. I call out to him from my elevated position, saying among other things: 'Oh, I see you have not made much progress as yet; you are still busy acquiring *knowledge,* which I had ten years ago. You have still a lot to do before you get as far as me,' and so forth."

Would this be wise on my part? *No!*

We know how some men, when they look *down* from a great height, have attacks of vertigo or giddiness, their heads become all in a whirl, and they are in danger of falling down. "Pride goeth before destruction," for "God resisteth the proud" (Prov. 16:18; Jas. 4:6; 1 Pet. 5:5).

What I have to do is, like St. Paul, to *"forget* the things which are behind" (the victories I already have won, what I already have achieved, suffered or sacrificed, etc.), and *"reach* forth unto and *press* toward those things, which are before." that I might "finish my course" (Phil. 3:13; Acts 20:24), and get my building *ready in time,* and have it crowned with the golden dome of *Love,* which is the *"fulfilling* of the Law," the "purpose of the commandment" and the "band of perfection." *"God is Love."*

The "New Jerusalem" will be a splendid and glorious city, when all its "buildings" are accomplished and approved by the Great Architect, and brought together in the "first or chief resurrection."

It was, however, not constructed merely for the sake of appearance or beauty. See Rev. 21:24; 22:2. (The "trees of life" mentioned in this last verse probably represent the 144,000 (Isa. 61:3; Eze. 47:12; Ps. 1:3), and also Isa. 60:3; Ps. 110:2. The "handful of corn" in Ps. 72:16 probably also represents the "little flock." As Jesus, through His sacrifice, has brought forth 144,000 direct "fruits" (see John 12:24; 1:4), so will also these, having been "buried with Him by baptism into death" (Rom. 6:4), bear fruit "in due season." If 144,000 "trees" produce 12 fruits each every month (Rev. 22:2), then the annual production of each tree will be 144 fruits and for a thousand years 144,000. The total production of the Millennium will thus amount to 144,000 times 144,000, or a little more than 20,000 millions of "fruits" (human beings restored to life).

The number of "buildings" in the city seems to be indicated by the measures in Rev. 21:16—12,000 times 12,000 furlongs equals 144,000,000 square furlongs. This area contains 144,000 building-lots of one thousand square furlongs each—which circumstance may well signify that the 144,000 faithful ones will reign with Jesus during a thousand years (one square furlong representing a year).

Message from Pilgrim Bro. Jas. H. Cole. Subject: "COMPARISONS."

THE very first thing for a Christian to do is to look to the Lord for instruction. In Prov. 1:7 we read: "The fear of the Lord is the beginning of wisdom." The wise man declares in Prov. 5:1, "My son, attend unto wisdom and bow thine ear to understanding." To obey this injunction is to acquire knowledge, discretion, understanding and wisdom. In so doing we are copying the Lord, for in Prov. 3:19, 20 we read: "Jehovah by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up and the clouds drop down the dew." But will He impart all this to us? *Yes!* Prov. 2:6—"For Jehovah giveth wisdom: out of His mouth

cometh knowledge and understanding." We are assured (Prov. 2:10, 11) "When wisdom entereth into thine heart and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee."

Knowledge is being sure of facts. Understanding is grasping the philosophy of facts—comprehending the whys and wherefores. Wisdom is the proper deduction drawn from knowledge and understanding—building in the best way upon the basic principles propounded by knowledge and wisdom. So wisdom has been defined as the use of the *best* means for attaining the *best* ends. Paul prayed for the Colossians that they might be filled with knowledge of God's will in all wisdom and understanding, explaining that all the treasures of wisdom and knowledge were possessed by God the Father and Christ the Son. (Col. 1:9, 2:2, 3). For our spiritual being, the new creature, knowledge is meat and drink; understanding digests this food; wisdom appropriates it to our spiritual anatomy, thereby giving us strength.

There are two kinds of food for the spiritual man as there are two classes of foods for the physical body. There are the nitrogenous and carbonaceous or carbo-hydrates. The nitrogenous foods supply nourishment for the muscles, sinews and cells of the body while the carbo-hydrates furnish nutriment in another way, generating warmth, energy, vigor and vim; these are the power producing substances. For the spiritual man the two foods necessary are knowledge and love. Knowledge corresponds to nitrogenous nutriment and love to carbo-hydrous sustenance. One feeds the head, the other the heart. As the nitrogenous builds the bulk of the physical body so *knowledge* creates the frame-work of the new creature. As the carbo-hydrates furnish the heat for the natural body so *love* supplies the energy for spiritual activity. As both kinds of food are necessary for the sustenance of the physical man so both knowledge and love are necessary for the new creature. We are told that knowledge *alone* puffeth up while with *love* added it edifies or *builds* up.

Now let us consider the proper proportions of the two foods to sustain a well-balanced being. Let us use the number seven to indicate perfection. Where we need one part of nitrogenous nourishment we require six parts of carbo-hydrates; so also we need six parts of love to one of knowledge to sustain our spiritual equilibrium. Possibly all who now rejoice in present truth have sufficient knowledge to win the prize and attain the kingdom; but have all sufficient love? Perhaps all who lose their crowns will fail because deficient in love. One class of natural foods without the other would cause faulty physique and knowledge without love would cause spiritual sickness. So also, would love without knowledge bring an unfortunate unbalance. To a considerable extent genuine love must have knowledge for its foundation, for blind love is likely to be spasmodic and supine, lacking the lasting qualities of genuine love—the love that never fails. For instance, some say: "It doesn't make any difference what you believe or to which church you belong, so long as you keep busy." These are zealous in missionary work and social service. They labor to raise the minister's salary, work in the sewing society and cook for the church suppers. They have admirable zeal—but sometimes without knowledge. Some labor as evangelists year in and year out and seem to be doing wonderful works. Are some of these the ones mentioned by our Lord in Matt. 7:22, 23, as having done many wonderful works never approved by Him? We are told some have a zeal for God but not according to knowledge. It would be possible for some, even of the Truth people, to become swallowed up in service while neglecting character building; content with the show of their wonderful works. Let us strive, dear friends, to attain and maintain the proper balance of knowledge and love. Our love must be tested and judged finally by whether

we have kept the Lord's commandments. In John 14:15, the Lord says: "If ye love Me, keep My commandments." In 1 John 5:3 we read: "This is the love of God, that we keep His commandments, and His commandments are not grievous." John 15:12—"This is My commandment that ye love one another as I have loved you." We must realize the necessity of a right knowledge of God and His word and a deep development in love.

The carbo-hydrates are in three forms: sugar, starch and fat. Fat does not go through the regular process of digestion but is broken up into little globules and then absorbed into the system. Love is produced by considering the many precious promises including grace supplied, fellowship, strength sufficient and the great reward, absorbing nourishment from these over and over again, stirring up our pure minds by way of remembrance. 2 Pet. 1:12.

Starch must be digested, becoming sugar, to be assimilated. This might represent our trials and difficulties. We have had trials that we thought would "take all the starch out of us"—but no!—if we were rightly exercised it produced sweet results in the end. We were just having a little difficulty in digesting that spiritual starch—into its sugar state. Heb. 12:11 tells us that trials are not joyous but grievous but yield fruits of righteousness to those rightly exercised thereby. After they are digested they become sweet, starch transformed into sugar. Trials and sacrifices develop character, the love-character, after they are digested and assimilated.

Sugar needs no digesting process to be absorbed into the blood. This might suggest the essence of love—the easily assimilated assistance we absorb from fellowship with friends, their testimonies, etc., or blessings of conventions, etc.

Our spiritual fat, then, might be that food derived from the precious promises, the feast of fat things on the table provided by our present Lord; the spiritual starch food, the difficulties, trials and tests through which we must pass—"we must through much tribulation enter the kingdom of God"; our spiritual sugar, the sweet and pleasant experiences with those of like precious faith who encourage, comfort and inspire us.

Due to the consumption of carbon alone we might become physically tired. A little sugar eaten at such a time would immediately refresh and re-energize us, making our fagged faculties ready for renewed activities. So if we find ourselves lacking in zeal for the truth it may not be spiritual nitrogenous food we need, to study more deeply into the symbolisms of Revelations, etc., to acquire more head knowledge, but we may need more spiritual carbon to restore the warmth of love, refreshing the mind and heart with the precious promises of God's love and the sympathy and fellowship of friends of like precious faith. The body can live a week without any nitrogenous or albuminous foods but not nearly so long without carbo-hydrates. Thus while knowledge is necessary love is the principal thing, that which we most need. If we had all knowledge and could speak with the tongues of men and of angels and lacked love it would profit us nothing. Our spiritual nitrogenous foods are for the head, mind, producing knowledge, doctrine, etc., while our spiritual carbonaceous foods are for the heart, affections, producing love, character.

There is but one food known which contains everything in the proper proportions necessary for the sustenance of the body. This is milk. The apostle tells us that meat is for the strong man and milk for the babe; that we should partake of the sincere milk of the word and grow thereby, grow in knowledge and in grace; that is, in mind and heart. Eph. 4:13-16. But even after maturity is reached nourishment is still necessary. After Christians are matured and have reached the stature of strong men the spiritual food supply should be taken in proportions to insure spiritual health.

In growing from babyhood to manhood people are subject to certain children's diseases and spiritually from babyhood to manhood we will have our difficulties and troubles. After manhood is attained we become susceptible to other diseases not likely to be encountered in childhood. Among these are Bright's Disease and Diabetes Mellitus. In the former there is degeneration and disintegration of a vital organ that ends in death. Those who are attacked by this disease in a spiritual sense have known the truth and have not held it in the love of it. They are not children tossed to and fro by every wind of doctrine but have been established in the truth and have lost their faith through lack of love. In Psa. 7:9 and Rev. 2:23 the Lord declares He is a searcher of the heart and the reins. In ancient times the reins or kidneys were believed to be the seat of the affections, desires and will, and were coupled with the heart by Old Testament writers. So the Lord searches the mind and the affections—the head and the heart. Paul tells us the Lord is a discerner of the thoughts and intents of the heart. Let this *mind* be in you that was in Christ Jesus. Great peace have they that *love* thy law and nothing shall offend them. Set your affections on things above.

You remember the high priest on the Atonement Day burned in sacrifice on the altar both the fat and the kidneys of the animal, representing the same thought, heart and reins, mind and affections. So we must offer our sacrifice willingly, lovingly, with the Lord's help, until it is consumed. Only thus will the Lord accept our sacrifice.

The kidneys are the watchdogs of the body, permitting only safe elements of food to enter the system, eliminating all impurities that might endanger the health. This is the office the mind occupies in the spiritual man. Nothing can be admitted into the spiritual system except through the mind. If the kidneys are in a healthy condition we need not fear Bright's disease; if the new mind is in a healthy condition we shall be free from spiritual sickness of this kind. In Bright's disease the kidneys reject nitrogenous food and retain only the carbonaceous. Spiritually the Bright's disease victim rejects vital features of the divine plan of the ages, the nitrogenous food knowledge, still assimilating some of the spiritual carbon which generates a measure of zeal but gradually losing his mental grasp of the truth, substituting false doctrines and fallacies. In the other disease, diabetes, it is just the reverse. The kidneys throw off the carbonaceous foods and retain the nitrogenous. So the spiritual diabetes victim rejects the elements that develop love, losing warmth and zeal, while retaining a measure of knowledge for a while. He still believes the truth but loses his energy and zeal in its service and his interest in association with those of like precious faith. He may not manifest a contentious spirit but is likely to gradually lose his faith along with his zeal. So we see some who go out from among us retaining their gentleness while others are very contentious.

We might use Bright's disease to illustrate the disorder of the mind and Diabetes to type the disease of the heart. So the Lord's provision that we may not contract this mind disorder is suggested in the words: "I will keep him in perfect peace whose *mind* (rightly assimilating nitrogenous food—knowledge) is stayed on Me." Also the Lord's instruction to those who might be susceptible to this heart disorder: "Keep thy *heart* with all diligence for out of it are the issues of life," applying to love, loyalty and zeal. To guard against these diseases by keeping the system impregnable to them it is evident pure food is necessary. "We cannot partake of the table of the Lord and of devils." Let us now consider some of the correspondencies of natural and spiritual Bright's disease.

BRIGHT'S DISEASE.

Col. 2:18, 19, seems to refer to this. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." In the natural disease the sufferer casts off the life sustaining elements of the body — albumen. As all cells of the body are composed of albumen (except the bone cells), this is obviously very serious—for the healthy secretions to be lost while only the poisons are retained. This corresponds very well to the spiritual disease. When the new creature is attacked, the poisons of malice, envy, hatred and anger are retained, along with the whole catalog of the devil's poisons, while true knowledge is lost and headiness holds sway. The body is no longer knit together by healthy joints and bonds as mentioned in the text, held firmly to the head and properly nourished, but becomes swollen, puffed up, in an unhealthy manner. Deterioration and disintegration begins, which, if not arrested, will end in death. Let us now further consider some of the symptoms. These are soreness of joints and vital organs, swollen eyes, face, ankles and feet, irritability, loss of appetite, anxiety and constraint, mental stupor, nausea, rigidity of face muscles, bloody frothing at the mouth, pupils of eyes dilated without reaction. These all have corresponding spiritual symptoms such as touchiness of disposition, bedimmed truth vision, personal puffiness or puffed-up-ness, impatience and peevishness or petulance, loss of appetite for spiritual things—no longer having healthy

hunger for righteousness—fear for the future and uneasiness with the friends, mind becoming incapable of retaining the truth, spiritual nausea, flinty facial expression instead of truth smile that won't come off, rejection of atoning blood of Christ, eyes dilated until spiritual vision is impaired. Total deafness also is encountered and deposits in the joints cause friction and pain in motion, the victim no longer has "ears to hear" or understanding heart and causes friction in motion with the members of the Christ-body. Now let us look at some of the causes.

CAUSES.

Sometimes a diseased heart is the primary cause, leading to these other disorders through disturbance of circulation. So the spiritual Bright's disease sometimes comes from failure to keep the heart pure, resulting in the mind not functioning properly, leading to false doctrines which disturb and grieve the Holy Spirit. But the order may be reversed and the renal organs first be affected or infected and cause the heart disease. Some new point of truth may become due to be understood and be refused and rejected because different from former conceptions. Stubbornness may fatally affect the spiritual heart. Sometimes the disease is caused by injurious toxic influence. So the word says: "Mark those who cause divisions and avoid them." Association with such may result in contracting the contagion, hence this admonition.

Improper living is another cause. If we profess one thing and do another, holding the truth in unrighteousness, strong delusions are sure to result until it becomes easy to believe a lie, deceiving ourselves. If we *profess* the truth we should try to *live* it, in order to escape this grave danger.

It is a puzzle to physicians how uremic symptoms suddenly appear in some patients while in others they are long in visibly developing. So we are puzzled and amazed when someone apparently faithful suddenly goes out of the truth, speedily manifesting all the symptoms shown by those who have long been contentious and spiritually diseased. It will be interesting here to notice some of the investigating physicians' experiments.

EXPERIMENTS.

Ureal poisons injected into the blood of healthy persons may be thrown off without injury, though a risk is always taken in doing this. If water is withheld serious symptoms soon appear. So some might be able to investigate erroneous and evil doctrines and be healthy enough to escape spiritual injury but they are always taking a serious risk. If the water of truth is long withheld symptoms of infection will appear. Sometimes knowledge of errors is considered necessary in order to be able to combat them. But it is unsafe to spend much time studying into error instead of striving to grasp more and more truth. Drinking large quantities of pure water will help to cure most diseases, so drinking deeply at the fountain of truth will destroy error most effectually.

NATURE'S RELIEF.

As the membrane becomes irritated the stomach tries to assist nature in eliminating the poison from the system by ejecting all it can in this way. The glands also assist in this elimination. And so on. So the new creature is irritated by errors of doctrine or conduct, the conscience suffering until the errors are ejected and the conduct corrected.

TREATMENT.

When the disease has reached a serious stage the physician gives orders for the patient to be kept in bed, the object being to avoid unfavorable action of air upon the skin—to keep uniform warmth; also to prevent exertion that would tax the heart's capacity. Perspiration of the patient is desirable. Such a spiritual patient as this should be treated in the same manner. If in active service (an elder or officer) he should be given a rest, put to bed, if his heart's capacity has been overtaxed and he has become heady. This treatment might make him sweat, but that is desirable, necessary for his ultimate recovery. The good physician will also carefully consider the safe nourishment of the sufferer.

FOOD.

One might think as the system is losing albumen this kind of food should be prescribed: meat, eggs, etc. But not so! All kinds of meat foods are withheld and the patient put on a milk diet with the milk diluted with water. So the spiritual patient does not need more knowledge. He needs the sincere milk of the Word, to return to first principles instead of intruding into those things he has not seen, as suggested by the text cited a little while ago. He may not like this treatment. Many people have an aversion for milk. Sometimes a pinch of salt will help them to swallow it. The spiritual patient under consideration may need to be salted down in a back seat for a while. A sweat bath also helps to eliminate the poison. With this a cold compress is needed on the head, while water is given to drink. So the Great Physician sometimes puts patients through a sweat-box experience, a severe chastisement, in order to call attention to and correct a wrong course of living. If the head is kept cool and the water of truth administered the evil may be eliminated and the desire and determination for good established, the spiritual system cleansed and restored to health. If the malady is not taken in its early stages, however, it is likely to be incurable and end in a horrible death. So the *second death* is to be greatly dreaded. Now let us consider the inevitable death that this disease leads to if not checked in its early stages.

DEATH.

In Bright's disease the death is usually a most distressing one. The blood is so poisoned that the body is no longer controlled by the head but makes convulsive motions not impulsed by the head but by the poisonous irritation in the system. Death takes place in the agony of convulsions. So the spiritual patient has so much of the poison of malice, hatred, jealousy, etc., that connections are cut with the source of the truth, Christ, the head—and the victim is controlled by bitterness, anger, etc., no longer receiving knowledge, wisdom and understanding from above. Convulsions of antagonism and opposition are manifested against the truth and the brethren that must inevitably end in spiritual death. Now let us turn our attention to the other disease mentioned, for a few minutes, and see what lesson we can find.

DIABETES MELLITUS.

We learned that in Bright's disease the albumen was eliminated but in diabetes the sugar is rejected and it is really a disease of the whole system. So the new creature casts off the very essence of love (carbon), all the sweet things the Lord once gave him. The fat (of the precious promises) has lost its value to him. The starchy trials do not work out sweet fruits of the spirit because he is not rightly exercised thereby. The sugar of sweet fellowship with the brethren which he once enjoyed has been lost and he seeks association with them less frequently. He becomes overcharged with the cares of this life, so absorbed in business, perhaps, that he has no time nor interest left for anything else. He questions: "Where is the joy that once I knew?" Let us more carefully consider some of the symptoms.

SYMPTOMS.

In the physical disease the patient becomes weary and depressed, with intellectual powers so impaired that he has no ambition or energy. Ulcers appear; there is great thirst and abnormal appetite, yet he becomes weak and listless. Both sugar and albumen are lost; the tongue becomes parched and swollen; teeth decay; sight is affected. Still in spite of the increased work of the kidneys they remain normal, in this instance. We can easily make the spiritual application. The spiritual patient is weary and long-faced, weary in well-doing, forgetting the words: "We shall reap *if we faint not.*" The happy, smiling face has vanished. There is no desire to assist in volunteer service, no interest in the publication of the sermons or in reading the Towers, intellectual powers are dulled in grasping the Truth. Sores and ulcers appear, there is always something to complain about, the victim feels abused and ill-treated by everybody, especially the brethren. He sees flaws in everybody and everything and finds fault with the one commissioned to dispense meat in due season to the household of faith. He is thirsty but the waters of truth no longer satisfy him. His abnormal appetite leads to the consumption of all the opposition literature. His tongue is parched and swollen, no longer able to speak the truth, while his teeth are so decayed he can no longer masticate truth. While his vision is blurred, his mind (represented in the kidneys) does not lose all knowledge of the divine plan. Let us look at the causes of this disease.

CAUSES.

Diabetes is sometimes caused by the same things that bring on Bright's disease. So, spiritually, the natural disposition enters largely into the matter of which course the spiritual disease takes, Bright's or diabetes. Diabetes is often caused by disturbance of the nervous system, brought on by improper mode of living. And so the spiritual system is

disarranged by failing to walk in the narrow way as instructed, more or less wilfully disobeying the word of God. Anoher cause is unsuitable diet, especially indulgence in rich foods. *Eating too much* is also a cause. So with the spiritual patient, to read too much of everything might cause sickness. Even searching too far into the prophecies in a *suppositional* way, placing personal application on Scriptures as to times and seasons, might lead to spiritual disorders. Excessive mental exercise is also a cause of this physical disease, showing we should not study all the time but take time to *put into practice* the things learned, thus digesting and assimilating the spiritual food. Temper and passion are among the causes, so some are quickly and deeply offended when corrected in a wrong course. Diabetes is seldom found among the poor but is more common among the rich, because they eat the richer foods which the poor cannot secure. So the poor world is not in danger of this spiritual malady. Only the Lord's people have access to the rich spiritual food, which used wrongfully, brings disease. Diabetes is common among corpulent people; these are easily susceptible to its ravages. So the fat ones among the Lord's people might be peculiarly susceptible to this spiritual ailment—those fat in knowledge. Young people are less in danger than older ones—so a babe in the truth ought not to be in danger of contracting it. The older ones should remember the injunction to *hold fast the beginning of confidence firm unto the end.* Let us pass on now to the treatment.

TREATMENT.

The food is about the same as prescribed in the other disease—milk; but the treatment is different. In Bright's disease rest is required but in diabetes exercise is imperative, because muscular exertion aids in retaining the sugar while inactivity tends toward its excretion. How very fitting is this illustration in the spiritual patient's case! The Bright's disease patient is heady and needs rest and should be restrained from active service while the diabetes patient has lost courage and energy and needs to be encouraged to engage in service. Attending and taking part in meetings will be beneficial and activity in volunteer work will be conducive to recovery. He needs to do with his might whatever his hands find to do. While the swelling in Bright's disease suggests the puffed-up mind in the spiritual patient, the emaciated, dried up condition of the diabetes patient may illustrate the wasting of the spiritual forces that may be checked by spiritual exercise. If a cure cannot be affected diabetes also ends in death.

DEATH.

After the disease progresses to a certain stage, gangrene starts in the feet and extends upward into limbs and body. The patient is dying. And so the spiritual patient's feet are sometimes affected, so he cannot do volunteer work or walk to meeting. This affliction extends further until he cannot go to a convention because it is too far and costs too much in the way of money or exertion. He forgets the instruction to assemble with those of like precious faith more and more, and the advice to work while it is day for the night cometh when no man can work. Having *put his hand to the* (spiritual) *plow* he yet turns back to the things of the world, becoming more and more absorbed in them while he grows spiritually weaker. The poison that should have been antidoted and eliminated stupefies the brain and the body becomes insensible, diabetic coma comes on and death ensues. We have been fully warned that the cares of this life and the deceitfulness of riches will crowd and choke out the spiritual interests until spiritual diabetic coma controls. The victim may not strenuously oppose the Truth as the Bright's disease patient does, but just become toxicated, poisoned, into spiritual stupor and unconscious sleep or coma, dropping down and down out of the Truth.

We have seen the distinction in these two diseases. In Bright's disease the patient throws off the albumen, spiritually speaking discards the knowledge, while in diabetes the sugar is rejected, spiritually speaking love is lost. Let us hold the knowledge of the truth in love, always remembering it is impossible to renew to repentance those who were once enlightened and made partakers of the Holy Spirit, tasting the good work of God, the heavenly gift and powers of the world to come, when such fall away. Let us not be among those who draw back unto perdition but of those who believe to the saving of the soul. After we are illuminated we have need of patience and willingness to endure the "great fight of afflictions" mentioned by the apostle in Hebrews. We have need to hold to the HOPE SET BEFORE US as an anchor of the soul, sure and steadfast, entering into that within the vail. Let us strive to secure ALL the knowledge, discretion, understanding and wisdom our Father has in store for us. The wise man said: With all thy getting get understanding; and a wiser than he admonished us with all our getting to get LOVE. Let us always keep in mind that LOVE is the principal thing, that without love we are nothing.

Discourse by Bro. F. H. Driscoll. Subject: "SATISFIED."

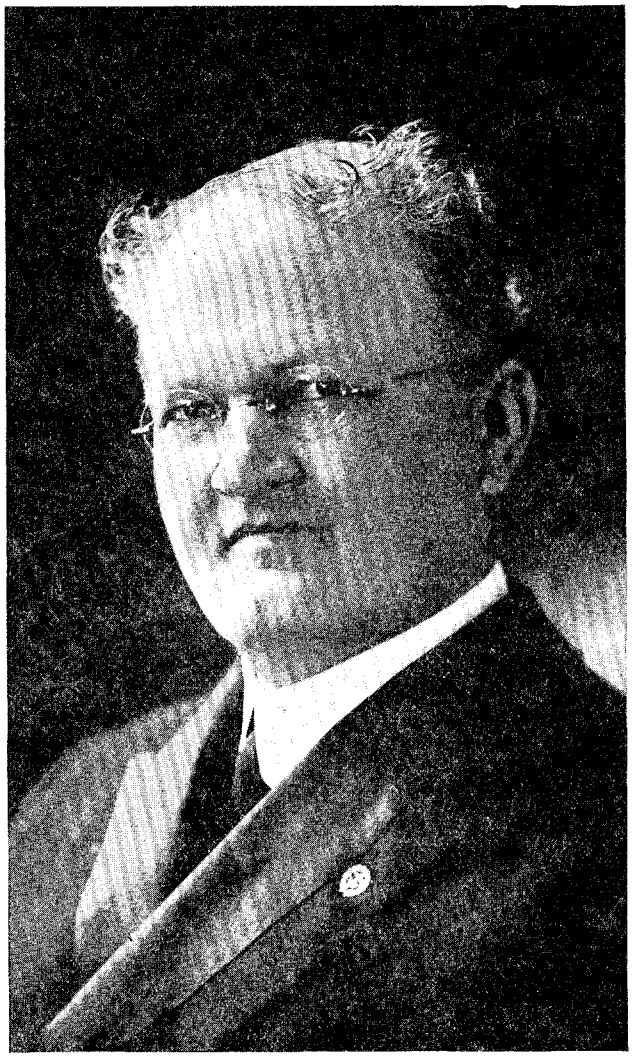
WE have chosen as a basis of our remarks a portion of Isaiah 53:11: "He shall see of the travail of his soul, and shall be satisfied." Of course, we all know that this refers to the Lord Jesus, and was spoken of Him when He was still the Logos. It was declared prophetically that the Logos should see the travail of His soul and be satisfied. We know this means more than mere suffering of His body, because no one would be satisfied with seeing his own suffering unless he knew that something desirable would result from it. So we can rightly read into this Scripture the thought that He was to see the fruitage resulting from His travail, and thus would be satisfied.

In looking up this Scripture in an old Watch Tower of 1892, page 32, I found that Pastor Russell states in effect that the Logos would see prospectively of his travail, and would be satisfied while the outcome was still prospective. In other words, God's plan had been submitted to him, and before he experienced the travail he foresaw the fruitage and was satisfied. Of course, we appreciate the fact that this Scripture will also apply retrospectively. When the Gospel and Millennial Ages have borne their glorious fruitages, then He will look back retrospectively upon the grand results of His travail; of His suffering.

Let us inquire a little about the fruitage of this travail. What necessitated that the Lord Jesus, the Logos, should travail, in order that there might be fruitage? We must consider another fruitage—a fruitage of another spirit being, Lucifer. Up to the time Lucifer entertained the first thought against Jehovah and His plan, which resulted in his subsequent fall, there had been entire harmony in God's universe. There had not been experienced a thought or feeling or desire adverse to the outworking of Jehovah's plans. It was not God's purpose that Lucifer should become a ruler. Jehovah knew that some time in the future His only begotten Son would become a ruler, although the fact had not been announced, so far as we know. In the mind of Satan, as he was afterward called, but who was then known as Lucifer, Son of the Morning, there arose an ambition to be a ruler. Up to that time the only ruler in the universe, so far as we know, was Jehovah, and the next was man. We do not know that any of the spirit forces were granted the right of rulership. Satan conceived the idea of becoming a ruler like the Most High; of exalting himself above the stars, above the angels of heaven. He determined to gain rulership in spite of Jehovah, thinking to make man his subjects. We all know the consequences. We know how Eve sinned and caused Adam to fall, and he by his transgression carried the whole human race into death. "By one man (Adam), sin entered into the world, and death by sin, and so death passed upon all men." From Adam's day to the present there has been a reign of sin so deep, so sure, that it has carried one generation after another down to the grave. At this time there are about 90,000 dying each day. Vast numbers are being hurried into death in the European war. All of this is due to that first destructive thought of Satan away back there in the Garden of Eden, when he said, "I will be like the Most High." There is little use of enumerating the troubles that have come to man because of this. All of the disappointments, the illnesses, the pain, the sorrow and dying have resulted from the sin of Adam. Suffice to say this is the fruitage of the vine of the earth, the fruitage of Satan, caused by his efforts to gain rulership.

It was in order to do away with this evil fruitage that Jesus, who was then the Logos, consented to come to earth.

While He was still a highly exalted spirit being, He was willing to humble himself. Even before He was fashioned as a man, before He took the body prepared for Him for the suffering of death, He consented to the arrangement, knowing that it was necessary as told to Him by Jehovah. He saw that His soul must travail to bring forth the desired fruitage, and He was satisfied to undertake it, saying, Lo, I go to do Thy will.



The Lord Jesus, as the Logos or the "Voice" of Genesis 3:8, was undoubtedly present when man fell. As such He was God's spokesman, and when Adam and Eve had sinned He called to them and asked what they had done. They were ashamed and attempted to hide themselves, but finally told Him what they had done. The Lord then pronounced upon them the curse, and declared to them the limitation of the injury they had brought upon themselves through their disobedience. They had been told to multiply and fill the earth, and the Lord said to the woman that that multiplication would be more rapid than it would have been otherwise; that she would suffer and bear children in sorrow. It evidently would have been possible to have brought forth the human race from the perfect pair in the course of millions of years. But now that they had fallen, and were under the sentence of death, God would make the conception more rapid in order to populate the earth in 6000 years instead of millions of years. This was a wonderful mercy on the part of the Heavenly Father. While the Lord expressed a curse, He really was declaring a limitation of the injury that they had brought upon themselves. To the man He said, "Cursed is the ground for thy sake." God left it in an undeveloped condition for man's sake, in order that in making it ready for the future habitation of the entire race of mankind man might in the meantime eat his bread in the sweat of his brow. It was determined that man should live by exercising himself physically, otherwise the race would long since have been driven entirely into death. Had the human race been permitted to live in luxury they would not have lived 1000 years, whereas 7000 years was the supposed limitation of life for the Adamic family under the reign of sin. God left mankind to themselves, and in the meantime gave the angels an opportunity to see what they could do toward bringing man back to the perfection that was lost. That, too, was another wonderful provision on the part of Jehovah, that the permission of evil for six thousand years should be all-sufficient as a lesson to His intelligent created beings, on both the physical and spiritual planes.

The only ray of hope for mankind from Adam to Abraham was that expressed in the Garden of Eden, to the effect that eventually the seed of the woman would bruise the serpent's head. We cannot know just how much they derived from this. Through Abraham and others God later reiterated and elaborated this implied promise. The time came when Jehovah sent His Son, the Logos, to redeem man from the curse. Then, in compliance with the understanding the Logos had with the Father when He looked prospectively upon the travail that would come to Him, and was satisfied, He gave up the spirit nature and became man. He was born a Jew in order that He might redeem the whole human family. Had he not been born of that nation He would only have redeemed the human family from one condemnation that rested upon it, and He would have left a part of the race under the condemnation of the law.

The Lord Jesus, as a righteous, perfect man, had a right to enjoy human life. But He knew He had come to perform a certain work that no one else could perform. He knew this work was partly of a priestly nature, and being born under the law He knew He must perform the priestly acts of the law. He knew that, not being of the Levitical tribe, He could not perform the acts of the typical priesthood. Therefore there were left to Him only the antitypical acts. Though of the tribe of Judah He could perform the antitypical acts, whereas He was not qualified to perform the typical. He saw in the offering of bulls and goats His own sacrifice pictured; that He must be the animal slain.

He saw that He must fulfill the law of God perfectly if He would retain the right to life, even after He had given it up. He laid down His human life, that man might be recovered from the curse which sin had brought upon Him. This is what our Lord Jesus accomplished. From Jordan to Calvary He was fulfilling the law. And when He no longer had human life at all, He still had the right to it. Having been begotten as a new creature and later born as a new creature, He was brought forth in His resurrection in the divine nature. It was not, therefore, necessary that He exercise His right to the perfect human life to provide for himself. He has this life in reservation as an asset to give to the entire human race, now in a few years as we believe. Those in the grave will hear His voice and come forth, receiving the human bodies which He has a right to give them, as the everlasting father of the human race. When He has given perfect human life to all who will then hear and obey Him, will He not look upon the travail of His soul and be satisfied? He most certainly will rejoice that while still the Logos He consented to undertake this glorious work of the Father's planning.

This is only a part, however, of what Jesus has accomplished by His word. He has made it possible to increase the divine family, so there will be not only the Father and the only begotten Son, but there will be the Father and Lord Jesus and 144,000 other sons. Had He not looked upon the travail prospectively and been satisfied with God's arrangement, it would have been impossible to have any divine family; the Lord Jesus himself would not have been on the divine plane.

Not only has He accomplished this, but through His merit a way of escape has been found for those who do not run successfully; those who otherwise would go into the second death. Having made a consecration they have given up the right to human life, imputed to them. Consequently if there was not a way of escape they would go into the second death. But God has made provision for a wonderful escape for the great company class, and they will come forth upon the spirit plane—the class referred to in the Scriptures as being before the throne; as being the virgins, the companions of the bride who will follow her in the heavenlies and be in the presence of the Heavenly

Father. All that has been accomplished by the great travail of our Lord.

We understand that Jesus magnified the law. He not only magnified the law by seeing and doing the things antitypically that had been set forth in the types, but He also magnified the law by making it cover us in this, that the righteousness of the law is fulfilled in us if we be in Him. If we be in Him we, too, have a right to life, and if we fulfill our part we too will have life.

We understand that when the Lord Jesus has reigned for a thousand years and has then turned the kingdom over to the Father, there will then be this arrangement. Satan will still be on earth, ready to test man—the human family; ready to see whether they are really righteous; ready to see whether they have been so impressed with the righteousness of the Almighty that they desire to be perfect and in harmony with Him forever. If they do they shall live, but if they do not they shall die. We understand that in the heavenlies will be the bride, associated with the Lord Jesus; that during the thousand years these will have been co-operating with the Holy Spirit, saying to the human race, "Come all ye that thirst and take of the waters of life freely." It is through Christ entirely that members of the Adamic family who have the hearing ear, may come to the Lord and say, "Lord, I present my body a living sacrifice; Heavenly Father, count me as a sheep for the slaughter." We understand when our Lord magnified the law He included all of these, and that they are the animals that are to go on the altar of sacrifice; that they constitute the Lord's goat that is to be destroyed. We understand that if these do righteously they will be of the bride of Christ.

When the thousand years are over and Satan has been destroyed, there will be no evil in the land. All will be harmony, as it is now in heaven. Then will the Father take the kingdom and reign everlastingly. We understand the Son's work will then have been accomplished, and that He may then look back retrospectively upon His work, upon the travail of His body, upon the travail of His soul, (His being) and that He will be satisfied with what has been accomplished.

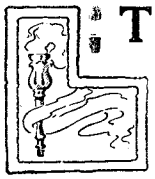
We are still in the great night of sin, which has been so very dark. Throughout the six thousand years of the permission of evil Satan has done his best to destroy God's work. He has tried many times to substitute a false seed for the world to worship. In 1887-8 I lived in Paris, France. I was a guide and interpreter there. There I learned of the existence of the place for worshiping Satan. Not a place of worshiping a god, put up by Satan, but a place where they were actually worshiping Satan. They claimed that he was the god of this world, a mighty one, and should be worshiped. They claimed that he had wrested this earth entirely from Jehovah, and that Jehovah does not control here. How little they understood the working of God's great plan. In fact, they had no desire to know. They had gotten the thought that God had abandoned the universe and left Satan to rule. This is to us unthinkable, but they thought it. Many today are worshiping Satan and do not know it. They are serving one master, whereas they should be serving the other.

Now, dear friends, before I came to the platform I was told it was my time to speak, and I told that person it was her time to pray for me. I hope you have all been praying; that you will accept what has been said; that you will digest it and make it a part of yourselves, and that you may thus be built up in the most holy faith.

Message from Bro. F. H. Robison. Subject: "THE USES OF ADVERSITY."

Text— It is good for me that I have been afflicted. Psalm 119:71.

Introduction and Generalities.



THE Master said: "It needs be that offences must come", (Matt. 18:7) and experience has her own confirmatory word. Someone has said: "Prosperity is the blessing of the Old Testament; Adversity is the blessing of the New." Certain it is that the New Testament writings are full of references to the sufferings of Christ's followers, and even of himself it is written that "he learned obedience by the things which he suffered," and "he was made perfect through suffering." In fact the whole tenor of the New Testament inculcates the principle of resignation under adverse conditions, and more. For the follower of Jesus Christ must not be merely a passive sufferer but a strenuous and persevering combatant against opposing forces.

Troubles and afflictions are intended under the dispensation of Divine grace to bring out the deeper capacities of the heart. Experiences which are calculated to deaden the caloused mind will develop consecration, richness and devotion in the thoughtful.

One time we had a summer hail-storm which beat on the flowers and foliage. A bed of nasturtiums which grew near the door suffered most. When the door was opened the air was full of sweetness from the crushed and mangled vines. They were returning good for evil in the misfortune that had come upon them. For every wound that the hail had made they were giving out the fragrance of a beautiful spirit. Though bruised and broken they were filling the whole atmosphere with an aroma which was in pleasing contrast to the adverse rain of hail. Blest is that life which can yield its sweetest fragrance when the storms are at their highest. We have all known men and women who when lacerated with pain, prostrate under the hands of God, have made their very atmosphere redolent with the incense of Christian hope and trust.

When we reflect on the conditions of discipleship laid down by our Lord we need not be surprised if certain adverse or unpleasant things be our portion. He said: "If any man will be my disciple, let him *deny* himself, and *take up his cross* and follow me." The very first step of the way is thus seen to be a self-imposed adversity against ourselves, and the narrow way never grows broad and easy. The Apostle Paul, who himself suffered so much of opposition, was comforting instead of discouraging the early church when he told them: "We must through much tribulation enter into the kingdom of God." A Christian without trouble is like a ship that has never weathered a storm; evidence of her sea-worthiness is lacking. It has not been demonstrated just how much ballast would be necessary to steady her.

Adversity from various sources.

The adversity, opposition, hindrance or resistance brought to bear against our Christian progress derives from five main sources: The Devil, the World, the Flesh, the Brethren, and God.

Of the Devil.

That from the Devil is calculated to be antagonistic in purpose and effect; opposite, hostile and inimical to our best interests. The Apostle Peter describes him in these words: "Your *Adversary*, the Devil, goeth about as a roaring lion, seeking whom he may devour; whom *resist*, steadfast in the faith." His resistance to our Christian walk is to be met with a still stronger resistance on our part, and that not in our own strength and power, but by the power of faith, inspired and instructed by God's word.

His method of opposing does not always consist in an endeavor to directly hinder our progress; but since he is a deceiver, he attempts to cause delay by getting us interested in various other schemes and subjects than that most vital to us. Again he is referred to as the "Accuser of the brethren". False accusations made against the brethren tend to hinder them by arousing their sense of justice. They are obliged to spend time and energy in resisting the desire to recompense the allegation, instead of committing their cause to him who judgeth righteously.

We may safely assume that since God has seen fit to allow us to be confronted with opposition from so malignant and crafty a foe He sees some good in it for us, and just that good it is which we wish to experience.

Again Satan's antagonism drives us to closer fellowship with God for we realize that the devil is wiser and stronger than we. But abiding under the shadow of the Almighty we can say: "If God be for us, who can be against us?"

So even Satan who so persistently dogs the steps of the toiling saint, may be a means to a noble end, if we are rightly exercised thereby.

Opposition from the World.

The resistance which the world offers to our progress is from a twofold quarter—from the secular world or from the religious world. The opposition from the world in a general sense consists in its being or acting in a contrary direction; opposed or opposing in position or course.

From the Secular World.

From the secular wing of the world comes a passive opposition, as that of a fixed body which interrupts the passage of a moving body. The world has its ideas and ideals of life and these are said by the Scriptures to lie "in the wicked one." That is Satan, the wicked one, rules in the hearts of man by pampering to and nourishing the spirit of selfishness. This spirit of self and the ideals and institutions it has gendered are all firmly set and established in both the mind and heart of the world. When the Lord's people, therefore, travel in an opposite direction they but naturally encounter the inertia represented in the world.

When criticised we are to seek to ascertain to what extent we are really at fault and if we are convinced that it is not our fault then just what lessons God would have us learn in connection with our difficulties with the world.

The hauteur and supercilious attitude of the secular world ripens humility and submissiveness in us and helps us to look not at the things that are seen, but at the things that are eternal.

From the Religious Quarter.

Strange as it may seem, from the religious quarter of the world comes a more actively adverse influence. It is active, as in the exertion of force to stop, repel or defeat progress or design. Concerning this adversity the Master said: "Marvel not if the world hate you; ye know that it hated me before it hated you. Ye are not of the world, even as I am not of the world: if ye were of the world the world would love its own, but because ye are not of the world, therefore the world hateth you." It was the Jewish religious world which was especially set against the work of the Master. The Romans and Greeks cared little one way or the other.

But though opposition be our portion from the religious world; though the "sun of persecution ariseth;" (Mark 4:17) though "bonds and afflictions" await us; (Acts 20:23) though we be sent forth "as sheep among wolves"; though "all who will live godly in Christ Jesus shall suffer persecution"; (2 Tim. 3:12) still we learn by that very method God's protecting care and know that underneath are the everlasting arms. "Though I walk in the midst of trouble, thou wilt revive me." (Psalms 138:7). May it not be true in our case as with the Israelites of old! "The more they afflicted them, the more they multiplied and grew."

Ornithologists assure us that the eagle, the condor of the Andes, the Albatross of the Pacific, and even the swiftly flying little dove, like many other birds that are strong on the wing, can fly more swiftly against the wind than in a gentle breeze. It may be that this is because they are stimulated to exert the muscular strength of their pinions. But, however this may be, it is a fact that the fires of a steamship burn much more fiercely under the boilers when the vessel is going against a head-wind.

The Christian's effort of the right kind is at its best when opposition is faced, for this very condition brings us into contact with the Divine resources which are pledged to the help of the Lord's people. "Woe to you when all men speak well of you.'

From the Flesh.

The resistance which the flesh offers is in the shape of opposing desires, which are contrary to the wishes or to the good of the new creature. "The flesh lusteth against the spirit and the spirit against the flesh; and these two are *contrary* the one to the other."

Through circumstances affecting the flesh we are at times "cast down, but not destroyed." But such disheartened feeling which arises as likely as not from an insufficient nervous vitality is not without its uses. We are not likely to be proud or unsympathetic while in that condition. And as the Apostle says: "I take pleasure in infirmities, for when I am weak then am I strong." Trust and submission are learned in a degree otherwise impossible.

Brunts from the brethren.

Yes, our closest friends and associates sometimes hinder us and the courage necessary to oppose these influences is greater than that required against outside forces in that one's own feelings and the feelings of those held dear are involved. Nor does such action often if ever call forth praise from any one. Even our Master said to Peter: "Thou art an offence unto me, for thou savorest not of the things that be of God, but those that be of men." (Matt. 16:23).

We are admonished lest "any root of bitterness springing up trouble us and many be defiled." There must therefore be some way for us to draw benefit from those things which tend of themselves to engender roots of bitterness.

In the first place we may learn humility of an extremely rare quality when we try to make something right and our motives are misunderstood. We go to a brother or sister with whom we have had words and wish to apologize for our part and they are thereby only confirmed in their belief that we were wholly wrong and they were wholly right. Otherwise why should we be coming there to explain anything if we did not now see that they were right. The rebuff to our noble aims thus gained will pretty surely burn out anything of pride that might have been left.

If the brethren speak evil of us (and they sometimes do) we can learn all those qualities which we do not see manifested in such conduct—large-heartedness; benefit of the doubt; is it true? is it necessary? does it minister grace unto the hearer?

From the brethren we learn the futility of looking to one another's faults to grow better. "Comparing ourselves with ourselves we are not wise". No, it is not by looking, even with sympathetic eye, at the weaknesses of our brethren that we are changed from glory to glory but rather "by beholding as in a mirror the glory of the Lord."

Well then, if offences are of such good to the Lord's people why not turn in and cause others all the difficulties we can. But no: "it needs be that offences must come but *woe* be to that man by whom the offence cometh." Not however a woe from us; it is not our affair to recompense evil with evil or hindrance with hindrance. The woes or difficulties upon those who offend us, as well as upon us if we offend others to their injury, will come from the Lord who can judge and recompense wiser than we know how.

Chastisement from God.

How rich a dowry sorrow gives the soul!

God, the great husbandman, sees sometimes best to plow the soil of our hearts with trouble that he may plant the seeds of a richer harvest in the fruits of the holy spirit.

The floods which cover the upper Nile valley in Springtime are welcomed by the natives as affording them the opportunity to sow their seed and to have the soil renewed by moisture and by silt, so that a good crop is possible. The waters of affliction at times overflow on us and one seems to be overwhelmed; the heart is borne down by the flood, all her fruitful land is covered by the waters—waters of desolation, bereavement, affliction. The heart cries: "I am overwhelmed, undone; my life is all wrong; I shall never smile again." But nay. The flood which terrifies us may only wash away the impurity of the life, giving fertility; the fruits of love, patience, charity shall grow now; it is not a flood of desolation, but of blessing and fruitfulness. "Ye received the word in much affliction." (1 Thes. 1:6).

Of course, in one sense all adversity is from God in that he allows it to transpire; but some is more directly so than others and in some his hand is more than generally seen. The purpose of such difficulty is never to drive us away from him but to draw us nearer by showing us our weak points and our need of his grace and fellowship. "In the world ye shall have tribulation"—"in me ye shall have peace".

Even of our Lord is written "He was oppressed and he was afflicted . . . *the Lord* laid on him the iniquity of us all." (Isa. 53:7).

When affliction is heavy and no one else seems to fully understand, we may be sure of a full appreciation of our little difficulties by Jehovah God, for it is written: "In all their affliction, he was afflicted."

If we incline to think that God does not actually send or arrange for offenses let us read how that Jesus was definitely foretold as being of such a character that he would be an "offense to both the houses of Israel." (1 Pet. 2:8). Divine wisdom is capable of having arranged such a course for our Redeemer that he could have appeared popular and suave and pleasant to all; but such was not done.

Adversity is the bitter herb with which we eat the message of his grace, lest we become surfeited and vomit forth the whole.

The Master says: "Let not your heart be troubled; believe in God, believe also in me; in my father's house are many mansions." Not, "let not your heart be troubled, for you will have a nice, easy and respectable time in the present life." Rather is the basis for our peace put not in the present but in the future, and this is the word of the Lord through the Prophet Isaiah: "O thou afflicted, tossed with tempest and not comforted; behold, I will lay thy stones with fair colors and thy foundation with sapphires." (Isa. 54:11).

Therefore, "make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil." (Psa. 90:15) "O bless our God, ye people, and make the voice of his praise to be heard; which holdeth our soul in life and suffereth not our feet to be moved, For thou, O God, hast proved us; thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: *but thou broughtest us out into a wealthy place.*"

Only the experienced child of God can say: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." (Psa. 119:75).

Conclusion and Comfort.

The Scriptures tell us of a time when there shall be no more pain. Pain shall have done its work; the permission of evil shall have taught its lesson. Even for us the suffering is not long. "The God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have *suffered* a while, make you perfect, stablish, strengthen, settle you." (1 Peter 5:10). But if this light affliction, which endureth but a moment, be only instrumental in preparing us to heal poor humanity of its head-aches and body-aches of every kind, is it not worth while.

Now, though it is not within our power to make affliction no affliction, yet it is in our power to take off the edge of it by a steady view of those joys prepared for us in another state.

All the philosophizing imaginable will not make hard things easy, will not make adversity pleasurable in itself. But a proper philosophy on the subject, guided by and based upon God's word, will enable us to avoid despair and enable us in pious suffering to be calm during the trouble and thus minimize as much as possible, and sometimes entirely counteract the deleterious effects thereof.

Trouble, without the aid of the Holy Spirit, means anything but benefit. "Trouble and anguish shall make him (the wicked) afraid; they shall prevail against him as a king ready to the battle."

"Are ye able to drink of the cup that I shall drink of?" Yes, Lord, though it be through fire and blood; by thy grace we will. But the natural man is not able to drink the cup and it would be futile to try. The natural man wants his rights and cries loudly at every infringement thereof. If the trial seems of a peculiar nature or seems more intense than we can bear, let us consider whether or not we are trying to meet it in our own strength.

Yes, it is good to be afflicted, for the winds of adversity fan to greater heat and brighter flame the fire of love already kindled there. Affliction proves and tests our earnestness and burns away hypocrisy and shallow-heartedness. What a terrible mass of hypocrisy and self-seeking would have been attracted to the message of the gospel, did not that message at the very start promise self-abnegation. Therefore, "count it all joy" and "think it not strange concerning the fiery trial which is to try you."

We are forewarned and forearmed more than the worldly, who say: "I shall not be moved, for I shall never be in adversity." (Prov. 24:10).

If something seems to be incompatible with our understanding of harmony, perhaps it will be all right when we understand the main theme better and perhaps we cannot understand the main theme better until we have had affliction. If others seem to be having an easier time and to be missing the continuous kaleideoscope of perplexities which are our portion, let us remember that they are being prepared for another place, or have had more time, or are not making so much progress, or are adept in hiding their troubles; for every follower of Jesus must walk the way of him who was a man of sorrows and acquainted with grief.

There is a German proverb which says: "Disaster lends to the just a charm, as night a beauty to the stars."

Tenderer and purer than a mother's kiss come the words "Let not your *heart* be troubled, neither let *it* be afraid." John 23:10.

"He kindles for my profit, purely,
Affliction's glowing fiery brand;
For all his heaviest blows are surely
Inflicted by a Master hand.
And so I whisper, 'as God will'
And in his hottest fire hold still."
From the German of Julius Sturm

Message from Pilgrim Brother R. L. ROBIE.
Subject: "THE BODY OF THE CHRIST AND GOD'S PLAN IN RELATION THERETO."

MY Dear Brethren in the Anointed One:

I could not expect to give all that might well be said upon this stupendous subject, within reasonable limits of time and space, but I gladly call attention to some thoughts which I trust will be helpful to all those begotten of God's Holy Spirit. Note my long text, but *every word* brim full and running over with meaning.

Eph. 1:17-23: "That the God of our Lord Jesus Christ, the Father of glory, may grant unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the *Head* over all things to the church, which is his *Body,* the fullness of him that filleth all in all."

This marvelous *mystery* of the Body of Christ, "hid from ages and generations, but now made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery, among the Gentiles, which is *Christ in you,* the hope of glory" (Col. 1:26-27), evidently cannot be known except one possesses the spirit of wisdom and revelation in the knowledge of God's plan. This plan is stated as being *consummated* in the *Anointed One* (Eph. 3:10-11) (Diaglott), and to be "the *secret of his will,* according to his own benevolent designs which he had previously purposed in himself, in regard to an administration of the fullness of the appointed times, to reunite all things under one head, even under the Anointed One; the things in the heavens, and the things on the earth—under him" (Eph. 1:9-10) (Diaglott). We might pause to note, that as this plan is the unfolding of God's lovely and loving character and the fulfillment of his *benevolent designs,* for the human race, a "Hell of Eternal Torment" could not possibly find any place therein, for any human being, for *such* would be neither *loving* nor *benevolent.*

We note further (Eph. 3:4-6) that the Gentiles are to share with the Jews in this grand consummation.

This plan, from beginning to end, has been a matter of *election,* or selection, on the principle stated in Isa. 64:8 and more fully elaborated by the Apostle Paul, in Rom. 9:20-23, viz.: That God is the *potter,* and we the *clay,* to be molded as he wills—some vessels unto honor, and some to *less* honor. A potter necessarily *makes choice* of the clay he uses; some might look very suitable, but when molded and placed in the oven for firing would fly in pieces—such could not be used. Other might appear well, but contain small grains of stone,

which might loosen in firing, thus causing holes; this must be passed by. But other clay will mold to his hand, and stand the fire, resulting in a serviceable vessel. Of this clay he makes a variety of styles, some elaborate and expensive, some simple and much less costly—the cheaper being both more numerous and more useful. Is not here a comforting thought for the "lowly ones," "A broken and emptied vessel, meet for the Master's use"? During the antediluvian age, God's plan was largely hidden, but in the sons of Noah, we begin to see election unfolding. Of Noah's three sons, *Shem* was evidently the favored one. Ham's descendants settled "darkest Africa;" Japheth's went eastward into India and China—almost

as dark as Africa, while Shem's went westward into Asia Minor, across into Europe, and finally to America. What difference does it make to *us,* that God elected Shem? All the difference between ignorance, superstition, darkness and terrible degradation; and a large measure of knowledge, truth, light and blessing, shining from God's word. "Westward the star of Empire takes its way" seems to embody a glorious truth. I think the Caucasian race should thank God from the bottom of their hearts that God chose Shem, instead of Ham or Japheth. In the line of Shem comes *Eber* (or Heber) (Gen. 10:21), from whom comes the name Hebrews, and then (Gen. 12:1-3) Abram (the father of a *great* nation), whose name was changed to *Abraham* (the father of *many* nations) (Gen. 17:4-5) upon fully proving his faith—first, by leaving his native land; second, by circumcision (Gen. 17:9-13); third, regarding the destruction of Sodom (Gen. 18:23-33), and fourth, by offering up his son Isaac (Gen. 22:1-14). To Abraham, God's plan was clearly and repeatedly stated: "In *thee* shall all the families of the earth be blessed." Thus Abraham becomes the center of God's plan for human salvation, and in Rom. 4:13, 16 he is said to be "the heir of the world" and "the father of us all"—doubtless to be the "World President" in God's due time. The two prominent sons of Abraham were *Ishmael* and *Isaac.* Ishmael, the first-born, yet born of Hagar, a bondwoman, not chosen, and Isaac, born of his true wife, Sarah, the child of promise (Rom. 9:7-9). God's election is clearly shown in the allegory (Gal. 4:22-31) and a hint of lack of suitable character in Ishmael, in that he persecuted Isaac, his younger brother. Then, Isaac's two sons—Esau and Jacob—Esau, the elder, a man of strong character in many respects, but not strong in faith in God, evidently did not prize the promise, "In thee and in thy seed shall all the families of the earth be blessed," but was willing to sell his birthright for a mess of pottage (Gen. 25:29-34). Even before the children were born, God's election was declared (Gen. 25:23, Rom. 9:10-13). How can election be stated any plainer than in Rom. 9:11-12? "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger." But on what basis is this election founded? Is it simply a matter of arbitrary partiality? Evidently not, but rather on the principle that "God is as wise as a potter" and, in advance, can look into character and determine the *clay* he can use, and that which he cannot (at that time) use to advantage. Who, of all created beings, has the temerity to say, "Why hast thou made me thus?" Jacob (a supplanter), having great regard "for *the promise,*" bought the birthright and paid for it, and yet he cared little for the *property* (flocks and herds) which rightfully thus became his, for he went away and left all these in his brother's hands, and was greatly encouraged in his fidelity to the Lord and his promise, by his prophetic dream of the ladder reaching from earth to heaven, and of the angels of God (servants before the throne—the great company class) ascending and descending thereupon. Thus was Jacob given a foregleam of the channel of restitution blessings, to be enjoyed by the world, during the Millennial Age. After this, Jacob spent twenty years in service of Laban, his mother's brother, during which time, under God's blessing, he had become rich in flocks and herds and had a large family and numerous servants. He then returned to the land of Canaan and all his substance with him—a great caravan. At the brook Jabbok he wrestled alone with the angel until the break of day, proving his whole-hearted faith in God and gaining the blessing and being rewarded by a change of name to *Israel* (a prevailing prince with God) (Gen. 32:24-28). Thus the successive elections of Abraham, Isaac and Jacob as all-important factors of God's plan for the development of the mystical Body of Christ is clearly shown. Next, Israel's descendants, as a nation, were chosen, or elected, to be God's peculiar people (Deut. 7:6), "above all people that are upon the face of the earth"—the only *known ones* (Amos 3:2), and with them God made a covenant (Deut. 5:1-3). "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" and moreover, the people agreed to keep that covenant, but did they keep it? Ah, no; and for several reasons. How do we know they did not keep it? Rom. 10:5 says, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." Had they kept the law, they would have lived on—gained eternal life. But they all died—proving that they failed to keep the law. They were imperfect men, and therefore unable to keep a perfect law. (Rom. 7:7-13.) Thus the law proved to them "the exceeding sinfulness of sin." But did not those who *tried* to keep the law get any lasting, personal benefit, even though they failed and died? Oh, yes; they each gained a better *character,* for restitution times, than if they had wilfully disregarded or disobeyed God's will. Similarly we might notice that every human being who obeys his conscience (*con*—with, and *science*—to know, i. e., the *best one knows*) thus gains a better character than those who are careless or disobedient regarding conscience, even though the unenlightened conscience leads them to do many things that, judged by the absolute standard of right and wrong, are wholly wrong, such as deceit, theft, murder, etc. Saul of Tarsus was a murderer at heart, consenting unto the death of Stephen, yet he "did it in all good conscience" and is uncondemned therefor in all God's word, even though when he became Paul the apostle he severely reproached himself for persecuting the church. (I Cor. 15:9.) Thus conscience is the little spark still remaining in the breast of every human being of Adam's original perfection, in the image of God. Therefore, conscience should be strictly obeyed, or, otherwise, it becomes "seared as with a hot iron" and completely destroyed.

But now to go back to the Jews (named from Judah) (Gen. 49:8-10) and their broken covenant. Did any of them secure "a good report" by their attempt to keep the law? Surely not. That was obtained by *faith,* and a faith that was far superior in God's sight to their attempts to keep the law. (Rom. 9:31-32). Another Scripture (Gal. 3:24) says, "Wherefore the law was our schoolmaster (pedagogue—Diaglott) to bring us unto Christ, that we might be justified by faith." Possibly the thought may be "The law brought us (Jews) to the schoolmaster, even to Christ." We recognize that we are all in the school of Christ, even so were the few Jews at the end of the Jewish Age, who accepted Jesus as the Mes-

siah—"Israelites indeed in whom was no guile." Let us note carefully the scriptural thought regarding these (Isa. 20-23): "And it shall come to pass in that day, that the remnant of Israel and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth; the remnant shall return, even the remnant of Jacob, unto the mighty God, for though thy people Israel be as the sand of the sea, a remnant of them shall return, the consumption decreed shall overflow with righteousness, for the Lord God of hosts shall make a consumption, even determined in the midst of all the land." Does the prophet mean to teach that the "remnant" are to be consumed—destroyed?

Note the apostle's quotation from this very Scripture (Rom. 9:27): "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant *shall be saved.*" Evidently, then, the translators confused the *nation,* which *was* to be destroyed (as a nation), with the *remnant,* who were to be saved. The revision gives the correct thought—instead of *consumption,* a *consummation.* Oh, then, that is the thought. Sacrifices and offerings went on for about sixteen hundred years, in order to keep just a *few* in the attitude of heart loyalty to God and His word, until the Messiah should actually come. The nation rejected and crucified him, while the few (the remnant) believed in him and received the great blessing. (John 1:11-12.) "He came unto his own (nation) and his own received him not, but as many as received him, to them gave he power (privilege) to become the sons of God, even to them that believe on his name." What a stupendous expenditure of valuable property (animals sacrificed) to secure for the remnant at the end of the age the grand consummation of blessing of the whole Jewish Age. And now we might well ask, how many received this great blessing? Well, first of all, Jesus went about preaching in all the cities of Israel for three and a half years, "speaking as never man spake" (John 7:46), healing the sick, cleansing the leper, giving sight to the blind, casting out devils, and even raising the dead; additionally the twelve apostles were sent out (Matt. 10:5-8), endowed with similar powers and doing the same marvelous works; and a little later, the seventy disciples also (Luke 10:1, 17), and what was the combined result of this extended effort of eighty-three notable preachers during the long period of three and a half years? The answer seems to be given in I Cor. 15:6: "About five hundred brethren"—as the immediate consummation up until the time of Jesus' resurrection and ascension. What a meager result for such a marvelous effort—so far as numbers are concerned. Should not this console us, when ears are dull of hearing and the visible results seem very small? Surely we are glad to find here no warrant for the methods of present-day revivalists, when thousands are claimed as "saved" in a few weeks of excitement, almost anywhere. God's way is evidently best, after all, and that still reads "Few there be that find it."

But on the day of Pentecost, the words of faithful Peter, accompanied by the Holy Spirit, brought a great increase to the number of disciples. "Three thousand were added to the church" (Acts 2:41, and later. Acts 4:4) (see Diaglott), "the number of the *men* became about five thousand" (quite likely the previous 3,500 being *included* in this enumeration). After Pentecost the gospel was preached exclusively to the Jews for three and a half years, during which time some others were brought to true discipleship. Of course, any present estimate of the full number of the *remnant of Israel* would only be an approximation. There may be a counterpart between those loyal at heart toward God, at the time of Elijah, and at the closing of the Jewish Age—seven thousand faithful ones. (Rom. 11:4-5.) While, possibly, including the faithful women, the number might be *twice seven thousand,* as the full consummation of the whole Jewish Age, brought over "into the mystical *Body of Christ.* Evidently not a large number at the best. At the end of the "full week," the gospel went to the Gentiles, since which time it seems clear that very few Jews have truly believed in Christ. "The election (elect number) hath obtained it (the great blessing of the age), and the rest were blinded." What a complete blinding it surely has been. Therefore, practically *all the remainder* of the required, predetermined number must be selected from the Gentiles. as we are told in Acts 15:14.

Now, dear friends, let me call your attention to Isa. 28:21-22: "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act; now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." The same mistake again, as in Isa. 10, and corrected in the revision—not a consumption, but a *consummation.* Here, then, seems to be a statement of God's plan, viz.: A *consummation* at the *end* of *each age.* In the "harvest" of the Jewish Age the *remnant* received the great blessing of the age—adoption into the spiritual family of God—and all others failed. And while in A. D. 36 the gospel went to the Gentiles, yet it seems clear that very few Gentiles fully grasped its real import and became full members of *his Body.* During the "Dark Ages" while undoubtedly the Lord kept the light of truth burning in the earth, yet very few, seemingly, came fully into the truth in all those hundreds of years, until *now,* in the "harvest of the Gospel Age," another *consummation,* the grandest of all, to complete the mystical Body of Christ—thus the "fullness of the Gentiles shall come in," the number shall be completed, and then the marriage of the Lamb (Rev. 19:7) shall take place.

Dear brethren, what does this feature—the consummation—mean to you and to me? But for *this,* the required one hundred forty and four thousand (Rev. 7:4) would have undoubtedly been filled up long ago, leaving *no* room, in this class, for us. But with this, we are privileged "to share in the afflictions of Christ" (Col. 1:24), "to suffer with him; that we may be also glorified together" (Rom. 8:17). These two consummations—of Jewish and Gospel Ages—complete the Body of Christ. Then at the end of the Millennial Age will come the grand consummation, so far as numbers are concerned, to bring blessing and eternal life—on the human plane—to *all* the willing and obedient of the human race.

We have thus pointed out some important points of the *election* of the Body of Christ. Each member, as chosen (I Cor. 1:26-29, James 2:5) has had a life work to develop the fruits and graces of the Holy Spirit and to make his calling and election sure.

Let us, then, dearly beloved, be faithful even unto death, as was the beloved Paul (II Tim. 4:7-8). Let us lay aside every weight and close girding sin, and run the race with patience (Heb. 12:1-2). The cost is nothing compared to the glorious reward (Rom. 8:18), for we are to be kings and priests and judges, and to reign with him on the earth (Rev. 5:10; Rev. 20:6). But words fail, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). May the dear Lord grant to each one of his faithful followers "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ" (II Peter 1:11).

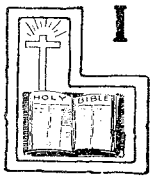
Before closing it might be well to call attention to God's plan, as to *consummations,* on the *reverse* or evil side. Matt. 23:25 seems to indicate that on account of the great favor bestowed upon the Jews who lived at the time of Christ's first advent, and their rejection of such great light and opportunity, that God placed upon *them* the punishment for all the willful sins of all previous ages, and they seemed to accept the terrible load when they cried "His blood be upon us, and upon our children" (Matt. 27:25). Similarly, it seems that at the end of this Gospel Age a great multitude (great company), because of more or less willful disobedience, disloyalty, lack of zeal, worldliness, selfishness, etc., in this time of Christ's second advent, when light and knowledge have been resplendent in brilliancy, will be compelled to go through the *great tribulation* (Rev. 7:14) as scapegoats, to atone for the sins of all the people (of this age).

And finally, at the end of the Millennial Age, the incorrigibly wicked shall go into the *Second Death* (Rev. 21:8), along with "the devil and his angels" (Matt. 25:41), and "the beast and the false prophet," and "death and hell were cast into the lake of fire." "This is the second death" (Rev. 20:10-14). Thus God's final and grand consummation shall obliterate all evil from the universe, and all intelligences shall join in the loud acclaim (Rev. 5:11-12), "saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying. Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen."

MESSAGES FROM CEYLON

Where Pastor Russell Addressed the Lepers on World's Tour.

By E. W. de Z. Van Twest, Secretary I. B. S. A., Ceylon Representative The International Bible Students Association.



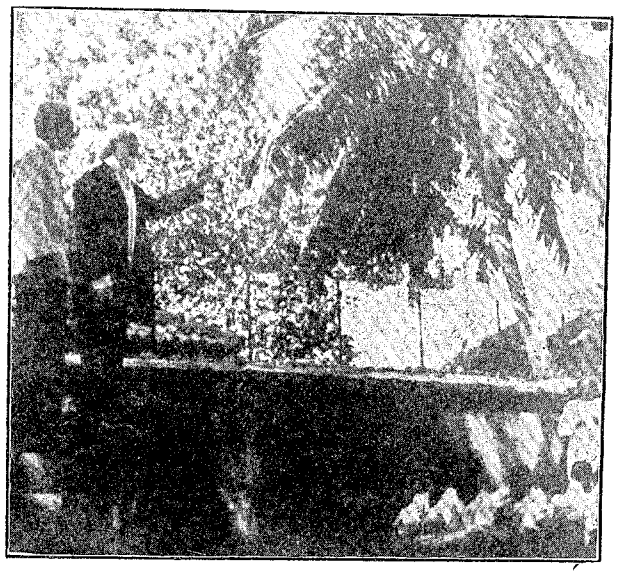
I AM very glad of the opportunity of addressing you from distant Ceylon. Although Ceylon is a tight little island shown in the map to be hanging on to British India which is towering above it in its greatness, yet it enjoys the reputation of being far ahead of its ponderous neighbor, and indeed of many other British colonies, in intelligence and civilization. This may be due to the cosmopolitan character of its population bringing the people in touch with nearly every variety of "nation, kindred and tongue." These represent every shade of religion, philosophy, cult and system living side by side with each other.

In these circumstances it will not be surprising to find that Satan, the "god of this world blinding the minds of men," has not failed to take advantage of the situation. The poor, blinded and deluded people know not where to find the truth and lest any should, while groping in their search for God and for truth, stumble upon Pastor Russell's "Scripture Studies" and

Carrying Us to River Boat.

his other sound free literature, so widely circulated by Post and distributed by hand, Satan the great Adversary has been very busy here, as in other places, scattering slanderous literature authenticated by many professedly Christian Ministers levelled against the private life of our dear Pastor. We believe that God has been pleased to place our brother Russell "in charge of the Harvest Work on this side the vail." Yet every effort is being made from many of the pulpits here to prevent the people reading Pastor Russell's illuminating Sermons and writings.

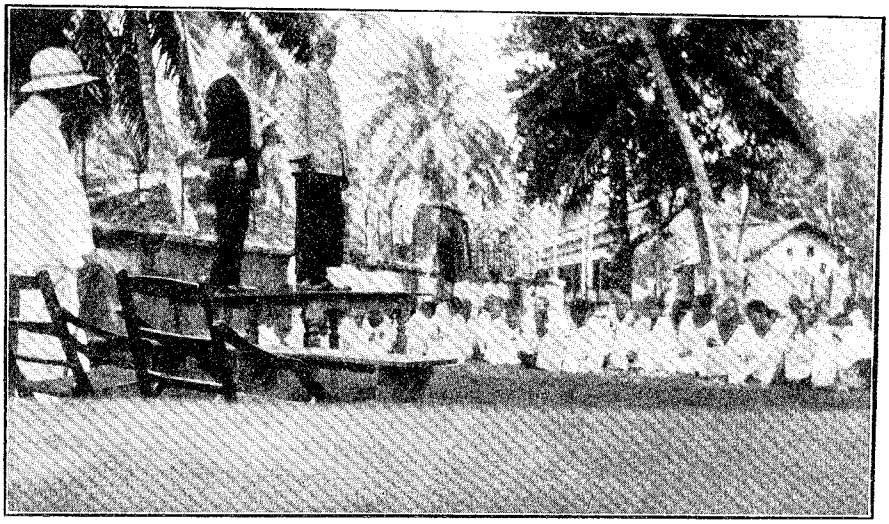
The I. B. S. A. Class meeting at the I. B. S. A. Hall "Kingsroyal," Colombo, Ceylon, and three other classes meeting at different centres in the same city, together with a few others in other parts of Ceylon, are fully aware that for purposes of the sifting work carried on by the Chief Reaper at this time, nothing can so effectively separate the chaff from the wheat as this permitted interference of the Adversary during this closing time of the Gospel Age. We are all well grounded in the truth that God is now calling out His own church from among all the false creedal churchs, saying to them "Come out of her My people." To us this does not mean that God intends to cast



Pastor Russell on Leper Island.

the rest of the poor blinded world into a hell of "Eternal Torture." Oh no, we cannot believe this as we remember that "Most Precious Text," "For God *so loved the World* that He gave His only begotten Son that whosoever believeth on Him should not *perish*, but have everlasting life." Surely if any man *believes* after his "eyes have been opened and his ears unstopped" during the Millennial Age he cannot be deprived of his share in the "whosoever" of the promise. Surely also as "God so loved the world" He would provide the world with the best opportunity for believing which the Millennial Age alone will afford? We know now that it is God's gracious plan to select *first* His Son's Bride from among mankind during this Gospel Age and after perfecting them at the first or chief resurrection to use them during the next Age as workmen associated with His Son for the uplifting and blessing of the very world "God *so loved.*"

The reason for this evidently is that "the church, the body" of the Christ of which Jesus is the "Head," are to be made joint-heirs with Christ and therefore spirit beings "like Him." But the world will not be qualified during the next age to be



Pastor Russell Speaking to Women Lepers.

spirit beings, but human beings to occupy and inhabit this glorified earth, even as God hath said "the earth is my footstool" and "I will make the place of My feet *glorious.*" Jesus the "Head" and the church His body as spirit beings will influence the world for good during the Millennial Age just in the same way that Satan and his demons as spirit beings influenced them for evil during this age.

When the Adversary shall have been bound during the thousand years of Christ's millennial reign, it will constitute that blessed opportunity provided by the all-wise, merciful and loving God for the world, that "whosoever believeth on Him should not *perish.*" "Perish" cannot mean the first death because all must die like Adam whether they believe on Jesus or not. The Bible calls this death "Sleep" from which all shall be awakened by virtue of the purchase price paid by Christ for their redemption from it. But "perish" certainly does mean the "second death" from which none can be recovered as no one has paid nor can pay a redemption price for it.

We are glad to believe and to proclaim the glad tidings that "*whosoever* believeth on Him" shall not die this "second death," from which there is no resurrection, and that all who had no fair opportunity in this age to "believe on Him" shall have it in the next age, specially provided and arranged for this purpose. "For God willeth not the death (second death) of a sinner, but rather that he should turn unto Him and live." God is the best judge of who has not had a fair opportunity.

Small though our number is we have not been denied the supreme privilege and joy of "suffering with Christ." Some of our members have left us. We regret the misunderstanding owing to which the separation occurred, for we would be glad to have their co-operation. Every endeavor to regain them has been made in the spirit of love, but our efforts so far have proved futile.

Meanwhile the Master has utilized the circumstances for chiseling and polishing us by some most providential opportunities they afforded for the exercise of meekness, forbearance, brotherly kindness, patience and love.

The "Kingsroyal" class especially has been much benefitted and blessed by these experiences and its remaining members are drawing closer to each other in the bonds of true Christian love.

As true brethren in Christ, we now assemble ourselves the more often together "as we see the day approaching."

The Lord has been pleased after carrying us through the troublous times, to encourage us by adding to our number a few of such as have fully consecrated themselves and who subsequently symbolized their consecration even to death by that beautiful picture of "burial into death and resurrection to newness of life-baptism or complete immerson in water.

There are many evidences just now of an awakening among the people who are exhibiting a spirit of inquiry and appreciation of the "Divine plan of the ages."

In a country like Ceylon where the Buddhist Philosophy of a hopeless nonentity "Nirvana" is the most widely practiced religion, one ought to expect greater success for truths which offer a real hope for the billions long dead and for the millions living in ignorance and sin—"without God and without hope in the world." We usually tell Buddhists that Buddha's reward of Nirvana or annihilation is God's punishment called "second death"—If this be so, we ask them to consider what must God's reward be! Most of the Christian religions, however, teach a hope of heaven for Saints and hell of torture for all others. They do not know and therefore do not teach or preach the "glad tidings of great joy which shall be to *all* people." They do not believe that there is to be a "restoration of *all* things, whereof God spake by the mouth of His holy prophets which have been since the world began." (Acts. 3:19-21.) And so when they have by their teachings sent the Saints up to heaven and the rest of mankind either down to purgatory or to the hell of torture, they have no further use for this earth and believe that it will be burned up in reality, not understanding St. Peter's symbolism. St Peter never could have meant what he said to be taken literally because he knew the Bible better. He was not ignorant of the recorded Bible statement, "the earth abideth for ever." He must also have had a lively recollection of the Master's words "Blessed are the meek for they shall *inherit the earth.*" St. Peter certainly was not likely to deprive the meek of their legitimate inheritance, by what he said. It must be our fault if we fail to understand him.

Verily we believe that the sowing of the Millennial Age is overtaking the harvesting of the Gospel Age.

Having said this much about ourselves, I should now like to say something in the nature of a message of hope to the dear brethren and sisters in Christ, who are scattered abroad in the world. We will find this message of hope in Rev. 20:1-3 and 6; in Eze. 36:19-32, and in Jer. 9:22-23 (Leeser). The special portion from Revelation to which I would draw attention is the following: "And cast him (Satan) into the *abyss*, and *shut* it, and *sealed* it over him, that he should *deceive* the nations no more, until *the* thousand years should be finished." (Verse 6.) "Blessed and holy is he that hath part in the first (chief) resurrection. Over *these* the *second death* hath no power; but they shall be priests of God and of Christ, and shall reign with Him *a thousand* years." [Please observe that no mention is made here of being priests of the Holy Ghost as it would undoubtedly have been mentioned if it had been a *person* and the "*third person*" as asserted in the very erroneous and mischievous doctrine of the "trinity."]

I have been led to choose this as a meassage of hope and gladness to the dear brethren because of the apparent hopelessness of the work in which many of them are engaging their time. Not that we are not aware of the fact that the Lord knoweth His own, but that as we proceed on in the harvest work we cannot fail to see what a blinding and deceiving work Satan has accomplished among the billions of humanity, including many calling themselves Christians!

This special Revelation given to our dear brother St. John seems to have been intended to strengthen and gladden our hearts today.

The full force of the Adversary's devices seems to have been reserved for our day, although his campaign against Christian truth actually began in the dark ages. The liberty enjoyed by men is now being used by professedly Christian people for personal slander and vilification because the divine truth cannot now be opposed with physical persecution as in former days. Learning and knowledge having increased, these are used skilfully in the service of the Adversary, not willingly, but blindly under a false impression that it is "God's service." How glad we ought to be that the time is at hand when that "old serpent" Satan will be bound—restrained from deceiving mankind during *the* thousand years of Christ's reign with His bride. How easy the kingdom work will be when the Adversary is bound and unable to deceive the nations any more. No wonder it is written "there remaineth therefore a rest to the people of God." (Heb. 4:9.) After experiencing the ignorance, opposition, labor, trial and battle with the world, the flesh and the devil, during this age it will be rest indeed to be relieved of further conflict and opposition from so powerful a foe, while engaged in the blessed work of the restoration of all things during the Millennial Age. (Acts. 3:19-21.)

We understand from the message of hope in the Revelation we are considering, the reason why missions and all other attempts at social, moral and political reformation have failed until now. Why our own attempts to remove the foul stain dishonoring God's Holy Name have not been as successful as they should be. Satan has done it, and he has not yet been bound.

He began his evil work on man when he deceived mother Eve in Eden. He did not merely lie when he said to her "thou shalt not surely die"—but he deliberately projected into her mind a doubt and a suspicion against God's character by also saying "God knows that in the day ye eat of it ye shall be *as God.*" He also instilled into her a wrong and improper ambition, the same ambition that brought about his "fall like lightning from Heaven." For it is recorded that he harbored the thought and said "I shall be like (or as) the Most High (Isa. 14:14.)

All the false doctrines of immortality of the soul, trinity, purgatory, eternal torment, transmigration of souls, evolution, christian science, theosophy, buddhism, etc., have been one by one projected into the minds of learned men by this same Adversary who is "the liar and murderer from *the beginning.*"

In other words all evil had its beginning from this one source. Such an Adversary would be too powerful for any human being. But thank God provision has been made for the care and protection and preservation during this age of such as become the "Children of God" by full consecration to do His will. (Rom. 6:3.)

The great Adversary is supremely responsible for the foul doctrine of eternal torture he foisted on the minds of men. In this doctrine lies concealed a concentrated slander against God's justice, wisdom, love and power. For it is impossible for that doctrine to be true and for God at the same time to be the possessor of His holy attributes. The lying doctrine is deeply conceived and is leveled full against the holy name of God. The Adversary who conceived it knows this, but his dupes whom he has blinded know it not yet.

Our dear pastor, "that faithful steward," more than forty years ago was prepared and commissioned to throw the limelight of truth upon the false creeds. This he has done faithfully. The slanders and attacks upon him by so many belonging to

these creeds prove how faithfully he has done his duty. Yet Pastor Russell's famous words on the subject of eternal torture, though powerful, clear and honest have failed to remove the slander from God's holy name. All the International Bible Students holding the same views as Pastor Russell have echoed and re-echoed the great truths expressed by those words and have equally failed. Yet those truthful words should be written in letters of gold upon plates of silver. "If the Bible does teach that eternal torture is the fate of all except the saints, it should be preached, yea thundered weekly, daily, hourly. If it does not so teach the fact should be made known and the foul stain dishonoring God's holy name removed."

What is the explanation of our failure? Where should we look for complete and permanent success. Perhaps most of us have guessed that the Goliath of the Philistines who defied Israel defied also the God of Israel and in that respect typified Satan the slanderer and defier of God.

The whole of Israel's army was unable to accept the giant's challenge, seeing his great proportions, his weights and strong armor and weapons. The challenge and defiance was repeated daily and there was none found able to withstand and conquer. At last young David (type of Christ) came on the scene, measured the situation, took up the challenge, conquered the giant and wiped out the insult and profanation of the holy name of Jehovah. This brings me to the closing thought of the message from Ceylon. Let us read from the prophet Eze. 36:19-32, and we shall see how God proposes to "sanctify His great name which hath been profaned among the nations."

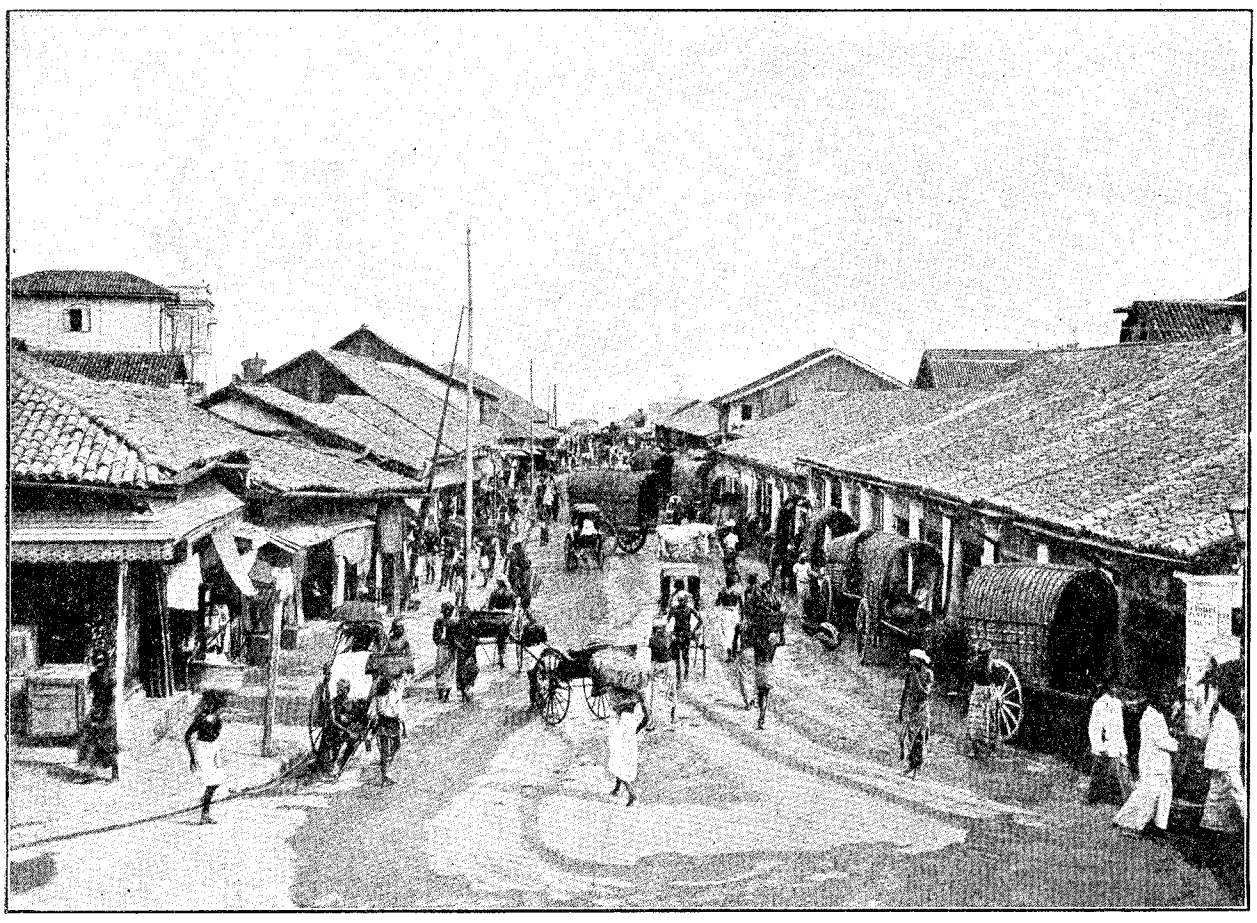
In all the efforts we may have made God kindly accepts the will, the motive, though we have been unsuccessful. We may have failed but God can never fail. We almost see His stately steppings already as He is beginning to santify His great name. "The nations shall know that I am the Lord, saith the Lord God."

The great Adversary whose character has already been described as that of liar and murderer from the beginning has sown the seed of suspicion with as much success today as six thousand years ago in the garden of Eden. Then he caused man to suspect God and to fall away from Him. Today he has succeeded in causing kings and nations to suspect and to fall out seriously with one another. Lies and murders are now rampant on the earth and will increase like a stormy wind to be followed by an earthquake and by the fire of anarchy until the "still small voice" is heard saying "peace, be still." "And behold, the Lord passed by, and a great and strong wind (war) rent the mountains (kingdoms); but the Lord was not in the wind (war): and after the wind an earthquake (social revolution); but the Lord was not in the earthquake: and after the earthquake a fire (destructive anarchy); but the Lord was not in the fire: and after the fire a still small voice (the kingdom of God)." (I Kings 19:11-12. R. V.)

May not the household of faith rejoice that God Himself is about to remove the foul stain of Eternal Torture "dishonouring His holy name?

When the nations of the earth now at war witness the disastrous results of selfishness, wrong ambition, malice, envy, hatred, strife, producing cruelty, loss and despair, and when they desire deliverance and obtain it at God's hands, they will then recognize God as their merciful deliverer. "Their eyes will be opened and their ears unstopped." They will be ashamed of their creeds which they will then see to be dishonoring to God. If they truly and sincerely repent they will be handsomely forgiven. It does not matter whether they be of those living at that time or of the dead who have been awakened during the Millennial reign of Christ, if only, after repentance and forgiveness, they are willing to be uplifted right up to the standard of perfect obedience, they will be perfected step by step until they shall be fit and worthy to receive the gift of everlasting life. The same everlasting human life Adam lost by disobedience. A life free from sickness, sorrow, pain and death, the opportunity for regaining what has been purchased for the whole world by Jesus Christ, God's Son "who was delivered up for our trespasses, and was raised for our justification." (Rom. 4:25 and 8:32.)

God has never failed to reveal to men His loving character. Long before He sent His Son, who was the express image of His Father to say to Philip "he that hath seen me hath seen the Father." (John 14:9.) God revealed to us His character by His prophet Jeremiah who wrote these beautiful words: "Thus hath said the Lord, let not the wise glorify himself in his wisdom, neither let the mighty man glorify himself in his might, let not the rich glorify himself in his riches; but let him



that glorifieth himself glory in this, that he understandeth and knoweth me, that I am the Lord who exercises *kindness, justice,* and *righteousness* on the earth; for in these things I delight, saith the Lord." (Jer. 9:22-23, Leeser.)

There is therefore really no excuse for the slander cast upon God's kind, just and righteous character by human dogmas and creeds which declare man's immortality and the consequent dogmas of "eternal torture," for these lean one upon the other and must stand or fall together. God in His mercy considers these dogmas as not of man's wilful act but as the result of the blinding influence of the Adversary which causes all the ignorance, superstition and folly prevailing in the minds of men.

His wise arrangement and plan therefore is to provide for men a fair trial under favorable conditions in the Millennial Age. Satan being bound for the thousand years, and Christ with His bride reigning during that period.

Until that glorious time arrives we must be content to see the wheat and the tares growing together, remembering that this is to be only "*until* the harvest" which we believe is now at hand.

"The carnage grows fiercer twixt error and truth,
The hosts of the foe press around,
As the day waxes late, and the shadows grow long,
And their tauntings and slanders abound.
O, dear fellow-soldiers! O, brethren in Christ!
Let us gird up our "armor" anew!
Let us heed the sure word of our Leader and "Head,"
And be loyal and steadfast and true.
And Thou who hast guided and led all the way,
Wilt guide till the victory is won,
Till the night is all spent and the glad day hath dawned,
And we hear thy sweet plaudit, 'Well done!' "

I now close with a reference to Eph. 6:10-19, which I desire each to read. The Grace of our Lord Jesus Christ be with your spirit, brethren.

Another Message from Ceylon by Henri A. Toussaint. Subject: "THE MANIFESTATION OF THE SONS OF GOD."

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom. 8:18,19.

Suffering is essential to progress. "It is the badge of our tribe." The one who avoids it courts defeat. The one who courts it gains considerably. The prayer of the prospective members of the Royal Priesthood should be "Awake, O North Wind, and come thou South, blow upon my garden, that the spices thereof may flow out." (Cant. 4:16.) We need the winds of adversity—the biting frost of winter— as well as the warm zephyrs of summer, to bring out the latent sweetness in us. Prosperity alone would spoil us; adversity may teach us many useful lessons. It might help us to see "books in the running brooks, sermons in stones, good in everthing." But it would make of us cold stoics, austere ascetics dreamy philosophers. The two, in happy conjunction will produce mellow Christians (Christ-ones).

The *degree* of suffering varies according to the plasticity of the material. The amount of chiselling depends on the roughness of the marble. The heat of the furnace is regulated according to the quantity of dross to be removed. The *process* is short or long according as the individual is willing and able to endure temptation (trial).

In the case of the children of Israel it was a period of forty years. Their sufferings began quite early in the pilgrim experience.

"So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water."

"And when they came to Marah they could not drink of the waters of Marah, for they were bitter."

"And the people murmured against Moses, saying, "What shall we drink?" "And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." (Exod. 15:22-25.) The experience of fleshly Israel is typical of that of spiritual Israel—the household of faith; while the experience of Moses answers to that of the "little flock"—the "overcomers"—the "bride of Christ."

Note that the people murmured against Moses, their leader, their elder; he cried unto the Lord, and the Lord showed him a tree. What significance has the tree in this connection? What does it symbolize? Since Moses typifies the leaders, the elders in the ecclesia; it is obvious that the tree represents Christ Jesus—the divine antidote for the bitterness of the sufferings of this present time. Mark the words: "*The Lord* (Jehovah) *shewed him a tree.*

"Is there anything," you ask, "that answers to this experience in the new Creation?" Yes, verily. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him.*" (John 14:21.) "After these things *Jesus shewed himself to the disciples.*" (John 21:1.)

Has he shown himself to you, my brother, my sister? If he has, "Blessed are ye among the children of men; for ye may have part in the First Resurrection and be priests unto God and reign with your Redeemer for a thousand years."

Another Old Testament type beautifully illustrates this sublime experience. It is seen in Joseph's manifestation of himself to his brethren.

"Then Joseph could not refrain himself before all of them that stood by him; he cried, "Cause every man to go out from me. And there stood *no man* with him while Joseph made himself known unto his brethren."

Isolation is often the most favorable condition for the highest spiritual experience.

Moses saw God in the burning bush when he was alone in the backside of the desert. John, the apostle, saw visions, when alone on the isle of Patmos.

Jesus manifests himself to his bride when there is *no man* by. It is when our spiritual horizon is absolutely clear—when the image of *no* earthly object obtrudes itself—it is when we are in the wilderness and have gone three days without water,

that the Lord will show us the tree: that Jesus will make Himself known to his brethren.

One of the tests of election to joint-heirship with Jesus would appear to be the manifestation of himself to the spiritual sons of God, as stated in John 24:21.

Love begets love and the bride says "Let my beloved come into his garden and eat his pleasant fruits." (Cant. 4:16.) This experience corresponds to what the apostle Paul describes in Gal. 2:20. "I am crucified with Christ—nevertheless I live; yet not I, but *Christ liveth in me.*" Also, to what we find in Rev. 2:20; "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

"Is this your experience, my brother, my sister?" If so, "Blessed are ye among the sons of men for ye may indeed prove overcomers and be granted to sit with your heavenly Bridegroom on His throne, and to reign with Him for a thousand years."

Another test of election to the bride class is overcoming the world, the flesh and the devil by faith in the precious blood of Christ, which alone can cleanse our garments and keep them white—without spot or wrinkle or any such thing.

This second experience of the indwelling Christ would seem to be dependent upon the realisation of the first, viz.: Jesus' manifestation of Himself to His prospective bride.

If we are without the first, the second is not possible.

If we have realized the second experience, viz.: The presence of the indwelling Christ—we reach the zenith of our spiritual horizon when we hear our Bridegroom's voice from within saying. "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: Eat, O friends; drink, yea, drink abundantly, O beloved." (Cant. 5:1.)

If you will pardon the personal note, the writer would like to narrate an experience which occurred some years ago. He was passing through a very trying experience. It was a typical wilderness experience. He had gone three days without water (physical sustenance). There was *no man* with him. He was meditating upon John 14:21 when he received the fulfilment of that promise of his dear Redeemer. Jesus shewed Himself to him in a special way. He showed him His nail-pierced hands and feet and His wounded side and said in dulcet tones (sweeter than any human voice) "These are the wounds which the world has caused me. Come out of the world—I want thee for myself—Thou art my beloved." Then a pause—just for a moment and "I am thy healer, I am thy provision," and he vanished out of his sight.

Following this experience the writer had a personal conflict with the Adversary. While he was praying in his room he became conscious of the presence of the Evil One in a special way. He heard the clanking of a heavy iron chain upon the floor and the next instant the Evil One was upon him attempting to crush his life out; but—praise the Lord—faith in the precious blood of Christ brought deliverance, and the Evil One departed, leaving behind a visible impression of his attack on the writer's right temple, which has since developed into a sebaceous cyst.

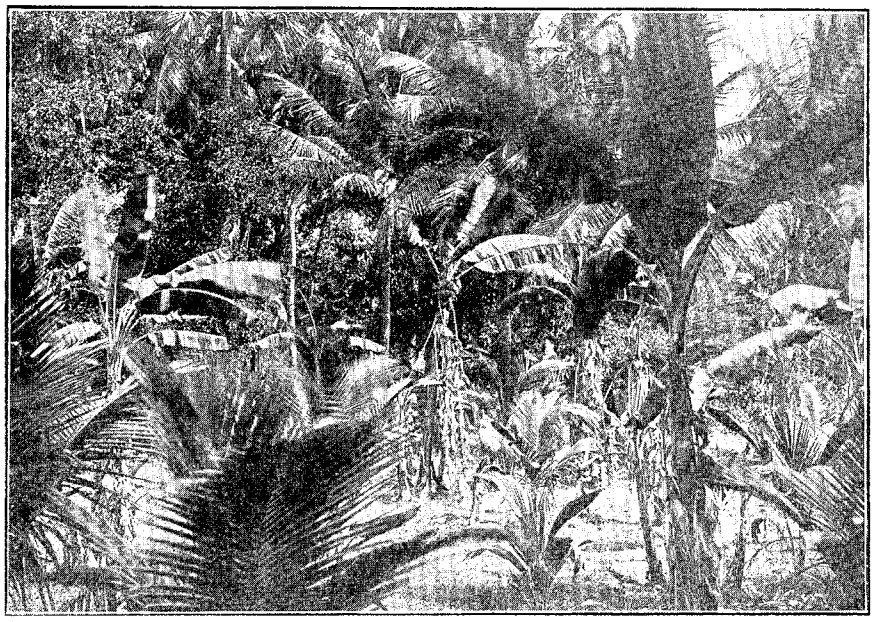
It is fifteen years since these experiences occurred, but they are as fresh in the writer's memory as though they took place but yesterday; and when he was requested to send a message to the Oakland,-San Francisco Convention, the Lord gave him the foregoing thoughts, which he prays may be made a blessing to the entire household of faith, who may read it in the pages of what will probably be the last Convention Souvenir.

Another Message from Ceylon by A. B. Chapman. Subject: "THE PAROUSIA OF CHRIST."

No. 44 Mohanderam Road, Colpitty, Ceylon.
May 30, 1915.

My message to brothers and sisters abroad. "Glory to God in the Highest and on Earth Good Will Towards Men." (Luke. 2:14.)

This message was given to mankind on the birth of Our Lord Jesus by an Angelic host. This message is not fulfilled up to this date; because the heart is deceitful above all things and desperately wicked. (Jer. 17:9.)



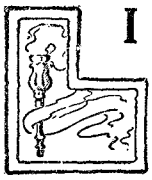
This is proven by the confusion of the present crisis. Another Angelic message gives us a glimpse of hope, acting on Christ's ascension. (Acts 1:10.)

Can testimony be clearer and should the Word fail? The apostle Peter witnesses, "and He shall send Jesus Christ which before was preached unto you. Whom the heaven must receive until the time of restitution of all things." (Acts 3:20-21.) Remember this was spoken after the ascension of Christ! God will then send Him again! Meantime the heavens are enriched by the presence of so illustrious and glorious a guest. "At the appearing of Jesus Christ." "At the revelation of Jesus Christ." (I Pet. 1:7-13.) "And when the chief shepherd shall appear." (5:4.) Shall these words fail? They cannot!

St. Paul, too, has gracious words of hope and comfort; "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." (I Cor. 11:26.) "When Christ; who is our Life, shall appear, then shall ye also appear with Him in glory." (Col. 3:4.) "In the presence of our Lord Jesus Christ at His coming." (2:19.) "At the coming of our Lord Jesus Christ, with all His Saints." (3:13.) "Remain unto the coming of the Lord." (4:15.) "For the Lord Himself shall descend from Heaven with a shout." (4:15-16.) The coming of our Lord Jessu Christ." (5:23.) "When the Lord Jesus shall be revealed from heaven with His mighty angels." (II Thess. 1:7.) "When He shall come to be glorified, glorified in His saints." (Ver. 10.) "Thec oming of our Lord Jesus Christ." (2:1.) "The brightness of His coming." (Ver. 8.) "Until the appearing of our Lord Jesus Christ." (I Tim. 6:14.) "Looking for that blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13.) "So Christ was once offered, and unto them that look for Him shall He appear the second time." (Heb. 11:28.) "For yet a little while, and He that shall come will come." (10:37.) Without a second advent, all these fail. Shall it be so? It cannot.

"Be patient, therefore, brethren, unto the coming of the Lord. Be ye also patient; and establish your hearts; for the coming of the Lord draweth nigh." (James 5:7-8.)" When He shall appear, we may have confidence—before Him at His coming." (I John 2:28.) "Behold, the Lord cometh with ten thousand of His saints." (Jude. 14.) "Behold He cometh with clouds; and every eye shall see Him; and they also which pierced Him." (Rev. 1:7.) "Hold fast—till I come." (2:25.) "Behold, I come quickly." (3:11, 22, 20.) "Behold I come, as a thief." (16:15.) "Surely I come quickly." (22:20.)

Discourse by W. L. Dimock. Subject: "SPIRIT BEGETTING."



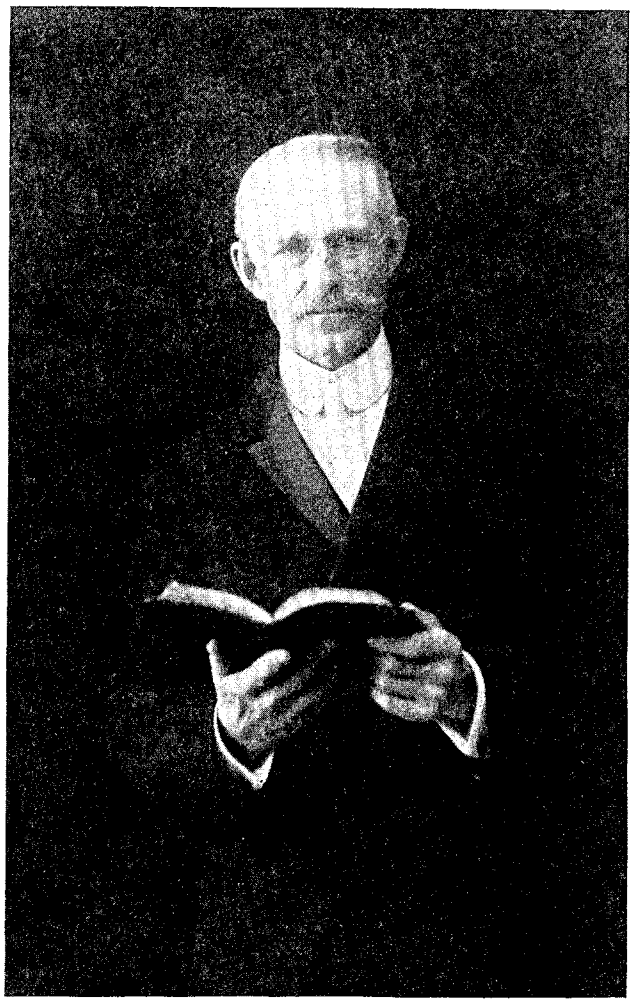
I HEARTILY rejoice to be here with you this morning. It is a real joy to look into the faces of so many real friends—the best friends in all the world. I am glad to count you as my friends, and to have you count me as your friend. I think if we can rejoice with one another so much under present conditions, while we are so imperfect, what supreme joy it will be when we gather together in the church of the firstborn, with our new bodies. With what wonderful anticipation we look forward to that great event. My first experience in gathering together with a large body of truth friends was at Put-in-Bay, and it was indeed a revelation to me to see so many coming from different parts of the earth who had never met each other before, but all of one mind, having one purpose in view. We had gathered together to hear about, and to talk over the wonderful things of God's Word which had been brought to our attention by that servant whom He has chosen to give us meat in due season. Thus we can continue to rejoice together until we are gathered home. If I were to go into a meeting far from here where they were discussing these truths, and step up to a brother and say "I am Brother Dimock, of Oakland, Cal.," I would immediately be acquainted. They would treat me as if we had always been friends.

This being Spirit Begetting Day, our topic this morning should be along the lines of spirit begetting. In times past we have misunderstood this subject, on account of the word" gennao" being translated born. Very frequently the word should be translated, begotten. As in the natural the begetting must precede the birth, so in the spiritual, according to all rules of reason, the begetting must precede the birth. We had overlooked some very pertinent statements made by our dear Lord regarding spirit begetting. We had overlooked the fact that He said at one time, "a spirit hath not flesh and bones as ye see me have." We still have flesh and bones; we are still in the flesh. We overlooked the fact that He said those born of the flesh are flesh, and those born of the spirit are spirit. We overlooked the conversation He had with Nicodemus, recorded in John 3, where He said that those who are born of the spirit can go and come as the wind—a powerful, invisible force. We are very visible to one another. We have not the same power as the wind, to come and go unobserved. We take this as one of the proofs that we are not born of the spirit, but we trust we have received our begetting.

As in the natural, the quickening follows begetting. Proper nourishment is necessary, and great care must be exercised in order that our birth may be accomplished. It is important that we understand these things, in order that the proper conditions may be maintained, and that we may eventually be born on the spirit plane.

We might ask ourselves first, "Have we been invited?" Have we any encouragement in the Scriptures, leading us to believe that spirit begetting and spirit birth are for us? We are all familiar with what the beloved apostle Paul says in Romans 12:1. We repeat it often and delight to dwell upon it. "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." It is only holy and acceptable through the merit of the Lord. This we took as an invitation to present ourselves in consecration, that we might receive the spirit begetting, and finally be born on the spirit plane. What are the terms and conditions? What does the apostle mean when he beseeches us to present our bodies living sacrifices, holy and acceptable unto God? As we understand it, we are to present ourselves to be dead with Him; that we should present our human will. Perhaps the most wonderful thing God has given to humanity is the will, and we are invited to submit this will to God; we are to be figuratively beheaded, so we may accept the will of Christ in all things instead of our own. This new will is spoken of in Scripture as the new creature.

And what is the result of this spirit begetting? What is accomplished by the crucifying of our will, and accepting the Lord's will instead of our own? This is beautifully pictured to us in the type. As the priest went under the vail into the holy, we are also introduced into new conditions. We find new, beautiful things here which we had not seen before. We begin to appreciate the bread, the food, which God has provided. Also the light. The Old and New Testament open up to us more and more. We rejoice in the light coming from the golden candlestick, and we appreciate the table of shew-bread, all of which enables us to grow in knowledge, as well as to be built up, that thus we may grow more and more into the character-likeness of our blessed Lord. The more we learn of the plans and purposes of the Heavenly Father, the more we love Him, and as we learn to love the Lord Jesus more and more, so we love the brethren increasingly. Love, dear friends, is the principal thing. The love of the brethren is one of the evidences that we have been begotten of God's Holy Spirit. In the Holy we also find the golden altar of incense, where we may present our prayers and service in an acceptable manner to God. Only those who have gained this position are able to do this, as we



understand. We might say that we have placed ourselves in a perilous position; we have placed ourselves in jeopardy, as the apostle expresses it. Had we not presented ourselves in consecration, and received spirit begetting, we might have shared in the restitution blessings with the world of mankind. Perhaps none of us understood fully what restitution meant until we had been begotten of God's Holy Spirit. Perhaps God has given us this understanding gradually, because if we had fully understood the wonderful blessings to come to mankind it would have been less easy for us to fully relinquish our earthly hopes, we might have hesitated longer about it. As we learned gradually, and in the meantime experienced the blessings of the spirit begotten condition, we did not regret having given up the earthly in consecration. We are glad to forego the grandeur of the Millennial Age for the higher blessings that God has in store for those who love Him. Eye hath not seen nor ear heard, neither hath it entered into the heart of man what God hath prepared for such as love Him supremely during the present age. We are in a perilous position because, having been begotten of the Holy Spirit; having given up that which God has prepared for the human race in general, we can never enjoy the blessings of restitution. Unless that which has been begotten within us comes to birth all is lost. So the apostle, referring to this in the 15th of I Corinthians, speaks of our being in jeopardy.

"If the dead rise not at all," he says, "then why are we baptized for the dead; why stand we in jeopardy every hour?"

This is another incentive for fitting ourselves—for preparing ourselves in the school of Christ, for the glorious position God has in store for us, to assist in the uplifting of all the families of the earth. Our motives are not selfish. We aspire to do God's will that we may be born on the spirit plane, not alone that we may get the blessings, but that we may give blessings;that we may be better able to assist in the great uplift that God has planned for all of the families of the earth. As we realize something of the glory of the position He has called us to, we ask "How can I prepare myself for this great exaltation?"

Now I wish to refer to something that I believe is very familiar to every one of you; something that you have in the back of your Bibles. Our dear Brother Gerdes presented this same thought at Santa Cruz last fall, namely, eight evidences of spirit begetting; that we are prospective members of Christ. I am sure this is something I greatly desire to have, above all things in the world, to be a member of that great Body of Christ. We are told in Rom. 8:16, that the spirit witnesseth with our spirit that we are God's children. The spirit witnesses with our spirit through His Word that we have been begotten of His Spirit to the spirit nature.

The first thought that is brought to our attention is justification. We are just going over this to refresh your minds. We have not thought of giving you something new. No man can come to the Father, except through Christ. No man can come, except the Father draw him. If we have been drawn, and have responded by complying with the conditions, then God's Word witnesses with our own hearts that we have received justification; that we have been freed from Adamic penalty; that God in His wonderful kindness, has made a gracious arrangement, for us to be freely justified and to stand before Him pure and clean, robed in the merit of our Lord Jesus Christ. This justification comes as a result of spirit begetting, as we understand it.

Have we the real evidence of consecration in our hearts? Is it our delight to do the Father's will? Can we say, as our Lord Jesus did, "Lo, I come to do thy will, O my God; thy will is within my heart." Is it the deepest desire of our hearts to do the will of God? If we can answer yes, we have another evidence that our consecration has been accepted, and that God has begotten us of His Holy Spirit.

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If we receive not chastenings, then are we spurious and not sons." Have we this other witness through God's Holy Word that we have been received and that we are spirit begotten and in the race for the prize of the high calling in Christ Jesus? Have we received, and are we receiving chastisements for our failings? I believe we can say, "Yes." God has chastised us; He has sometimes whipped us into line. He has taken us in hand and chastised us for our good, and through His Word we have this evidence that He has received us and begotten us of His Holy Spirit, and that we are candidates for a place in the kingdom which He has invited us to become partakers of.

Submission to the divine will is next. Are we glad God is dealing with us? Are we rejoicing in every experience of our lives, because we know all things work together for good to those who love the Lord; to the called ones according to His purpose. All things mean ALL. Every experience of our lives, dear friends, is under the Lord's special guidance. Our Lord Jesus illustrated that so beautifully when He said "Not one hair shall fall from your heads without the Father's notice." So every little detail of our lives is under the supervision of our loving Heavenly Father. He is preparing us for a place in the kingdom. If we realize this and live it out, if we do not murmur or complain, if we are rejoicing in tribulation it is another evidence that we have been begotten of God's Holy Spirit.

Activity in the service is another evidence. Some may think that putting out tracts is a service too humble, but I consider it a blessed privilege to carry this message of hope and joy to those who have not a knowledge of it; to give them this truth which we love so well, even if the time for spirit begetting is past, which we are not sure is the case. We know that if they get an understanding of the truth it will do them good, and the more truth they accept the more good it will do them. Are we of those who wish to be used of the Lord in any service He may indicate, no matter how humble? If we are we have another witness that we are candidates for that high position. If we are in the right attitude of mind all of our activities are accepted of the Lord as service to Him. Some of our dear sisters are not able to go out and distribute tracts. We think it is not in harmony with the Lord's arrangement that they should stand on the platform and address us, or that they should teach in Sunday School as they did in the past, or that they arrange festivals, chicken suppers and those things. Let such remember that each has a mind to bring under control, and if they are not privileged to take part in the activities of the harvest work, God considers him greater that ruleth his own spirit than he that taketh a city. If we are actively engaged in putting down the fleshly propensities, I am sure the Lord is pleased with us. That is an indication that we are begotten of God's Holy Spirit.

Loyalty to the truth and to the brethren is another witness. It is easy to be loyal to the truth, is it not? The truth is so wonderful, so grand, so precious, and the more we know about it the greater is our enjoyment of it. It is very easy indeed to be loyal to the truth under ordinary conditions, especially when we are with the friends. Sometimes we have tests as to our loyalty to the truth when we are not with the brethren, and when our loyalty would bring trouble upon us. The Lord permits such tests to see whether we really meant it when we said we would be patient, and that we would follow all the way in the footsteps of our Lord, whose course led Him to Calvary. The tests of loyalty to the brethren must be met in the right way, and in the right spirit. We must rejoice when men say things of us that are not true, on account of our loyalty to the truth. We must be glad when all men speak evil of us on account of the truth. We are very loyal to Brother Russell, are'nt we? We are, indeed. And to all of the pilgrims who come to see us once in a while? Yes. But are we as loyal to the brethren whom we see every day? Perhaps we get so well acquainted with these brethren that we are prone to forget that they are new creatures and we begin to look at their flesh, at their imperfections, at the old disposition that has not been entirely made over yet, and the old habits that have not been overcome. Are we really loyal to the brethren all of the time in our innermost thoughts? Let us be loyal to them, remembering the apostle's words, "Henceforth know we no man after the flesh." We must look upon one another as new creatures in Christ Jesus, and thus we can be loyal to those whose habits of life we may not be altogether in harmony with. We must be loyal to the Lord, loyal to the truth, and loyal to the brethren.

Then we must have faith in the Lord's methods. Do we ever hear anybody complaining of the harvest methods. Have we heard a little criticism about the methods used from time to time, under instructions from the Bible House. I see no need for finding fault with the Bible House. We believe Brother Russell is "that servant," and as all there is under his immediate supervision the methods there must be right. I am afraid that sometimes we are apt to feel, "that may be all right, but is does not look good to me; I believe if I were running things I would do it a little better; I believe if it could be done this way there would be better results." If the Lord has provided just one steward at the present time, and has placed everything under his supervision so there might be less confusion, and so that we might get our instruction from the one source, we should be very loyal to that source. Are we in harmony with the Lord's methods? Do we believe the Lord's methods are being used? I believe the majority are nearly always in harmony with the methods being used. I believe if we will go to the Lord with all details that do not look right to us, He will show us that we ourselves could not do better. We are glad that He has raised up one so able, so capable of arranging these methods, in order that the work may be carried on in harmony with His blessed will.

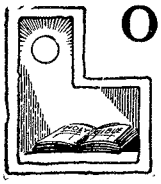
Another witness is a knowledge of the things to come. I have never known amongst my old-time Baptist friends, anyone who had as much knowledge of things to come as the very humblest one in the truth today. I believe that any brother or sister who has been in the truth for one month, or less time even, has more knowledge of things to come then many of our brethren of the nominal systems who have been preaching and teaching for twenty or thirty years. We find those who come to a knowledge of the truth now making such wonderful strides in grasping these truths. As we are approaching the close of this dispensation, when we can look forward with joy and gladness in anticipation of soon being united with our Head as one of the members of that great body, we find the time short for those who are coming in to be built up properly, and to be fitted for the place God has called them to fill in the body. It would seem that He is clarifying the minds of these so they may grasp these truths more rapidly than you and I have. We are not surprised. It is like the Lord to arrange things in that way. He arranges matters just right. If you have come to the knowledge of the truth only recently, do not feel badly. He has called you out in time. You will have an opportunity to gain the knowledge needed to fit you for the position God had in mind when He called you. As Brother Russell has shown in the Watch Tower, if you should drop out some one would be called who had similar characteristics, with a disposition much

like yours. This has been quite a comfort to me, because it leads me to believe that He wants me to have a place in the kingdom. If I turn away from God after having received a knowledge of the truth, God is not going to change His plan, but He will find some one as near like me as He can. One brother says he feels almost sure of the kingdom, because he does not think the Lord could get another one like himself ready in time if he were called now. The Lord spent years in getting him to his present point of developement, and he does not think there would be time to fix up another such one in the time that is left. Perhaps this may be a comfort to someone else. I sometimes wonder why the Lord has seen fit to call me to a place in the kingdom, having given me the knowledge of the truth, and the evidences of spirit begetting. I rejoice that the Lord is not giving the knowledge through outside instrumentalities, but through His Word. Now we are rejoicing in the knowledge of things to come, not only the wonderful things prepared for the body of Christ, which is the church, but also His blessings for the world.

Now, as to future results. I believe there is no one outside of present truth who has a real, definite, proper knowledge of what the results of our spirit begetting are going to be. I believe we have the most glorious, the most intelligent, the most wonderful knowledge of what God has prepared for those who love Him, of any people in the world. We are not saying this in a boastful way, but in all humility. We are familiar with the different theories, but they do not appeal to us at all. We do not have hazy, mystical ideas about walking on golden streets, wearing golden crowns, and playing upon golden harps. Most of the people who have not a knowledge of the truth would far rather remain here on earth, but as they have thought of the other place described to them as so terrible they have concluded that of the two places they would rather go to heaven. I have sometimes thought, without speaking unkindly, that they simply take out a sort of fire insurance by getting their name on the church roll; that they are thinking to escape the fire in that way. But, dear friends, we have a blessed hope. We have the hope of being with our Lord, and like Him. We know He is the express image of the Father's person, and to think that the Father has taken you and me from the mire and filth, and has cleaned us up, placing upon us the robe of Christ's righteousness to cover our imperfections, and is fitting us for the grandest blessings He has to give in all of the universe. Just think that if we leave ourselves in His hands, and are willing to do our utmost to be conformed to His will, that He will take us to be joint heirs with the Lord Jesus of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for such as love Him. What a blessed hope; what an incentive to Christian loyalty. And how clear God has made it regarding the work He has for us to do. We are not like the old lady who had raised a large family, being required to work early and late, and who was so tired that she wanted to go to heaven and just sit down and rest forever. But God has shown us something different from that. He has shown us that we will be active forever; that our service begun here will continue on and on. He has shown us definitely what our work will be for the first thousand years and we are actively engaged in preparing for that work. We believe that after the thousand years are past the Lord still has work for us to do; that as the earth was not created in vain neither were the other worlds in the planetary system created in vain; that they, too, may ultimately be populated; and that after we have been instrumental in bringing the willing and obedient of the human race up to that perfection illustrated by our first parents in Eden, God may have a work for us to accomplish in other spheres. We are not going to Heaven to sit down forever and rest, but if we are faithful here we believe God has a glorious work for us to do throughout the endless ages of eternity. It all depends upon our faithfulness now. He that is faithful in little things—in the various little details that come to us in daily life—he would be faithful also in much. He who rules over the little city of the human will, which God has given us to subdue, will be made ruler over larger cities in God's due time, and our work throughout eternity will be in harmony with God's will.

Let us be faithful unto death, that we may receive the crown of life.

KINGDOM DAY, JUNE 2. Discourse by Brother C. W. Gerdes, of San Francisco. Subject: "ON THE WAY TO THE KINGDOM."



OTHER brethren have told us regarding the kingdom; more will follow on this point during the convention. Others will tell how to remain on the way that leads to the kingdom. Our proposition is, "are we on the way to the kingdom?" Are you, am I, on the way that leads to the Kingdom of glory, to that inheritance incorruptible, reserved in heaven for all of the true saints? (I Peter 1:4.) If so, we surely ought to have a "witness" to that effect. This leads us to the study of the same topic we were privileged to discuss at the Santa Cruz Convention, believing this will be of more benefit to us than any other topic we could present at this time. The study of the witness of the spirit is found on pages 226 to 239, volume 5; by this we propose to ascertain whether we are "on the way to the kingdom." The following is a condensation of some of the important points found in that blessed study, that has been provided, we believe, thru the Lord's own serving. We believe it will be specially helpful and interesting to those that read it in connection with the volume, thereby emphasizing in their minds certain important points.

Our text is found in Rom. 8:16: "The spirit itself beareth witness with our spirit, that we are the children of God." After several years' study of this topic in volume 5, combined with Pilgrim Brother Woodworth's comments, and Pilgrim Brother Johnson's presentations, we believe that the various witnesses of the spirit covered by Rom. 8:16, may properly be included in seven general headings:

1. Knowledge and appreciation of deep and future things of God.
2. Heavenly aspirations.
3. Service, opportunities and faithfulness.
4. Growth in Christlikeness.
5. Trials of character.
6. Chastisements for faults.
7. Persecution for righteousness.

Now let us take our volume 5, a few pages of it, noticing the main points; at the same time let each one note specifically under which general heading you would apply the individual witnesses that we are the spirit-begotten children of God.

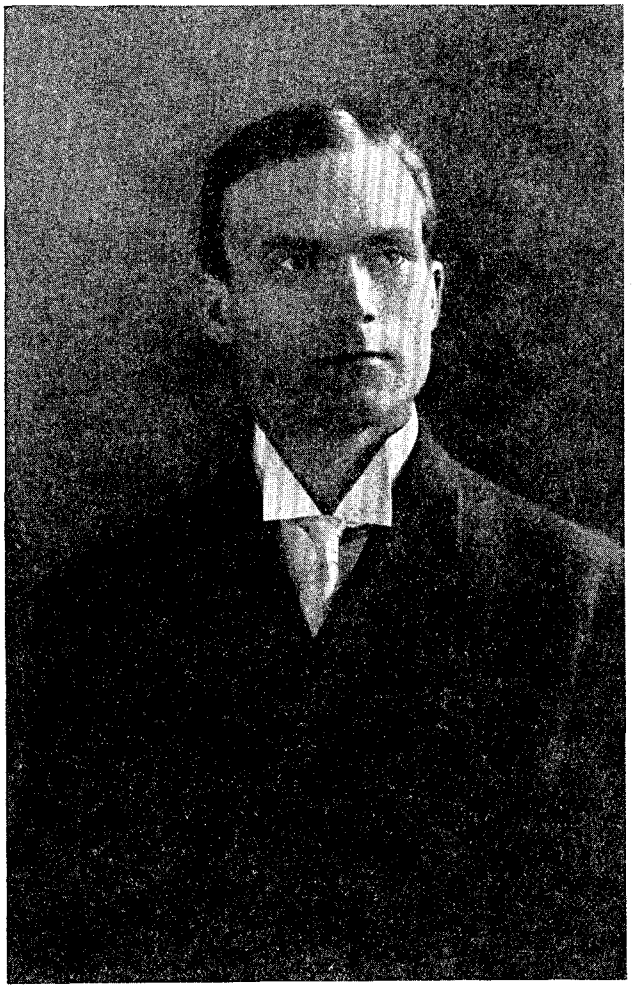
226. Few doctrines are so important. On this one depends largely the "peace of God which passeth all understanding." (Phil. 4:7.) And the possession of "full assurance of faith." (Heb. 10:22.) Few know the meaning of the "witness," or what kind of experiences to look for. The question is "How does the spirit witness that we are being prepared for the heavenly kingdom?" Christians are generally disturbed on this point, not knowing whether they have the witness, or have it not. Therefore they rely on their feelings; this they find very unsatisfactory—it fails them totally when the witness is most needed.

227. Depending on feelings, such are deceived, and lead away at times when they think they are getting closer to God. This accounts for some astonishing falls from grace. Further, those depending on feelings as a witness or proof of sonship, lose the lessons of some of the Christian's most valuable experiences that come thru trials and disappointments, intended, if properly taken and understood, to draw us into closer relationship with our Lord. Some, not having this so called witness of feelings claimed by others, think they have been denied any witness of their standing, thus causing anxious doubt.

228. Others judge of their sonship by their peace of mind. (Isa. 26:3.) "Thou wilt keep in perfect peace whose mind is stayed on thee." But they see also that some heathen and worldly apparently have a peace of mind, thus upsetting the thought of the witness coming only on this point. Some imagine they have a witness thru the spirit whispering to them in an "inner ear," so called! Others, not thus deluded, are however perplexed by these claims of friends. The difficulty is somewhat overcome when we realize that the spirit is not a person, but power or influence which God may be pleased to exercise. It will be a great blessing to those that have the witness to know it; likewise, it will benefit those that have it not, that they may take the necessary steps, fulfill the definite requirements and conditions, and obtain the witness. What great joy comes to those that have the true witness! It is joy in sorrow, light in darkness, comfort in affliction, strength in weakness. Full directions are in the wonderful book, the Bible, our Father's word to His children. In it, and thru its testimonies, God's spirit witnesses with our spirits.

229. First, the *Word* witnesses regarding *preliminary steps* to be taken *before* we can have the *witnesses of the spirit that we are the spirit-begotten* children of God, referred to in Rom. 8:16. This text, notice, seems to refer to the witnesses that we are the *spirit-begotten* children.

Notice *preliminary questions* to be asked first by those seeking the witness of spirit begetting and sonship in the heavenly race: First. Was I ever drawn to Christ the Lord, as my personal Saviour, thru whose righteous sacrifice alone I could have access to God? Then, Second. Did I ever consecrate myself completely to Him, to God—my life, time, talents, influence, pocketbook, all? It being God's purpose to accept such during the



Gospel Age into the race for the high calling, those that answer these questions satisfactorily, and are still trusting in the merit of Jesus, and still consecrated to do His will, should have a sweet and great confidence and peace which this thought of harmonious relationship to God brings. Notice, specially, that this is a *conviction* of God's grace thru Christ, which *conviction* is constructed from the facts of our own experience, built upon the unalterable Word of God; this is not Mutative, as it would be if built upon the shifting sands of feeling.

230. All doubts can be dispelled by re-examining the Word, and ascertaining if we are in the proper attitude, thus re-establishing our "full assurance of faith." Notice particularly and fundamentally, however, that to have this assurance, we must *first* "set to his seal that God *is* true." (Jno. 3:33.) If we have not this peace and assurance, it is more than likely that we are wavering on this fundamental point of God's faithfulness. We may rest assured that, having come into the conditions of divine favor, we may so remain if our hearts are loyal to Him, and our desires in harmony with His will. (Heb. 11:6; 13:8.) Whoever has taken the preliminary steps has the instruction of the Word that he has placed himself in proper condition of consecration for his acceptance by the Father, and spirit-begetting to the heavenly hopes. Those accepted are probationary members of the true church, branches of the true vine. (Jno. 15:1.) To such, now notice, to those accepted, the Word of God witnesses that they have joined the true church, which is Christ's body. This is the witness referred to in Rom 8:16, the witness of being actually and surely in the heavenly race! How blessed to be sure of it! How wonderful, how gracious, how loving, is our Father! This witness is given to their spirit, their mind, by God's spirit, which testifies thru His Word. And the same Word witnesses that, continuing faithful to the end, a few short weeks, or months, or years ("the Lord knoweth") they shall be made sharers in His resurrection, the first resurrection. (Phil. 3:10.) However, the Word testifies that if unfaithful, the probationary members of the true vine will be cut off.

231. If fruits of love are not forthcoming, they will be taken from the vine. "Every branch in me that beareth not fruit, He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." (Jno. 15:2.) The spirit thus emphatically and clearly testifies or witnesses to the rule of our heavenly Father's dealing with us—chastisements for faults, pruning, taking away the dross, resulting in a clear developing of the fruit bearing qualities of Christian character. To have these experiences, after coming into the Vine, is to have the witness of the Spirit that we are still in the Vine, and still branches of it. Still being cared for by our Lord. On the contrary, lacking these experiences, we would lack this witness of the spirit. If we were perfect, God would love us for our perfection. Then chastisement and bitter experience would signify disfavor. But we are imperfect. We all come far short. We are acceptable only thru our Redeemer's merit, and granted a probationary standing, for our development. Only as we appreciate His perfection, and our shortcomings, can we appreciate the important lessons, and the necessity for the trying experiences we are called upon to undergo. The Bible informs us that God is preparing a glorious spiritual temple, in and thru which the world will have the privilege of access to God during the Millennial Age.

232. The temple's architect's ideal in respect to the temple, is Christ, the chief corner stone, the top stone, laid in heaven. We can now see what is required of those called to the obtaining of His glory and kingdom! Also, what is required of those that will be acceptable to God as living stones of that temple divinely constructed, to be builded together with Christ the head "for an habitation of God thru His spirit." We see our roughness. We see our inharmony with the graceful lines and loving lines of the temple, delineated in its topstone. We see plainly and intelligently that much chiseling and polishing are absolutely necessary to us, if we be prepared for a place in the temple. Those that are not receiving the blows of the Lord's hammer and chisel in work of character training, lack this witness. Those that have the experiences, have the witness, the evidence, the proof, of acceptance and preparation. If we have not these experiences, we should go to the Lord in prayer and inquire why. If we have these experiences, let us be patient, full of joy, appreciative, as proof of our heavenly Father's love and dealing, both of which are fundamentally necessary to the attainment of our high calling.

233. Continuing the above, we have the witness that we are the sons of God, "heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) Now notice the "Spirit's differences of administration:" Let us quote Heb. 12:8—"but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Affliction and trouble are not marks of sonship, except to the fully consecrated to the Lord's will. The Spirit and Word witness only to sons. The prunings and chastisements are different among different members of the Heavenly family, prospectively. Earthly children require different degrees of discipline. So with us. With some, a LOOK of disapproval is enough. Some must be scourged. Some must be scourged repeatedly. An earthly parent rejoices most in the submissive and obedient child; for whom the word or look is sufficient to prune away the evil. So, also, our Heavenly Father declares His approval of those that "tremble at His Word. (Isa. 66:5.) The latter *co-operate* with their Father; they note their defects; they seek to correct them; they hearken for their Father's voice of direction, of instructions, or loving reproof; they ever seek His loving smile of approval. Their sentiments are well described by the poet, "Sun of my soul, my Father dear, I know no night when Thou art near. O let no earth-born cloud arise, to hide thee from thy servant's eyes." This is the class of whom the apostle Paul writes, that judge themselves. (I Cor. 11:31.) That refers, in the original root of judgment, to corrective judgment or dealing. Therefore, THEY NEED LESS CHASTENING OF THE LORD THAN

DO OTHERS. But to be of this class requires FULLNESS of consecration.

234. Those just mentioned will be the overcomers. The Lord says to them, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding." (Psalm 32:8-9.) "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psalm 73:24.) Those that cannot be guided by any other way than by continual scourging, are not of the overcoming class. WHAT THE HOLY SPIRIT WITNESSES: After the foregoing, let us examine ourselves to see if we have the witness. Let us repeat this continually, thus watching and keeping ourselves within the love of God. Are we being pruned? Are we having experiences removing anger, malice, hatred, envy, strife, selfishness, rudeness, and all things contrary to the law of the spirit of life in Christ?

235. Then we recognize growth in meekness, patience, gentleness, brotherly kindness, love. Those realizing such experiences, have the witness of continued acceptance with the Father. Again, the Spirit witnesses that "Whosoever is begotten of God sinneth not. (I Jno. 5:18.) We may be overpowered; we may be overtaken in faults; but true children will not *willingly* trangress the divine law. If we delight to do the Father's will, and would not willingly oppose or violate it, so that we would rather have God's will done even though it dash our fondest hopes, then we have the witness on this point. Further, the witness is that the Lord's people are separate from the world, with different hopes, aims, and general spirit and disposition, and with Heavenly expectations and aspirations; "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." "Yea, and all that will live Godly in Christ Jesus, shall suffer persecution." (Jno. 15:19; II Tim. 3:12.) Have we the witness here? If so, let us rejoice IN THE LORD!

236. Our Lord's experiences in persecution came from professed religionists. We will not marvel if we have something like this. They called the Lord Beelzebub, a prince of devils! The expectation for us is, "If they have called the Master of the House Beelzebub, how much more shall they call them of his household." If we have suffered because of our connection with the Truth, rejoice, because of this definite witness. Again I say, rejoice! Had Jesus joined with the religious system in His day, He would have been welcomed; the same with us; we were welcomed eagerly in the churches until we began to preach the pure and undiluted Word of the Bible. If we do our best to serve the Truth in Love, and suffer, "happy are ye," because the apostle says "the spirit of glory and of God resteth upon you."

237. Those just mentioned have the witness of their faithfulness. Further the Word tells that the Redeemer will not recognize, when he comes to gather His Jewels, any that are ashamed of Him or His Word. (Mark 8:38.) Thus, we have another witness—that of being glad to acknowledge Him and His Word on every suitable occasion. He will be glad to confess such before His Father in Heaven. Again, a witness of the spirit is involved in I Jno. 5:4: "For whosoever is begotten of God overcometh the world, and this is the victory that overcometh the world, even your faith." Are we overcoming? Are we out of harmony with the world— in fact in direct CONFLICT with its aims and hopes?

238. No one can be an overcomer of the world, and be in sympathy and affiliation with it, and its selfishness, pride, ambition, etc. We are not to overcome the world thru various plans or systems out of harmony with the Lord's plan and system and word. We must overcome the world by our faith—not looking at the so-called rewards of pomp and show, but rather with the eye of faith looking steadfastly at the things of the future. (I Cor. 4:18.) This means that sometimes we must apparently walk in the dark with God, instead of being with the worldly throng in the so-called light. Again, the Bible and Spirit witness that we will know of present deep things of the Word, and plans of God for the future. We will grow in grace; we will be enlightened and taught of God. Then, in addition to the milk, we will wish some "strong meat" of the Word. Fuller fellowship with God and the Lord Jesus will result from a growth in the graces of the spirit of Love, faith, fortitude, knowledge, self-control, patience, piety, brotherly-kindness. In addition, fuller knowledge of His plans and His character will result. Have we such a witness or proof of sonship?

239. Referring to the growth just mentioned, the apostle Peter says that if these things are growing with us, then we will not be idle or unfruitful in the knowledge of the Lord Jesus. (II Peter 1:5-11.) Have we grown? Are we developing in the fruits of Christlike character? There is a double proposition here. Growth in character depends upon growth in knowledge. Growth in knowledge of divine things depends upon growth in love; knowledge brings duty, and should bring obedience; duty and obedience will be followed by further knowledge. The Spirit witnesses that this shall be the experience of Christians in the school of Christ. If we have this witness of the Spirit, of growth both in grace and knowledge, let us rejoice therein, and let us follow in the same pathway until it shall bring us, under divine guidance, to that which is perfect, both in knowledge and in grace.

We are very thankful to our Heavenly Father for the comfort and assurance that comes thru the witnesses of the spirit. We make no apology for having lifted the above almost bodily from volume 5, nor for making a few points clearer and more accurate than we did at the Convention, profiting by that which we learned there. We know that the Lord has served us with the correct understanding of His plan, at this time. We know what means He has used to bring Bible knowledge on this topic, and other subjects, to us. We remember years ago when in the mountains in a town called Tayug, in the rainy season we were shut up there for considerable time. There was one telegraph wire into town, and one telegraph operator, thru whom all the news from the outside world came. He would send occasional bulletins out to different headquarters containing news. It sometimes happened that we, unthinkingly, would ask the telegraph operator if he had heard about this or that item of news that we had received (that he had taken over the wire himself and sent to our headquarters)! Thus, perhaps, we catch ourselves almost wondering sometimes whether our dear Pastor has ever noticed this or that Scripture, or this good thought in the Word, etc.; but when we stop to think, we realize full well over what wire the Heavenly news is coming (the wire of His Word), and we know who the operator is at the other end of the wire, and we are sure that we know who the operator is at this end of the wire, and we are convinced that there has been transmitted to us some blessed bulletins, one of the most important of which is the Bulletin of the Witness of the Holy Spirit in volume 5.

If we have the Witness of the Spirit, then we are "on the way to the kingdom," and it should give us hope, confidence, joy, and trust, as we realize our standing, while we continue to listen regarding what is necessary for us to do in order to remain on the way to the kingdom till we reach the very end, and see Him face to face, and tell the wondrous story, Saved By His Grace!" May the dear Lord bless our study.

Message from Pilgrim Brother J. A. Gillespie. Subject: "VISIONS."

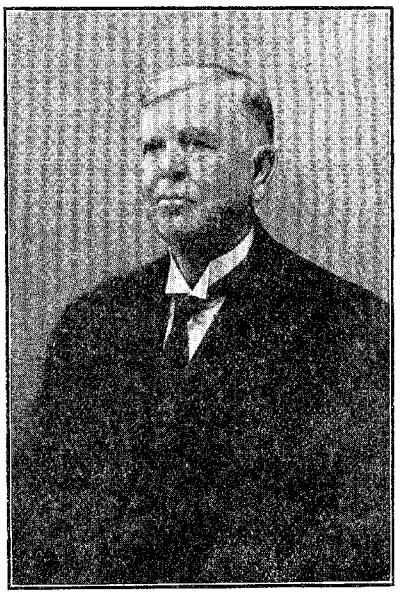
Vision: "The representation of absent, or remote things as present, or in line."

WITH this thought in mind what must have been the vision of our old Father Adam when driven out of the Garden of Eden, and what the awfulness of it when he saw the result of his disobedience in the death of his son Abel! What must have been his vision as he looked down the ages and saw, as then present, in the scene before him, his progeny in the death condition. Then in the later vision when the hint was given him that "The seed of the woman should bruise the serpent's head" (Gen. 3:15), how his mind must have been bewildered as to its meaning.

Passing down on the stream of time we come to Father Abraham, the friend of God. What a vision was his when God said to him, Gen. 12:3, that all families of the earth should be blessed through him and his seed, or that all the families of the earth should have life. And again imagine his vision, Gen. 17:2-47, when the mighty covenant was shown. Then let us imagine again if we can what his vision was as he raised the knife to slay his son through whom these blessings of life were to come. Yet he hesitated not, because of his strong faith in his God. Oh, what a test! His faith failed him not, though the vision at this point, to us, is incomprehensible. And with Job he could have exclaimed, "Though he slay me, yet will I trust in Him." And he did say by his very act, "Though Thou hast ordered me to slay my son through whom the blessing of life is to come to the

world, so great is my faith in you, Lord, I will do as you say." And then the stayed hand and the lamb of sacrifice. We will presume that Isaac knew the position he held in the great plan of redemption. And that his faith was great, too. We stand amazed at the faith of such a father and such a son. As a type we can but exclaim what a wonderful God is our God, and oh, what a Savior! Now we come to Jacob's vision in the ladder and the angels ascending and descending upon it, Gen. 26:10-14.

Then the wonderful visions and dreams of Joseph, and the pure character developed by him, and the typical significance, Gen. 41. Then the many other visions contained in the book of which we cannot speak now. Coming to the book of Daniel. Here we find the dream (vision) of Nebuchadnezzar of the great image which he saw and which he had forgotten and which was revealed to Daniel in a night



vision, Dan. 2:19, and Daniel went before the king, recalled for the king the dream which he had, and had forgotten, Dan. 2:28-29. This vision we see now being fulfilled before our natural eyes. Note: "In the days of these kings (v. 44), shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand forever." In this destruction and grinding to powder there will be no place left for even the powder to rest upon (v. 35).

Now we come to the vision recorded in Hab. 2:1-4. "Write the vision and make it plain, upon tables, that he may run, that readeth it. For the vision is for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry" * * * "but the just shall live by his faith."

This great plan of God is written upon tables, and he who reads may run. Sometimes these words are misquoted. It reads, and makes it clear, that it is "he who reads may run." He who reads and understands God's plan of redemption, who can see and appreciate the love of God in providing such a plan, to bring back man out of the death condition, to lead us to see what is meant by "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. We cannot thank our God enough that we live in this day and when this vision is being made so real to us, that we see the unfolding of it, as of a scroll, that we can see that "it will not tarry." Sometimes we get so anxious that we want it to hurry. No, let us "wait for it." In God's due time will it come. As we see these warring nations all hurry on to the great battle of Armageddon, which will surely follow in the wake of this dreadful war now on, we can but stand by and as the Lord wept over Jerusalem, weep over what we see in the unfolding of this great plan, yet rejoicing because we know what the result will be. "When God shall wipe away all tears and there will be no more war, no more of the groaning, the crying nor the dying, no more death." Yes, let us thank God for giving us light on the vision, and rejoice because of the glory which is to follow.

In amazement do we look at these by faith. And it almost staggers us to think that the dear Heavenly Father has made it so clear to us and by and by the world will see it and it will not then be a vision to it, but real—then present sight. Then the people will say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2:3-4.

Then we come to the glorious vision which the three apostles, Peter, James and John, had on the mount of transfiguration, Matt. 17:9, showing us in vision of the overcomers of the Jewish Age in Moses and in Elias; the overcomers of the Gospel Age, the whole but a glimpse of the kingdom to come, the great millennial day, the reign of the Christ. No wonder that Peter wanted to tabernacle there and stay a while. It is difficult for us to imagine such a vision, to see as present, future conditions.

In Acts 10, we have the vision of Peter wherein is opened the new way to the Gentiles, the way to the high calling of God in Christ Jesus. This vision makes manifest to us that we through the Gentiles are invited to become members of the bride class. Let us thank God that we have the privilege of running in this race to become joint heirs with Him in His glorious kingdom.

2 Cor. 12:1-4 records the vision of Paul when he was caught up into paradise and saw such wonderful and unspeakable things; so wonderful that it was not lawful, not possible to utter a description. Here we have the thought of the veil being lifted for a little, and Paul permitted to look into the third age, paradise, where he saw the new heavens and the new earth, where God had wiped away all tears, and where was no more sighing nor crying, and where the reign of the Christ was seen. No wonder Paul was so firm in the faith. He had a vision of the future. He was able to see what he was working for. He could say with confidence, for he knew why, "I keep my body under." "I have fought a good fight; I have finished my course; I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only but unto all them also that love his appearing," 2 Tim. 4:7-8. Paul speaks in no uncertain sound. He knew what he was looking for, divine nature, immortality, joint heirship with Jesus Christ. He had passed the test; he had won the prize. We love Paul because of his faith, because of his firmness, his fearlessness. He was not ashamed of the Gospel. His was not the gospel to be ashamed of. So we are not to be ashamed to preach the Gospel of Jesus Christ, the Gospel that tells us God is love. But we are ashamed to preach the gospel which says God is a demon, worse than our human mind can conceive, that He should bring into life a whole human race, out of which to save a few to enjoy heaven, and the rest, sent to hell fire, brimstone and torment through all eternity. Of this gospel we are ashamed that we ever did believe it. But the Gospel that John 3:16 speaks of we are not ashamed, thank God.

Acts 18:9, 10, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, hold not thy peace, for I am with thee and no man shall set upon thee to hurt thee." Such a vision have we at this time through our faith. Let us "be not afraid, but speak," and "hold not our peace," knowing that God is with us, knowing we have His truth and have the glorious plan which is outlined in His Book. Knowing that we have the chain of faith from the first link, the seed of the woman shall bruise the serpent's head, down to the last link where this has been accomplished, where the dragon, the serpent, the devil, Satan is destroyed with all his works. It is so difficult for us to appreciate the glorious calling into which we are invited, a favor such as was never before offered to a human being; to be offered the privilege to become a divine being, a joint-heir with Jesus Christ, and to have immortality. Verily, then, let us not hold our peace, but speak, and speak with boldness, knowing that no man shall set upon us to hurt us, not until our work is done. "Let us work while the day

lasts, for the night cometh when no man can work," John 9, 4. It would seem as we write, that that day is closing in upon us. Opposition, and in some cases actual persecution is on, but let us cheer up; the worst is yet to come; Matt. 24, 9. The Spirit is ripe for the burning at the stake as of the martyrs, or as the throwing of Christians into the arena to be devoured by the wild beasts, but the law and civilization do not yet permit that, but let us as in the photo drama, sing under these conditions, "Be thou faithful unto death, and I will give unto thee a crown of life." It appears as though the day is almost here when that song shall be sung to and by the faithful. It is not a question now of who shall fall, but a question of "who shall stand when He appeareth," for "He is like a refiner's fire * * * and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," which offering is to be themselves. This purging is necessary for us. This testing we must have. Like the test to which the Gideon band was subjected, we must also be tested. It is not the 22,000 class who were fearful of getting into the fight, and went back home, nor was it the 9,700 class who lay down to quench their thirst at the brook, considering the drink the main thing, not these that the Lord is now looking for, but the 300 class, while they were as thirsty as any of the others, yet they kept their eyes upon the Midianites while they lapped up the water with their hands as the dog does with his tongue. This is the class the Lord is now looking for, the class that will keep their eyes on the goal, the prize which is only attained by keeping the eye on Christ and Him crucified. On Him delivered for our offenses and raised for our justification. Now is the time for us to see and understand the tests that shall come upon us. "Beloved, think it not strange concerning the fiery trial, which is to try you as though some strange thing happened unto you"; 1 Peter 4:12.

Our vision. Let us take a view in retrospect, and note what we have seen since we have known the truth? Has our experience been such as to strengthen our faith that we have the truth, that we are acquainted with God's plan of redemption? Have we any reason to weaken now as the day looked for closes in on us? We have been looking forward to this very time. Why, then, quail? We face it. As far as I am concerned, my faith is stronger than when I first believed. I have consecrated my all unto death.

I was a soldier under the stars and stripes. Many times did I face death. I have volunteered to give my life, if necessary, that victory might be won, being willing to pay this price for the sake of winning the victory. Now am I again a soldier, fighting to win joint heirship with the Lord Jesus Christ, divine nature, immortality. There is no comparison between the objects then fought for, and now fighting for. Let me have the prayers of the dear friends who read these lines that I may win this victory and make my calling and election sure.

What is my vision of the future? Once I was on the top of Pike's Peak, and the sun was shining brightly. While there, there came up a fierce thunder storm down the mountain side. The cloud was black, the thunder roared, the lightning flashed. It seemed as though the peak trembled, so fierce was the storm. But I was above the storm, and standing in the beautiful sunlight, I looked down upon the storm, and looking over it I saw Colorado Springs, and the great plain beyond, basking in the same sunshine.

The thought of being above the storm, and being able to look down upon it, and to look over it into the sunshine beyond was astonishing. I was not acquainted with the Truth then. Just that it was strange. Now seeing the truth, and being high enough up on the peak of truth to look over the present time of trouble and tumult, and war and suffering, even over anarchy and Armageddon, which will follow in the wake of this, we see the reign of the Christ where there will be no more war, where men shall learn war no more; no more death. When all these engines of war shall be used in peace, when the millions of men left alive when Armageddon is passed shall enter the lines of industry, when all the swords and dreadnaughts and submarines, all these shall be beaten into plowshares, and the spears into pruning hooks, and the ransomed of the Lord shall return, Isaiah 35, 10, when the Lord will turn to the people a pure language; Zeph. 3, 9. This is the vision which presents itself to my mind as I study the plan of God. It corresponds with the visions of the prophets as I see it. It is from the prophets we get this vision. "Though it tarry, wait for it." "It will *not* tarry," let us be assured of that. It may seem to tarry. In God's due time, wait and see the salvation of God. Brethren, let us buckle on the great armor, God's plan of redemption, the whole armor of God, and bend it about us. Then, as Malachi asks who shall stand, we can answer, He that hath on this chain of faith, the whole armor.

"What I say unto one, I say unto all: *wait.*"

Message from Brother Carl Luttichau, of Copenhagen, Denmark.

SEEING that we have more reasons than ever to believe that the time is drawing near when the members of the Church of the Firstborn from all parts shall be taken away from the earthly scenes and gathered in the heavenly home, I'm glad to have an opportunity to send a small contribution to the Convention Report for 1915, representing to some extent the general sentiments of the friends in this part of the harvest field. We truly feel that we are united with our American brethren, and the brethren all over the world in the best of bonds, and we rejoice at the prospect of soon seeing them all, not in the flesh but in the perfection of the spiritual condition where all the little or great difficulties in connection with differences in language, and the difficulties in connection with the often long distances from one country to another, from one part of the field to another, have all been overcome, and where we can be truly one, even as our Heavenly Father and our Redeemer are one.

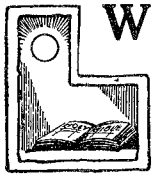
The fact that the general conditions might from henceforth more and more prevent traveling by land and by sea, and later on probably also communication by mail, will surely not have the effect of cooling our mutual interest, but would more likely make us think of and pray for each other so much more. Many of the Danish friends, and surely most of the friends all over the world had cherished the hope not only that the times of the Gentiles would end in 1914, and much seems to indicate that they have ended, but also that all the members of the church would have joined the Bridegroom in glory before the close of that year. I have reasons to believe that most of us have learned to see that "the Lord is not slack concerning his promise, but is long-suffering toward us;" we see that we have had to learn important lessons during that time of waiting, and that we have had precious privileges and opportunities to serve and show forth the excellencies of him who called us out of darkness into his marvelous light.

For several reasons we could not start the photo-drama of Creation in this country until the close of 1914, but now we have had the privilege to present it in twenty different places, and our little staff of workers had the privilege to go to Norway with the photo-drama, and now we continue here as long as the way opens up for the work. Thousands have had the testimony presented to them, and some have received it gladly. To some extent the minds are more open to the message about the kingdom than formerly, and we also continue with the other branches of the work as far as the difficult circumstances prevailing permit.

We send our brethren in America and everywhere our warmest Christian love, and very best wishes for the little time that is yet left us in the earthly tabernacle.

Message from Bro. T. H. Thornton. Subject: "JEHOVAH'S GREAT LOVE FOR HIS OWN."

SUBJECT:—"*Jehovah's Great Love for His Own.*" *1 Jno. 3. 1-3.*



WE recognize the fact that Jehovah had Children thousands of years before our day; and children on different planes.—Some on the human and some on the spirit. But the sons that John here speaks of are different from any of those. The sons about which John here speaks are to be sons, partakers of the divine nature, and that could only be by a begettal and birth. Those other sons were created, and received their life power or energy from Jehovah either directly or indirectly, but these were begotten and born sons. Those were Mortal sons, we know that the Logos—who became Jesus and later the Christ was a Mortal son, for he died, and he could not have died had he not been Mortal. The Angels too were Mortal, for the Lord through the Apostle tells us Heb. 2:14 that Satan who was a Chief Angel shall be destroyed, so that class of sons were Mortal, Adam also was a Mortal son. But the sons about which John here speaks

are to be immortal sons. For this cause John says, "The World knoweth us not, because it knew him not."—The World don't know the Children of God—and there is a reason. John here says, it is because it knew him not. Paul, 1 Cor. Ch. 2, says—the natural Man receiveth not the things of the spirit of God," and cannot, because they are spiritually discerned, and only those who have been tuned to the divine key can understand divine things, Jesus refers to the same thing in John 16; 1-3. Speaking, primarily concerning the Scribes and Pharisees, in the close of the Jewish Age and secondarily of the same class in the close of this Age, "They will put you out of their Synagogues yea the time cometh when he that killeth you will think that he doeth God service."

The Scribes and Pharisees did that in the close of the Jewish Age. They put John the Baptist, Christ and the Apostles out of their Churches, and later put them to death. Rome did the same thing years later, she thought as did the religious teachers of Jesus' day, that all God's purposes and plans depended on his system of religion, so when she saw her system crumbling to the fall, she thought that the only way to protect God's purposes and plans was to put out of the way all who taught differently, so she killed and maimed many of the Lord's people and doubtless, she thought she was doing God's service. We know that the present organized systems of religion actually believe that God's purposes and plans depend upon their systems, and yet they see those systems crumbling to the fall, so through the Christian Alliance—Church Federation, (Church of Christ in America), they are trying to prop up their systems to keep them from falling (so we need not be surprised at what they do to us in the near future.) They remind me of a crowd of drunk men. For a crowd of drunk men, none of them know that they are drunk, but each thinks the other is, so each one is trying to help the other, so all fall, together. So organized Christendom realize that they each have had a drink of Babylon's wine, but fail to realize that they have become intoxicated thereby, but each thinks that the other is intoxicated so they are trying to help one another, but the Scriptures inform us that they will all go down together, like a Millstone cast into the sea.

But the Apostle adds. "Beloved now are we the sons of God, and it is not yet made manifest what we shall be." We don't know what we are to be, or like. John says we are to be like Him. Paul tells us that He is a life giving spirit, 1 Cor. 15:45. R.V. Peter says He was put to death flesh, but made alive Spirit, 1 Peter 3:18, Diaglott; but as we never saw a Spirit being we don't know how they look. Spirit beings have been in the air for the past six thousand years (Satan) others for four thousand (the fallen Angels), but none have seen them as they are, not even Spirit mediums, they have seen them only in the dark, in materialized form, misrepresenting the dead, claiming to be dead people, who (they say) are alive.

We have two accounts in the Bible of characters who did see Spirit beings. Daniel in a vision, Dan. 10:5, 6, 10, 15-17. However we could not comprehend what kind of personality that one was from the description given by Daniel. Paul also Acts. 9:4-7. But he gives us no description of the one he saw. Yet he refers to this circumstance on two other occasions, 2nd Cor. 12:2, 3, 4. He says "I know a man in Christ above fourteen years ago, whether in the body or out of the body I can not tell, God knoweth. How such a one was caught up to the third heaven into paradise and heard words not lawful for a man to utter." Again 1 Cor. 15:8. Christ appeared to him as to one born before the time. Paul was caught up to the third heaven, into Paradise, and saw things before the time. What did he mean by the third heavens. Peter gives us the answear, 2 Peter 3:5-7, 13. The first heavens. The Spiritual ruling powers before the flood (Angels). Second. The Spiritual ruling powers of this age (Satan, the fallen Angels, and those associated with them). The third. (Christ and his glorified bride), so Paul had the privilege of seeing Christ and his bride reigning in glory, before the time, also Paradise restored, almost a thousand years in advance of our day. This would give us a better conception of the thief's request of the Savior and Jesus' reply. The thief said remember me when thou comest in thy Kingdom, so as Christ has not come fully into his Kingdom yet, the time has not come for his request to be granted. Jesus' reply. I say unto thee today, shalt thou be with me in Paradise. But Paradise was lost, when Adam sinned, and has not yet been restored, and will not be for most a thousand years yet. It will take Christ and his bride almost a thousand years yet to restore paradise, but when it is restored the thief (according to the Saviour's promise) will be there, and will recognize that it is due to the fact of Christ's presence, that these conditions are. But while Paul gave us no description, it had a wonderful effect on the Apostle. When he arose from the earth he was blind, had to be led up to Damascus. The Lord performed a miracle in his case, that he might be able to see at all. His eyes were defective as long as he lived. In writing one of the Churches, after calling their attention to their great love for him said—you would have plucked out your own eyes and given them to me, why? Because his were so defective. In writing another he said I wrote you in large letters, why the necessity of Paul writing in large letters? He could not see to write with any other kind. But while he gave us no description, we are glad that John says "we shall be like Him and see Him as he is." 1st Jno. 3:2. David speaking prophetically of Christ and his bride as well, says I shall be satisfied when I awake with beholding thy form, R. V. So we will be like our elder brother Jesus, and by Him get an introduction to our Father. We have never seen our Father yet, we have only beheld His picture as revealed in Christ, and that only by faith, but if we prove faithful unto death, we will not only be like Jesus and see Him as he is, but by Him get an introduction to our Father.

We have a beautiful illustration of that in the case of Abraham, Isaac and Rebecca. When Abraham left Ur of Chaldea, the Lord was with him, blessed him and he became rich. He then gave him one only son, and he gave all that he had to that son. The time came that he wanted a bride for his son. So he called his servant to him, and said. I don't want you to take a wife for my son from among the heathen with whom you dwell, but go back to my father's house, and there secure a bride for my son; but the servant said, peradventure the girl won't come with me, then what? Abraham said, you tell them that Abraham is rich, and that he has one only son, and that he hath given all that he hath to that son, then your skirts will be clear; so that servant made himself ready, started

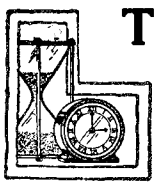
across the plains, asking the Lord to direct his way, and finally he came to the house of Abraham's people. He saw a beautiful young woman coming to the well to draw water, so he said Lord if this girl is your choice for my master, reveal it to me in this way, when I shall ask her for a drink of water, that she may lower her pitcher and give me a drink and also draw for my camels; so when Rebecca had drawn the water and placed it on her shoulder, he drew near and said, will you give me a drink of water? She lowered the pitcher and said yes, I will give you a drink, and also draw for your camels, so she did. He then took the gold bracelets and ear rings, symbols or types of the divine nature, placed them on her arms and ears, and she went into the house, dressed in Gold. Her father and brothers asked her where she got all that Gold? She answered a man out at the well put these things on me. They said why did you leave him out there? Why did you not tell him to come in? So they went out found him at the well, invited him to come in and spend the night; so he went in. They spread the table invited him to supper, but he said, I will deliver my message first, so he told them of Abraham, also of his riches, and of his son, and that he had given all to his son, and now that he should not take a wife from among the heathen, but to go back to his father's house. How the Lord had directed him and revealed to him that Rebecca was the girl. So they said this is of the Lord, it is all right; spend the night, so he did.

On the morning when he arose he said, now if I have found favor in your sight let me return to my master, they said stay with us a few days, but he said no, so they said we will call Rebecca and see what she says about the matter. So they called her and said, will you go with this man? her answer was yes, I will go. So they started across the plans. Doubtless he told her more and more about the young man and his father, as they crossed the plains. At last they came into his presence, when, lo, she alighted from her beast, bowed herself to the earth and veiled her face, until the young man came, with his own hand, lifted the veil, took her by the arm, led her into his mother's chamber, and doubtless into the presence of his own father. There I hear a conversation like this going on. Father here is my companion and your daughter, the father says daughter welcome, share all these riches with my son.

Our Heavenly Father is rich. Not only in material things but also in divine things. He says, if I were hungry I would not tell you. The Gold of Ophir is mine and the cattle of a thousand hills. The earth is mine and the fulness thereof. That is why we do not have to take collections, nor have suppers and festivals to raise money. Our Father furnishes the capital, we his servants use it as he directs. Let us remember, however, that if we are the Lord's we have not anything, if we have anything we are not the Lord's. He accepts not part from us, but all, so if we are the Lord's we have given all, then he makes us stewards over what ever we are in possession of, to use as he directs.

But while our Father is rich in material things, he is also rich in divine things. He alone hath immortality, but the time came when he had one only son, so he said to his servants, I don't want you to take a wife for my son from among the heathen with whom you dwell—namely from Adam's condemned children, but from believers, those who have a standing before me, so as the message falls on the ears of believers here and there, and the question comes to them: Will you go with this man, one here and there answers, yes I will go, according to the type about one in 1700. As they cross the plain of this sin cursed world, being instructed by the word and spirit of God, at last they come into the time in which you and I are living—the times of Christ's second presence. What then is the attitude of the Church? She bows herself in deep humility before God, veils her face in sacrifice even unto death, there she remains until the loving Christ comes and with his own hand lifts the veil, takes her as it were by the arm, leads her into the presence of the heavenly Father—then I hear another conversation going on, Father here is my companion and your daughter, then I hear the father say, daughter welcome, share all the riches with my son. Friends is that not enough for you and I? Is that not enough to enable us to be any kind of sacrifice that the Lord would have us be. "Behold what manner of love the father has bestowed upon us, that we should be called Sons of God."

Message from W. J. Thorn. Subject: "THE CHURCH'S LAST HOUR."



TO the dear brethren everywhere, beloved of God and called to be saints, Grace to you and peace from God our Father and the Lord Jesus Christ.

In I John 2:18 the Apostle wrote these words: "Children, it is the last hour" (Emphatic Diaglott). The word "hour" is sometimes used in the Scriptures to represent a very short period of time. How significant are these words then, especially when we remember that St. John represents a class that would be living at the very close of the Gospel age. We remember St. Peter said to our Lord on one occasion, "And what shall this man do?" referring to John. And Jesus said, "What if I will that he tarry till I come", etc. Thus these words of the Master seem to indicate that John represented the "feet" or last members of the Body of Christ, who would be living on the earth at the time of his second presence. The John class is here, and all of this class know by the wonderful fulfilment of prophecy today, that the last hour has come.

"Our Lord has come to take us home;
O hail! happy day!
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest! O hail, happy day."

Nevertheless, we are reminded that the present hour is one of great trial, not only to the Church, but to the whole world. Surely

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime.
Hark! the rumbling of the nations,
Iron crumbling with the clay!
Hark! what soundeth?
'Tis creation groaning for a better day.

Scoffers scoffing, Heaven beholding,
Thou hast but *an hour* to fight.
See prophetic truth unfolding,
Watch and keep thy garments white.
Oh! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew,
Tell on ages—tell for God!"

Today we see men's hearts failing them for fear as they see the things coming upon the earth; but Jesus said, "When *ye* see all these things come to pass, look up, for your redemption (deliverance) draweth nigh." The Church has the blessed assurance from the Lord that because "thou hast kept the word of my patience, I also will keep thee from the hour of trial which will come upon all the world to try them".—Rev. 3:10. With one prominent thought occupying our minds during 1914 we looked forward with great anticipation to October of that year as the period of time when the Church of Christ, "whose names are written in heaven," would experience her change from earthly to heavenly conditions.—"When this mortal shall put on immortality" and "death is swallowed up in victory" (I Cor. 15:54). We made strenuous efforts to be prepared by that time, so that we would not be left behind with the "Great Company" class; but October 1914 has come and gone, and the year 1915 finds quite a number of us still on this side the vail. Perhaps we were somewhat disappointed; but why should we be, when we are assured that "all things are working together for good to those who love God, to those who are the called according to his purpose." Viewing the matter from this standpoint, we can spell disappointment with an "h", and thus it will always he "his" appointment. As we sometimes sing—

"My times are in Thy hand,
My God, I wish them there;
My life, my friends, my soul, I leave
Entirely to Thy care."

Perhaps some of us were not ready at that time, and thus the Lord by some special arrangement, which we did not understand heretofore, is giving us a little more time to prepare ourselves, so that we can make "our calling and election sure", and have the finishing touches put on us, in order that we may be found worthy to reign with Him. The Lord encourages us to wait patiently; for "though it (seems to) tarry, wait for it; it will come" (Hab. 2:3). Who knows but that this very year, 1915, may witness by its close the change and glorification of the last member of the Body of Christ? and then united with

the glorious head, they together, Bride and Bridegroom, will be ready to comfort and bless the weary, waiting world—"the groaning creation." Then Christ and the Church glorified will come forth as the world's great Prophet, Priest, and King, to institute the glorious reign of righteousness. These will truly be "the seed of Abraham, in whom all the families of the earth shall be blessed."

According to our understanding of the Scriptures, the Great Company will next be developed and prepared for their change, amidst the "great time of trouble", which will be world-wide. This will produce anarchy and revolution, and then when

the sea of anarchy is raging, the earth (society) will be removed, and the mountains (earthly governments) will be carried into the midst of the sea. (Psa. 46:3) And as Christ stepped upon the raging billows of the sea of Galilee and said, "peace be still", a great calm resulting, so will it be with the turmoil and strife with which this age will end. Christ will be invisibly present and say to poor, trouble-tossed humanity, "Peace be still", and then the reign of the Prince of Peace will have begun.

Evidently the year 1915 will be a most eventful one, not only to the Church, but to the world of mankind. It will probably be a year that will go down in history as the most momentous of all time. St. Peter declares that "the day of the Lord will come, in which the heavens (ecclesiastical) shall pass away with a great noise, and the elements (social, political, etc.) shall melt with fervent heat, and the earth (society, as at present organized on a selfish basis) and the works (everything out of harmony with righteousness) shall be burned up. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless; for we according to his promise look for a new heaven (Christ and the Church in full spiritual control) and a new earth (society reorganized on a basis of love), wherein dwelleth right-eousness; "but" the (literal) earth abideth forever". (II Pet. 3:10-14; Eccl. 1:4.)

While observing carefully all these things coming upon the world, St. John admonishes us (II John 8) to "look to ourselves, that we lose not those things which we have wrought, but that we receive a *full reward.*" How could we look to ourselves in any better way than to have a daily examination of ourselves? As St. Paul reminds us, "Examine yourselves whether ye be in the faith; prove your own selves" (II Cor. 13:5). Perhaps it would be well for us all to ask ourselves a few questions, as someone has well expressed it—

"I am satisfied with Jesus,
But a question comes to me,
As I ponder o'er His goodness,
Is he satisfied with me?

Am I kind in word, and tender?
Am I all I ought to be?
Am I always loyal to Him?
Is He satisfied with me?

Do I tell the blessed story,
Of the Christ on Calvary,
Doing all for *His own glory*,
Is He satisfied with me?"

Ah! there is the important question! As I engage in the colporteur or volunteer work, or any other branch of the blessed service, am I thinking merely what I am going to get out of this, or am I doing it all to the honor and glory of God, so that His name shall be honored and glorified through me? Why am I anxious to receive a "full reward" to attain to the divine nature, and joint-heirship with Jesus in the Kingdom? Is it because it will be my pleasure to receive the Kingdom, or is it because it will be the Father's good pleasure to give me the Kingdom? (Luke 12:32). In other words, have I any selfish motive about this matter? Am I thinking how much honor both God and Christ will receive through my attaining to that glorious position? Will it give them pleasure to have me with them in the Kingdom, to be associated with them in the grand work of helping to lift up fallen humanity and be a part of the "Seed" through which the blessing is to come to all the families of the earth? Surely we have a beautiful example in Jesus, our Head; e. g:—"Though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5:8), and whose heart's sentiments continually were, "Not my will, O Father, but thine be done. I delight to do thy will, O my God; yea thy law is within my heart. I have preached righteousness in the great congregation. Lo I have not refrained my lips, O Lord thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and thy truth from the great congregation." (Psa. 40:8-10.)

Again, John 17:1, notice further how Jesus sought not to selfishly glorify himself, and as the last hour in his case had come, he said, "Father the hour is come; glorify thy Son, that thy Son also may glorify thee. I have glorified thee on the earth. I have finished the work thou hast given me to do." Every member of the Body of Christ has a special work to do also. "For ye are not your own; ye are bought with a price", therefore glorify God in your body" (I Cor. 6:19, 20). While engaged earnestly and faithfully in the great harvest work, we must not forget that which is most important of all, viz., we must be careful of our own heart development and ask ourselves some personal questions: Are we working out our own salvation with fear and trembling? Are we making our calling and election sure? St. Paul reminds us that it is possible "to preach to others, and I myself be rejected" (I Cor. 9:27 R. V.) "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward (down upon) the mark (of perfect love) for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.)

Any consecrated child of God in doubt as to whether he has reached this mark may by reading and studying carefully the helpful suggestions in volume VI, pages 186-191 and 369-375, know where he stands today. There we have the four quarter marks carefully laid out. The first quarter, duty love, should be reached quickly by us all. The second quarter is appreciative love. In duty love we love God *because* he first loved us, and therefore it is our duty to love God. But appreciative love is a higher degree, and we love God, not out of a sense of duty merely, but knowing God better, we appreciate Him more, and hence we "Love to love God", as someone expressed it. The third quarter mark is brotherly love, and is not so easy of attainment, but must be reached by all who would attain the Kingdom. Severe tests come to the brethren along this line, and many fail at that point. The fourth quarter mark is love

for our enemies. When this point is reached we are at the mark, but are not yet perfect, as our characters must be rounded out and crystallized after that; but the mark should be reached soon after we have made the consecration. One year after would seem to be a reasonable length of time to reach that mark, if the child of God is possessed of zeal and love. Then our greatest testings come to us to see if we will remain at that mark or no. Now, can I say, with full assurance of faith, that by God's grace I have reached that mark? If so, then a crown has been apportioned to me, and from "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (II Tim. 4:8.) But don't let any one think he can escape suffering, for the promise is that "If we suffer with Him we shall also reign with Him" (Rom. 8:17). "But fear none of those things which thou shalt suffer, and be thou faithful (not until 1915, nor 1925, but unto death) and I will give thee a crown of life." (Rev. 2:10.) After we have reached this mark, then the great test comes whether we do love the Lord with all our heart or not; for God is determined to prove beyond a shadow of a doubt the loyalty of each prospective member of the Christ-company. Those who love God with all their heart, mind, and being, will not stumble; "For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ". It is also written, "Great peace have they which love thy law, and nothing shall offend (stumble) them".—Psa. 119:165. Nevertheless, great care will need to be exercised by all; for St. Paul reminds us that we must "keep our body under and bring it into subjection, lest having preached to others, I myself be rejected."

Some of the Lord's dear people seem to be so uncertain as to where they stand, and when asked, Are you consecrated? they reply, "I hope so". "Aren't you sure you're consecrated?" and they reply, "Not quite sure". We would suggest to these dear friends that in such a case the best thing to do would be to go to the Lord and make a full consecration of themselves, and then as quickly as possible perform the water symbol, and then they would be sure about it. For if we are not sure about the matter, then we have not made a proper consecration of ourselves. Again, some say, "O yes, I would like to gain that glorious prize; I wish to do so, but I am so weak and so unworthy, I fear I never shall attain that glorious condition." Such a fear is likely to be realized, as one dear pilgrim brother remarked, "That his only having wishbone and having merely a wishbone, will never get us into the kingdom; we must have backbone."

The Lord does not say, it is the Father's good pleasure to give us restitution; nor to make us one of the Great Company class; but it is "your Father's good pleasure to give you the kingdom". It should therefore be our greatest joy and aim to so run that we may obtain the glorious prize, because it will please our Heavenly Father to have us in His kingdom. How did St. Paul view the matter? Did he say, "This one thing I do; I press down upon the mark of the prize of restitution, or failing to get the great prize of joint-heirship with Christ, I hope to be one of the Great Company class". No, he put these things to one side, and said, "I press down upon the mark of the prize of the High calling of God in Christ Jesus." Perhaps we don't have enough determination about the matter. St. Paul declared he was "*determined* to know nothing among you, save Christ and him crucified." If all who have gone out of the truth had been as determined as he, there would not have been so many go out into the darkness. But St. Paul declared he could make it even stronger yet, and we are inclined to say, "Why Paul, that would be impossible!" "Oh yes I can," he replies; "just listen while I explain it; "For I am persuaded". Then we say, "Why Paul, that isn't as strong as "determined". "Well wait and see what I am persuaded about, and when I get through, perhaps you will change your minds." So he proceeds, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus the Lord." (Rom. 8:38-39.) We exclaim "Why Paul, that surely is putting it very strong." And, dear brethren, when we want this wonderful prize God offers to us as much as that, the Lord will surely see to it that we will get it. We would, of course, avoid over-confidence in ourselves; "But they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever" (Psa. 125:1). All such can say confidently, with the Psalmist, "Thou anointest my head with oil; my cup (of joy and blessing) runneth over. Surely goodness and mercy shall follow me all the days of my life, and *I will dwell* in the house of the Lord forever" (Psa. 23:6).

Perhaps we are inclined at times to read wrong thoughts into God's Word, as, for instance, "My grace is *not* sufficient for thee; my strength is *not* made perfect in weakness; I am *not* able to bring you off more than conquerors." We should read these words over again and again. God has emphatically declared that without faith it is impossible to please him; "For he that cometh to God must believe that he is a rewarder of those who diligently seek him." (Heb. 11:26.) Again, some seem to read, "Where two or three hundred meet together, I will meet with them." And they say, "O, there are only two or three of us, and we are too few to have a meeting," forgetting that the Lord said two would be enough to receive a blessing, and even one would be enough, for the Lord would be there also and would surely bless that one.

One dear sister told us, that having been accustomed to meet with a large gathering regularly, she moved away from the city to a small town, and was isolated. No one in the truth in that town. She therefore concluded to meet at the same time as the larger class met, and all by herself she opened the meeting with a hymn, then prayer, then another hymn, reading of Scripture, and then a sermon by Pastor Russell, concluding the meeting in the usual manner. Then she put her contribution in the collection box, which was on the table, and when a sufficient amount had been realized in this way, sent the proceeds to the Society. That dear sister received a great blessing from the Lord.

Some read Heb. 10:25 as though it said, "Forsaking the assembling of yourselves together, as the manner of some is, and so much the more as ye see the day of God approaching." Such should read it again, and read the comment on this verse in the I. B. S. A. Bible, which is as follows: "Of Christ it was said, as His custom was, he went into the synagogue on the Sabbath day. We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the whole mass." The regular weekly up-to-date Berean lesson and the Wednesday prayer and testimony meeting are most necessary to help God's dear saints today. If we fail to make our calling and election sure, it surely will not be the fault of our heavenly Father. It evidently will be because we have failed to properly appropriate to ourselves all the blessings showered so abundantly upon us. God's faithful servant, our greatly beloved and honored Pastor, has served us faithfully and well all these years through the Watch Tower and Scripture Studies, and weekly sermons, etc. The beautiful "Vow" and "Morning Resolve" and "Heavenly Manna," which, if used daily, will surely have the effect of drawing us closer to the Lord.

We have so much to thank God for. Neither do we forget that our Lord Jesus is the channel through whom come all these rich blessings of grace, and to him we also raise our voices in praise and thanksgiving. The year 1914 was surely an eventful one. The European war, coming as it did, on time, assured us that Gentile Times had closed, and that the chronology was not far out of the way. Indeed, in this particular, it was correct. This helped to strengthen the faith of the brethren everywhere, and now we seem to instinctively realize that the Church's career on earth must be necessarily short. The opposition to the truth is greatly increasing, and much bitterness is manifested, and it behooves us all, as the Lord's dear saints, to "Watch and Pray" and see that we have on the whole armor of God. And then, having done all (having reach the mark), stand. (Eph. 6:13.) It is possible that some of the Lord's faithful ones may have to suffer violent deaths, but this will make their entrance into the Kingdom more glorious. In this connection, the year's text comes more forcibly to our minds: "Are ye able to drink of my cup." We reply, "Not of ourselves are we able, but we are willing, and feel sure we will be able, by God's assisting grace, to pass through any experience he may see best and fit to send us, and to drink of the cup which the Father pours for us."

Events in the world today point umistakably to the fact of our Lord's invisible presence and the exercise of his Kingly power. Therefore we sing, exultantly—

"Mine eyes can see the glory of the
presence of the Lord;
He is trampling out the winepress where
his grapes of wrath are stored;
I see the flaming tempest of his swift
descending sword;
Our King is marching on!

I can see His coming judgments, as they
circle all the earth.
The signs and groanings promised to precede
a second birth;
I read His righteous sentence, in the
crumbling thrones of earth;
Our King is marching on!

The "Gentile Times" have closed, for their
kings have had their day;
And with them sin and sorrow will forever
pass away;
For the tribe of Judah's Lion now comes to
hold the sway;
Our King is marching on!"

The great clock of the universe will soon strike the midnight hour; then the greatest darkness before dawn; and next the glorious morning will be fully ushered in, and the kingdom of God, for which the Church has so long prayed, will be here.

Let us watch and be sober and keep our garments white. One of the most helpful ways to keep very close to the Lord is to renew our consecration daily, and daily seek to carry it out. The following, called "The Prayer of the Consecrated," will be found to be very helpful:

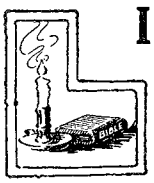
"Dear Heavenly Father, reverently, and in the name of Jesus, I approach Thy Throne of Grace to renew my consecration vows *TODAY*. Not content with having made my consecration years ago, nor even yesterday, I renew it *TODAY*, and present to Thee my body and all its powers, my heart and all its affections. I give to Thee, willingly, and gladly, everything I possess, to be wholly Thine *TODAY*. I would not withhold from Thee one single thing.

"Gracious and Loving Father and dear Lord Jesus, come in all Your fullness into my heart and life; take full possession and *REIGN THERE* supreme, without a rival *TODAY*. Dear Lord Jesus, my glorious High Priest and Head to Thy Body, the Church, continue to offer me *TODAY* upon God's holy altar of sacrifice, and until the sacrifice is complete in death."

Concluding, let us remember the words of the Apostle, "It is the last hour." Are we ready?

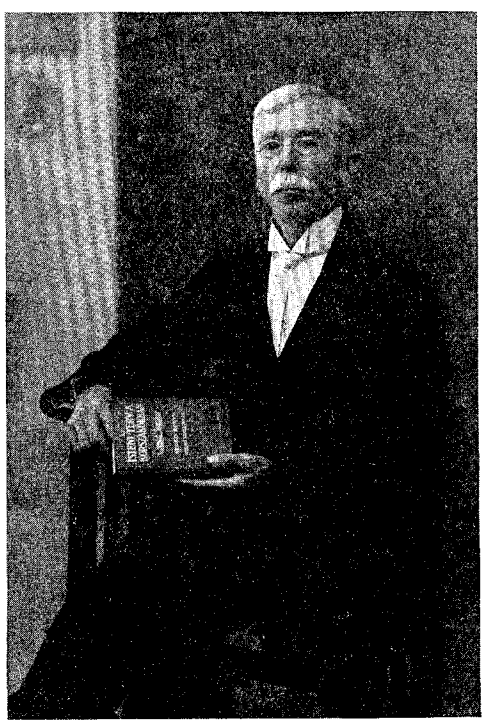
Message from Hungary by Brother Szabo. Subject: "GOD'S PITY FOR THE HEATHEN."

Text: *"Go ye, therefore, and teach all nations"*; Matt. 28:29.



I AM very pleased, dear brethren and sisters, to have this opportunity of addressing you again at Marosvasarheyt. I see that the Lord's people are one people wherever I find them—from all nations, peoples, kindreds and tongues. He is selecting them, yet they all have one character-likeness; they all belong to the one family. My text bears upon that subject—they are our Lord's words, "Go, ye, therefore, and teach all nations"; Matt. 28:29.

Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of



Jonah's experiences as suitable only for the credulous and not wise, "higher critics." Nevertheless, the Great Teacher refers to Jonah and experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Nor is Jonah's account without a considerable parallel. One of the New York journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which anyone spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat capable of swallowing a skiff (much larger than a man, and less flexible). Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment, or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from His prison-house, so was Jonah.

PREACHING TO THE NINEVITES.

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Judaism and therefore at that time outside the lines of divine favor; for them the giving of the law until three and a half years after the cross, God's favors were exclusively confined to the Jewish nation.

In the cases of the Sodomites, Ninevites and Amalekites, divine justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had ever enjoyed salvation, or even an offer of salvation. Like all of Adam's children, these people were under the sentence of death, "Dying thou shalt die, as all in Adam die." They were merely cut off from further life under present conditions, their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, the Jews were not saved, either. The offer of salvation made to them under the law covenant did not give them eternal life; as St. Paul declares, "By the deeds of the law shall no flesh be justified in God's sight." If the Jews were justified by the law, then Christ died in vain.

The offer of life given to the Jews was merely to prove to them, and ultimately to all, the impossibility of any obtaining life under the divine law without divine assistance, without the Savior and His work at Calvary, and the new covenant, during His Messianic reign of a thousand years. In harmony with this the apostle declares, "Christ brought life and immortality to light through the Gospel." And again, "There is none other name given under Heaven whereby we must be saved." And again, "This great salvation began to be preached by our Lord"; Hebrew 2:3.

THE NINEVITES REPENTED.

Jonah's preaching was that within forty days God would destroy Nineveh. But the people impressed by his message, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "Neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and

beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning, that He knew that the Ninevites would repent and that He would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolic time, a day for a year—forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of His imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His argument was, "There! God did make a fool of me. He told me that this great city would be destroyed within forty days and I preached it. But all the while He must have known that it would not be destroyed within forty days. God has brought discredit upon me and I am now to be regarded as a false prophet."

GOD REPENTED OF THE EVIL.

The query arises in some minds, how can God repent and change His mind if He knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But He does change His conduct. Thus Israel, His favored people for centuries, were cut off and God's dealing towards them changed. But God's purpose never changed toward Israel. He foreknew and foretold their rejection of Jesus and His rejection of them, and how later on they would be gathered to their own land and be forgiven and be blessed by Messiah when He assumed His Messianic office as King of kings and Lord of lords—"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting His sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless, such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that His gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the great Messiah whose Head is Jesus and whose members, the elect church, have been in process of selection and preparation throughout this Gospel age.

Our Lord declared the Gospel was to be preached no longer to the Jews only, but to all nations. The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations, and this it will soon have accomplished.

God bless you all, precious friends, I am so glad to have had the opportunity of seeing you a little while. I may never see you again in the flesh. If God allows me to come back, I will be grateful to Him. Let us try to meet on the other side. I will go away from here with a determination to meet you on the other side of the veil. God bless you!

I am greatly thankful for the privilege of a part in this phase of the harvest work, and daily pray that I may be kept humble and faithful in the discharge of my privileges to the very end. Yours in much Christian love.

Message from Hungary by Brother Josef Kiss.
Subject: "PAY THY VOWS UNTO THE MOST HIGH."

I AM sure, dear friends, that each of you who have been in attendance here at this convention are inspired with the self-same spirit so beautifully expressed in Hymn No. 50.

The Fiftieth Psalm furnishes food for most profitable meditation to the consecrated. It starts with a precious reminder of the glory that is shortly to be revealed in and through the faithful. Taking the standpoint of the church's future completeness and glory, it says, Verse 1, "The mighty God, even Jehovah, speaketh through the glorified church, the Christ, head and body, and calleth the earth from the rising of the sun." "The sun of righteousness, with healing in his wings"; Mat. 4:2. Unto the going down thereof from the beginning to the close of the millennial day, Jehovah, through His anointed, will be calling the earth to repentance and to righteousness and eternal life.

Verse 2. "Out of Zion, the perfection of beauty, out of the church exalted and glorified, God shineth forth and His glorious character and plan are made known." But Verse 3 reminds us that that time is yet future, and begins to describe the coming of the Lord, while the following verses discourse as to the first work of His presence.

Verse 3. "Our God shall come, and shall not keep silence; a fire—"the fire of his jealousy"—shall devour before him, and it shall be very tempestuous round about him." It will be the tempest of the great time of trouble so often and so variously and vividly described elsewhere.

Verse 4: "He shall call to the Heavens above, and to the earth, to judge His people." In this time of the Lord's presence and the harvest of the Gospel age, all who claim to be His people, i. e., all Christendom," Christ's kingdom, falsely so-called, or "Babylon," as named in the Scriptures, Rev. 16:19, are brought into judgment before the assembled hosts of Heaven and earth—angels and men. Already this judgment of Christendom—"Babylon"—is in progress; hence the late overhauling and revision of the hitherto accepted and unquestioned creeds of its various sects. And hence, too, the world at large, in the secular press, etc., calling attention to its traditional errors, and to its untenable positions. It is now recognized as a self-contradictory mouthpiece of God.

Verse 5: In the command of the now present Lord of the harvest to the reapers, to separate the true wheat from

the great bundle of tares in Babylon. "Gather My saints together unto Me; those that have made a *covenant* with me (not merely by the lips, but actually by sacrifice)—those who have faithfully carried out the solemn covenant of entire devotedness to the Lord.

Verse 6: "And the Heavens shall declare His righteousness; for God Himself is Judge." In that judgment which

Heaven and earth are called upon to witness, and which shall closely discriminate between the wheat and the outcome of this judgment shall declare His (God's) righteousness; for God Himself, who cannot err, is the Judge.

The following verses of the chapter sum up charges brought against God's nominal people, while Verses 14, 15, 22 and 23 interpose a word of wise counsel for those who will receive it.

Verses 7 and 8: "Hear, O My people (ye who claim to be My people by a solemn covenant) and I will speak. O Israel (nominal spiritual Israel) and I will testify against thee. I am God, even thy God. Not because of thy sacrifices will I reprove thee; and thy burnt offerings (free-will offerings, such as benevolent works, etc.) are continually before Me." But such works cannot commend them to God in that day of judgment; for, said Jesus, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name done wonderful works? And then will I say unto them, I never knew (approved) you; depart from Me, ye that work iniquity"; Matt. 7:22, 23. These have been "false prophets," Matt. 7:15, teaching for doctrines the commandments of men"; Matt. 15:9. For their own erroneous theories they have claimed divine authority; and though in going about to establish their own righteousness they have done "many wonderful works," those works are not acceptable to God, because they have not submitted themselves to His plans and methods.

Verses 9-13 declare God's independence of their works, and intimate His perfect ability to accomplish the blessing of the world according to His own plan without their assistance. "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine and the cattle upon a thousand hills; beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof. Will I eat flesh of bulls or drink the blood of goats?" Am I in need of your wisdom or work, or in any way dependent upon your gifts? No. "Offer unto God thanksgiving, and pay thy vow unto the Most High." Verse 14. What have any of us to offer unto the Lord that we did not first receive from Him, and that should not, therefore, be thankfully received and used according to the directions of His plan? And this is what all who have consecrated themselves to God have covenanted to do. It is therefore, obligatory upon all such that they pay their vows, fulfil their covenant unto the Most High.

True, in the faithful fulfilling of a covenant of entire consecration to God there is much to endure in the way of reproach and persecution from the world (2 Tim. 3:12). But to such the Lord through the prophet, Verse 15, says, "Call upon Me in the day of trouble. I will deliver thee, and thou by thy testimony and faithfulness shalt glorify me."

Verses 16, 17: "But unto the wicked God saith." The wicked here referred to are not people of the world; for according to Verse 7, this testimony is borne against those who claim to be the Lord's people, and members of the spiritual house of Israel. These "wicked" are the covenant-breakers among those who still claim to be faithful people of God. Unto these God saith, "What hast thou to do to declare my statutes (doctrines) or that thou shouldst take my covenant into thy mouth, seeing thou hatest instruction and casteth my words behind thee?" The Lord will not hold them guiltless who, professing entire consecration to Him, nevertheless despise instruction and cast His words behind them while they cling to their own traditions and theories. "For," says the apostle, "the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness"; Rom. 1:18. This is what the various ecclesiastical systems of great Babylon have been guilty of for centuries past; they have taught their own false doctrines and have claimed for them the divine authority of the Word of God. In doing so, they have unjustly suppressed the truth; they have hated instruction and have cast the words of the Lord behind them whenever the latter were brought forward to testify against them or their plans.

What right, the prophet inquires, have such covenant-breakers to declare the plan of God? None whatever. Such unfaithful and "wicked and slothful" servants are hindered by their errors from seeing truths now due. Having been unfaithful to the measure of truth received, they are not permitted to know, and hence cannot declare, the deeper things of God—the breadth and scope of His wonderful plan. "Light is sown for the righteous" who faithfully and thankfully receive and disseminate it, and gladness (the gladness which comes from realization of the truth) for the upright in heart"; Psa. 97:11.

But the testimony against this class proceeds. Verse 18. "When thou savest a thief (one desirous of robbing God's children of the truth), then thou consentedst with him." All who do not guard the truth and the flock of God against the encroachment of error, who bid false teachers God-speed, or who commend wolves in sheep's clothing to the Lord's little ones, are, according to the prophet's language, wickedly consenting with thieves and robbers. And not only so, but he continues and hast been partaker with adulterers. Such a compromise with the spirit of the world is in the language of the Scriptures, defined as adultery. For this reason, Babylon, the great papacy, is termed a harlot, and the mother of harlots of the various similar systems that sprang from her, and the principle holds good in every case where unfaithful covenant-breakers consent to any degree with the thieves and robbers who plot and scheme against the truth.

Verse 19: Thou givest thy mouth to evil, and thy tongue frameth deceit. Such is the course of all who in unrighteousness suppress the truth and go about to establish their own righteousness and their own plans.

Verse 20: "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." The unfaithful always take the attitude of persecutors, to some degree, of the faithful. Such is the attitude of the whole nominal church against those faithful servants who receive and advocate the truth.

Verse 21: "These things hast thou done (Babylon, "Christendom," the great nominal church), and I kept silence (up to the present time, the harvest; and because I kept silence and permitted this evil to run and prosper) thou thoughtest that I was altogether such a one as thyself (that I was consenting with thee to thy evil ways). But (not so; for a purpose I permitted you to run your course and to make your real character manifest; but now, in this harvest and judgment time) I will reprove thee, and set them in order before thine eyes." Hence the present investigations and exposures of creeds, and the growing unrest in the various sects of "Christendom."

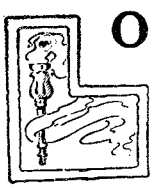
Verses 22, 23: "Now, consider this (reproof); ye that forget God, lest I tear you in pieces (destroy you) and there be none to deliver.

Whoso offereth thanksgiving (thankfully receives the reproof and applies his heart unto instruction) glorifieth me (or honors me as a faithful and consistent believer and representative of the truth, and to him that ordereth his course aright (that conforms his life and teaching to the light received) will I show the salvation of God.

How solemn and weighty the admonition, and how worthy of the most thoughtful and prayerful consideration of all who name the name of Christ! The day of reckoning is upon the church; upon all who profess to be members of it. "The hour of His judgment is come." Who is worthy to stand? Only those who gratefully receive the message of divine truth, and who faithfully pay their vows to the Most High.

O, dear ones, let us lose no time, spare no effort, take no chance, till we meet our dear Lord who is able to keep us from falling, and then to present us faultless before the presence of His glory with exceeding joy.

Discourse by Brother B. H. Barton, at Oakland. Subject: "DISCOURAGEMENT."



OUR topic this afternoon, dear friends, is discouragement. You will find our text in the Epistle of Paul to the Galatians, the sixth chapter and the ninth verse; "And let us not be weary in well doing, for in due season we shall reap if we faint not."

If the Lord permits we hope to give you this afternoon an advanced course in encouragement. We are going to try to put you through a whole college course, and at the close we will confer the degree of D. D. upon everyone taking the course. We know how some of our ministerial friends, in various branches of Babylon, go to their seminaries and spend four years or more, and when they are ready to go out and take up their duties they have a right to the title of D. D. Even after they have it it is not worth much. This afternoon I wish to bring to your attention a D. D. title that is worth a

great deal. Every one who will enter heartily into the spirit of what we will say, so as to be worthy of this title of D. D., will find that he will be much helped thereby in making his calling and election sure.

I feel that discouragement is one of the most important enemies with which the child of God has to battle. Yet, strange as it seems, we find very few who really appreciate the dangerous qualities of discouragement. We find brethren who battle with pride, selfishness, malice, envy, hatred, strife, and all kinds of evil influence, opening their arms wide and welcoming discouragement as if it were one of their good friends. I often find that is the case with many things in the Word of God. We often find a passage, and everything in it we appreciate except one little word, and that word we totally ignore. I am reminded of a brother some years ago who said to me, "Brother Barton, I am puzzled when I notice brethren praying for the fruits of the spirit, praying for meekness, praying for humility, praying for patience, praying for love, while one of the foremost graces of the spirit is joy and I do not know that I have heard a brother pray for joy in my whole life." I thought, how true. The same thought applies in this matter of discouragement. Many of the Lord's people would not think for a moment of permitting pride to gain a foothold in their character. They would not think of permitting selfishness to come in, they would not think of permitting earthly ambitions to rise, but discouragement comes along and they seem glad of it. They never think of fighting it.

In natural warfare we find two armies fighting one another. One general orders several regiments of his army to go around and attack the other army in the rear. The first thing the enemy knows they are attacked both in front and in the rear, and being unable to fight in both directions at once they are overwhelmed. This is one of the very frequent methods of the evil one. He gets us busy fighting selfishness, pride, envy, and the other evil qualities, and then he says, "I think I will get him now. I will send a few regiments of discouragement around to the rear, and then I will attack him and he will fall." Let us get the thought in mind that fighting discouragement, resisting discouraging suggestions, is resisting evil as much as fighting pride, or selfishness or any of the rest of the evil qualities.

We recognize that a great many do not properly understand what discouragement is. We find very frequently a depression that comes from physical or mental infirmity is considered discouragement. We do not believe, dear friends, that this is discouragement. What we want to get before our minds is what this discouragement means, so we may battle against the real enemy. We might say that discouragement is of three kinds. First, there is a kind of discouragement that results from what God has done or not done. Second, there is a kind of discouragement that results from what someone else has done, or has failed to do. Third, there is a discouragement resulting from what you did, or failed to do. We believe, in considering the subject of discouragement it is better for us to keep these three separate forms of discouragement distinct before our minds, as our special object this afternoon is to emphasize the third form of discouragement.

Discouragement is caused by many different things. Pride may cause discouragement. One may be discouraged because he cannot obtain the honor from the brethren, or the world, which his pride makes him wish to have. Sometimes discouragement comes from selfishness, because one is selfishly grasping for something which he has no right to, and he is discouraged because of his failure to obtain it. There are three causes which I believe more frequently cause discouragement in the people of God. The first is ignorance, the second is thoughtlessness, and the third is doubt. I believe that by far the greater part of the discouragements which the people of God have to contend with are not the result of ignorance, or lack of faith, but largely the result of thoughtlessness—failing to give to these matters the thought we should give. I know in certain sections of the United States where I have traveled it has been the common experience to find the farmers so discouraged. They would say "I don't know what to do this fall. I am afraid we will not have enough to live on. The drought has ruined all of our crops." I have heard this so many times that I expect it when I get into that section. I would understand this is largely the result of thoughtlessness. They forget that every year they have much the same experience. They forget that every year, while the crops may not come up to what they expected, they have raised enough to keep from starvation, at least. It would seem if they had thought a little more they might have avoided those sad feelings; those feelings of discouragement. They might have said, "All these things have happened before. We have had poor crops before; we have had drought before, and various insects have injured our crops, but we have always managed to get along, and I guess we will get along some way this fall too." We do not mean, of course, that the time may not arrive when they will be overtaken with a calamity that will more than come up to what, in their discouragement, they had anticipated, yet often their discouragement was largely the result of thoughtlessness in failing to remember how all these things had happened before, and they had always managed to pull through.

It seems to me the great secret in overcoming discouragement is to be thoughtful, to remember, to meditate upon the various things the Lord has given us as antidotes to this bad quality. It seems to me if there is anyone in this whole universe who has great cause to be discouraged it is God. You and I have attempted things, and how small the results have been, and we felt discouraged. But think what the Heavenly Father has been doing for thousands and thousands of years. Why is He not discouraged? Think of the large number of Bibles He has had printed, and how few seem to have been benefited to any large degree by their use. Why is He not discouraged? See how He dealt with the Children of Israel for hundreds of years; how He led them out of Egypt and through the wilderness, finally giving them possession of the land of Canaan, yet they hardened their hearts. Why was He not discouraged? Look at the marvelous things He caused to grow on earth, and how man's wastefulness destroys them.

The growth of a hundred years has caused a tree to reach a great height. When it is grown a man comes along with his axe and cuts it down in a few minutes. He wants to make something better out of it, and perhaps he makes it into cigar boxes, or something like that. If the Lord had some of the qualities that we have had He would have been discouraged long ago, for apparently He has plenty of ground for discouragement. Our God has faith, and He remembers the great plan which He has in mind; He remembers what the culmination is to be; He remembers how all things shall finally be caused to work together for good; He remembers the wonderful way everything has been carried out just as He had planned, and He has faith to believe the remainder will be carried out just as accurately. As He remembers these things there is no discouragement with Him. If God is not discouraged we have no cause to be discouraged.

We are going to talk a little respecting these three different forms of discouragement. First we will discuss briefly the discouragement that results from what God has done, or has not done. We find some of the Lord's people discouraged because God has not given them greater opportunities for service. We find some discouraged because God does not allow them to have better health, so they can accomplish more. Some are discouraged because God did not allow them to have minds capable of grasping some things as quickly as others. Others are discuraged because God has put them in a position that involves so many trials, and great sacrifices. I think these have no real basis for their discouragement. When you and I are discouraged because God has not done things differently, it means, practically, that we are discouraged because we think He is allowing things to go wrong. We feel that we are in position to give God pointers. We are practically saying, "If God had more wisdom He would have given me larger opportunities; if His wisdom had been greater He would have seen to it that I would have had more ability as a public speaker, or something like that." The fact is, this shows thoughtlessness on our part. I say thoughtlessness—I do not say ignorance, because we know that God knows better than we what should be done. It does not mean lack of faith, for we do believe that God is able to make things work together for the best interests of all. It indicates thoughtlessness, because we forget that God is running things. We have forgotten how great, and wise, and glorious He is, and that everything He ever did was right, and that all He ever does will be right.

I know how in my early experience in life there were many things that I thought I could have done a little better than God if I had to do them. As I went along in years, and increased in knowledge and wisdom, I could see how God's ways were better than those which I, as a child, had imagined to be preferable. I used to think of many things that might have been nicer. I thought of the little fishes we used to have at home. I remember thinking how much better it would be if they were not so full of bones, so we would not have to take so much time picking out the bones when we ate them. I thought of the watermelon. Why should it be so filled with seeds? Why did the Lord not put in two or three seeds? I thought that would have been much nicer. But after I grew up, and thought of these matters, I saw that God's way was better than mine. I remember how I saw God's wisdom. If God had not put all of those bones into the fish men would have eaten them so fast that there would be none left by this time. God wanted some

for future generations, so he put the bones in so we would have to eat them more slowly. I thought much the same about the watermelon. God knew that men would be wasteful. He wanted men to eat watermelon right down to the end. He knew if He would only put a few seeds in the watermelon there would soon be no melons, so He said "I will stick these watermelons so full of seeds that if men do waste a few hundred there will still be plenty left." The very thing that looked to be a lack of wisdom was the best thing.

We want to realize and remember that our God's ways are right and best. This is true of our membership in the Body of Christ, and our opportunities for service. Do not feel discouraged because you cannot take the platform and speak publicly. God does not want all of the members to be the same. He has set the members in the body as it pleaseth Him. If He had set the members in the body as it would please you, there would have been no body at all—just a big mouth. He knew what position we could best serve in. If we are discouraged because God has not given us larger opportunities; or because He has not given us other blessings which we do not possess; or because He has not given us a larger understanding of His Word, let us remember that we are dictating to God—we are practically telling God that He is neglecting His business.

So in respect to the matter of sacrificing. Some are discouraged because they find so many sacrifices in connection with their daily experiences. They do not understand it. They say, "I gave myself to the Lord, and now He allows such trials to come upon me. I am almost crazy." Instead of being discouraged by this we should be encouraged. It shows the Lord has accepted our sacrifice; He has taken us at our word. It shows He is willing that we should be of the class who may run this blessed race, and finally have a share with the dear Redeemer upon His throne, because, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." Instead of being discouraged by trials and difficulties we should be encouraged. So we see there is nothing that God has ever done, or ever will do, there is nothing He has ever refrained from doing, that is a ground for discouragement. Everything God does will encourage you and me if we accept it in the proper spirit.

Let us now talk briefly about the second form of discouragement—the discouragement that comes from what some of those around us have done, or failed to do. It is so strange to find sometimes a brother has become seriously discouraged because of what some brother or sister has done, or failed to do, as he thinks. What would you think if one of your neighbors in town would come to your home and say, "I am discouraged. Here my neighbor across the street came home drunk this morning, and in his intoxicated state he broke every pane of glass in the house. I am discouraged, and I have a notion to go and get the axe and chop my porch down." This is about what we are doing when we think of allowing some other brother's delinquency to discourage us. No matter what the brother does, we must determine that we will be faithful. I remember a conversation I had in a home some time ago. A brother and sister were consecrated to the Lord; they appeared to love God and His Word, and they loved one another dearly. I do not believe I have ever know a case of a husband and wife who loved one another more than they. I put a rather pointed question to them while in the home. I said to the brother, "suppose your wife was not faithful to the Lord; would you follow with her or would you be loyal to the Lord?" Then I turned to the wife and said, "suppose your husband should not be faithful to the Lord; would you follow the Lord, or your husband?" It was a shock, and for a few moments they could hardly answer. I told them why I put the question to them. I said "I realize that you both love one another dearly. I trust such an experience may never come to you, nevertheless I believe, if you ever have this experience you must come to the point of determining that you will be faithful to the Lord, even if your companion should not be faithful. I do not wish to encourage you to think that either will be unfaithful, but I think it will be well to have your determination fixed that you will be faithful, no matter what any other person on earth may do." I believe when we get to that place we cannot help but sorrow when others turn aside. We cannot help but grieve when we see a brother or sister living below their privilege. At the same time we should not be discouraged; we should appreciate the sentiment of our text, "be not weary in well-doing, for in due season we shall reap if we faint not."

If some of the brethren have been disloyal to the Lord we can often help them by being faithful ourselves. If you are unfaithful it will drag them deeper. We are all examples to one another; we can all be of assistance to one another in the narrow way. Many who would have been seriously discouraged have been encouraged to keep on because of what they saw in someone else. I believe that is the thought we must keep before our minds. In a certain sense we are our brothers' keeper. If you and I do not appreciate the privilege of being our brother's keeper now, we may not share in keeping the world in the next age. When we speak of being our brother's keeper we do not mean that the Lord would say, "I am going to make you responsible for your brother's keeping," but in the sense that we will so appreciate the privilege of being in the divine family; that we will so appreciate the privilege of helping the Lord's people, that we will not do a thing that would discourage them, any more than we would want them to discourage us. If they should do anything discouraging we will not allow it to discourage us. If we get sleepy it will be a means of discouraging them. Keep this in mind and strive not to do anything, under any circumstances, that would be a drawback, or hindrance, or discouragement to any brother or sister.

I believe we have here a special lesson to elders. I find many of the elders have a discouraging effect upon the class, and sometimes the class is weak, largely because of the influence of the elders. Sometimes we come in contact with elders who, apparently, like to let you know that they are elders. A brother met me at one appointment, and said, "I am glad to have you come to our place. I am sent down to meet you. I am the leading elder of our class." I said "Leading elder?" He replied, "Yes, the leading elder." I said, "Is there anything in the Bible about a "leading elder?" He said, "you know, I have served the class longer than the rest." I said, "brother, there is nothing like that in the Bible. I think it is unbecoming, especially in an elder, to speak of himself as the "leading elder."

I have sometimes been made very sad when I meet brethren who like to tell us how their ability has been recognized, in this or that way. Dear friends, let us resist that; let us seek to crush that kind of spirit. We do not want to discourage one another, and we do not want to be discouraged by others. Let us not put any stumbling block in a brother's way. I am quite sure every one of you feel that way. We would not want to discourage a brother; we would not want to hinder his growth in grace; we would not wish to do anything that would stand in the way of his spiritual development. I am going to mention one respect in which some have unwittingly injured the spirituality of brethren more than they have any idea of. This was brought to my attention in connection with one of the conventions held in Canada. A brother told me of an experience he had there. This is in connection with a matter that is discussed throughout the world today. I am sure you have noticed in the Newspapers so much written upon the subject of female dress at the present time, and the harmfulness of it along moral and mental lines. I believe possibly some of our dear sisters might be benefitted if a word is spoken along these lines. I am sure all who love the Lord want to please Him, and they desire to help His people. I do not believe that amongst our friends at this convention gathering, or any like gathering, there is a sister but has a mind to seek the interest and blessing and uplift of God's people. But sometimes, because we have not the weaknesses of others, we fail to consider the weaknesses they do have.

This brother came to me and told of an experience he had at this convention we mentioned. He said "Brother Barton, the Toronto Convention has been almost ruined for me. I came here, like all of the rest, to get a blessing. All of my life I have had a tremendous battle. Possibly I have a mind naturally that is not as pure and clean as that of most of the friends. I have been battling with evil thoughts ever since I consecrated my life to the Lord. When I came to this Convention my hopes were high, as I thought of the great blessing I was going to get. I went into one of the services and sat down during the testimony service, which I enjoyed very much. Then came the first discourse. Then a sister came in and took a seat just in front of me. I do not know that the sister was dressed in any improper way, nevertheless the sight of her started a train of thought in my mind which I could not get rid of. I struggled against it. After a time I got up and went to another seat, and thought, "Now I will be able to get my mind on the discourse. I had only been there a few moments when another sister came in and took a seat near me. The sister was dressed somewhat like the other one. Do you know, Brother Barton that meeting was ruined for me. I struggled but I could not get the thoughts out of my mind, and had to get up and leave the room." From this we can see that even if in your own mind you can see no possibility of anything wrong, it might be well to sacrifice a little of comfort for the sake of a weak brother. We do not know how many, or who these may be. That would be one way to sacrifice your own interests to help some brother who may be weak along those lines, to make his calling and election sure. He will have enough to contend with in the world

without the temptations being brought upon him among the Lord's people.

Now, dear friends, we will come to the third point of discouragement. We have talked about being discouraged because of what God has done, or has not done. We have talked about being discouraged because of what others have done, or have failed to do. Now we will talk about discouragement resulting from what we have done, or failed to do. Some say, "I am so discouraged because I was so weak and so poor at the start. The Lord did not have much to work with. I have not made much progress since, and I am discouraged with myself. It seems there is no use going farther." I want to say that you need not be discouraged on that account. We are to remember who God is. We are to remember what He can do with us if we will permit Him. If anyone but God was to do the work we would give up. If an angel had to make me fit for the kingdom he would fail. If all of the angelic hosts were appointed to make me fit for the kingdom they would fail. But if the great God will do it I know He can, and the only question will be whether I will let Him do it. I often think of the wonderful things God has done with poor instrumentalities. I often think of the diamond, which is made of nothing but carbon. Just think that the diamond is made of the same material as the black soot which we find on the inside of the stove-pipe. To think that the diamond could be made of such stuff as that suggests that possibly the Lord can make diamonds out of us too. We need not be discouraged if we were weak to start with. Indeed, we can be glad, for if we get into the kingdom it will be more to the Lord's glory than if we had more strength or ability in ourselves.

Then we are to keep in mind also that progress is naturally slow. The Bible so represents it. It says, "grow in grace." Growth is slow. That is one respect in which the holiness people and sanctificationists are in error. They imagine that the growth takes place in a moment. You get the second blessing, and then and there you get all the graces of the spirit. The Bible does not put it that way. The Bible says "They shall be called trees of righteousness, the planting of the Lord, that He might be glorified." "Herein is your Father glorified, that you bear much fruit." Did you ever see an apple tree, with only leaves upon it, and while you were watching it got the second blessing and at once was filled with red apples from top to bottom? That is the way the holiness people say we get the fruits of the spirit. We may expect the growth will be as the Scriptures put it, "line upon line, precept upon precept." As the apostle admonishes, "Giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love." So we find no room for discouragement because our progress is slow. We may expect that, for the Bible tells us so.

Some may say "I am discouraged because I see in myself so many weaknesses. I see more weaknesses than formerly." I believe that some of these discouragements would be encouragements if we could look at matters properly. We find that many of the things the Lord's people refer to as discouraging, really should be encouraging. It reminds me of a sister I met some time ago. She said "I am so discouraged. I cannot remember anything any more. I used to have a good memory, but I cannot remember anything now, and it discourages me." I said, "Sister, I believe you have a better memory than you used to have." She said, "O no." I said, "I think you have a better memory than before." She said, "Why can I not remember any better?" I said, "Sister, I will tell you why. You say your memory is now poorer; whereas you remembered well back there. The reason why you seemed to remember well back there was because you had so little to remember. All you had to remember was that the church was going to give a social Thursday; Friday there is to be a five o'clock tea, and then you must get such and such things at the store tonight. That is the reason you had a good memory. Now you have so much to remember that you cannot keep it all in your mind, and you are almost inclined to get discouraged because of thinking your memory is so poor that you cannot remember at all."

I find some of the friends get discouraged because they become impatient with the children. They say "a few years ago I was not so impatient, but now every little thing that happens gets on my nerves." Very often this is a sign of progress. Why is this so? Possibly back there you did not get nervous when the children did things that they do now, because you had not so high a standard then as now. Back there when they said impudent things to their parents you said "Is'nt that cute?" You told your neighbors and friends about it and thought it was smart. Now you realize something of the reverence that children should have for their parents, and instead of thinking it is something to laugh at you consider it something to feel sad over. Things which you then looked upon as a joke now look very serious to you. That is no reason why you should be discouraged; in some respects it should encourage you.

In some respects you see more of your weaknesses and imperfections, and you have more to battle against, but this is not a thing to be discouraged about. On the contrary, it is an evidence that you are enjoying God's favor and blessing; it is an evidence that He has been opening your eyes to what is wrong, and to what needs to be corrected in your life. Do not be discouraged because you can see more faults in yourself. You may anticipate that. Do not be discouraged because you see your brother's faults. As you grow in grace you can see more of your brother's faults, as you see more in your own life.

To illustrate, a few years ago if you heard a brother deliver a discourse you would go away and say "Was'nt that wonderful; was'nt that grand? How clear he did make that." You might hear the same brother give another discourse now, and perhaps you would say, "Why, I do not know what to make of it. I thought he could quote scripture so well, and he said that verse was in Deuteronomy and he should have said in Jeremiah; then he said another quotation was in the tenth chapter of Matthew, and it is in the fifteenth chapter. I must be in an awful condition to notice these mistakes." This shows a good condition; you are getting a better knowledge of the Bible As you grow in grace you will see more of your own faults, and also the faults of your brothers. We will notice our brother's faults, but in charity we will seek to cover them up. We would not think of discussing them with someone else. These things do not give us reason for discouragement.

"But," you say, "it does not seem to me that I am what I should be. It seems to me that after all these years that the Lord has been dealing with me and blessing me I should be better than I am." The trouble is you do not know what you look like; you have never seen yourself yet. There are three ways of seeing yourself. When you look at me you look at the flesh. You try in your mind to look at the spirit, but you cannot. What you actually see is the flesh. The new creature is hidden within. When I look at myself I see the flesh and the spirit mixed together. Sometimes it is an awful confusion that I see. That is the reason I cannot always discern what pertains to the flesh, and what pertains to the spirit. I spend time to figure out how much of the flesh and how much of the spirit enters into various experiences. When God looks at me He does not see as you see, the flesh; nor as I see, the flesh and spirit mixed He sees only the spirit, and that looks good to Him. It is God that worketh in us of His good pleasure. When I think that God has been working in me for twenty-three years I feel sure that He has accomplished something. That is another reason why I long for the resurrection. I feel a longing for the resurrection so I can see what I really look like, what God hath wrought in me. How glorious that will be. When thinking of self do not think too much of the flesh. Fight the flesh; resist the flesh, but at the same time remember that it is the spirit which counts in God's sight. Let this thought cheer us and help us to go on.

"But," you say, "there is another discouraging matter. The time is so short that I cannot make my calling and election sure." Here, again, we are forgetting what God can do. I have such confidence in God that I believe He could develop in me the character He wants me to have in two or three days, if it was necessary. I believe, dear friends, if we have consecrated our lives to the Lord, even if the time is short, He will see that we have opportunity to come off victors. Let me give you a proof that there should be no reason for discouragement because of the shortness of time. If you fail to make your calling and election sure, what would take place? Is the Lord going to leave a big hole in the temple? No, He will get another stone to put into the place. As has been suggested, that stone will be much like you. We believe God has a system in gathering the members of the body of Christ, and if you prove unworthy someone else will be called to that place who will be fit for it. Judas was rejected, and God selected Paul. They were somewhat similar. Paul was a business man, and we remember that the little company who accompanied Jesus had evidently recognized in Judas qualities that fitted him for doing some of the business for them. He handled the money. Judas evidently had some of the qualities which, according to the Scriptures were also possessed by the Apostle Paul. The Lord selected Paul because he was qualified to take the place of Judas. We do not mean that Judas must be unfaithful. He might have been the great apostle to the Gentiles; he might have been the one to declare His name before princes, but he lost his opportunities because of his traitorous spirit. If you should prove unfaithful the Lord would choose someone to take your place, someone

would take your crown. The one who takes your place will have tendencies like those that brought you to the place where you gave up, or proved unfit for a place in that glorious company. That one will have to be fitted for the place in less time than you had, and at the same time he will have as much to contend with as you had, and as much of the journey to make. In other words, if that one can make his calling and election sure, and develop the character the Lord wants him to have, how much more readily you should have done so, had you gone on. If that one should prove unfaithful the Lord would select still another one, and make that one worthy, and his time would be still shorter. If the Lord could find someone with characteristics like yours, and make them ready in a shorter time, He could get you ready in the longer time. There is no room for discouragement. Everything tends to encouragement.

The fact is if we are discouraged it means that we doubt God. Not that we think of it in just that way, but that is what it means. It means, in the first place, that we question God's ability, God's almighty power to do what He said He would do, whether we recognize it or not. It is as if we said, "I know God promised to help me; I know He promised to make allowance for my weaknesses; I know He said He would be merciful, and yet I really do not know that I can depend upon it." You really do not think that—it is just thoughtlessness, but actually that is what it means, in one sense. Think of those who lived in the past who had so few opportunities compared with what we have today. Those who lived earlier in the Gospel Age had no printed page as we have today, they had no volunteer service, they did not have the Bible helps and other advantages that we enjoy at this time. If they were not discouraged; if they could make their calling and election sure, how much more should we with all of the advantages of our day? You see it is almost like questioning God in respect to these matters. I believe we should give God credit for being faithful. Give everyone credit for meaning right. Let us give God credit for meaning all He said, and if He meant all He said we have no ground for discouragement.

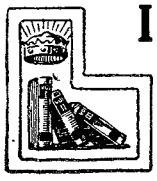
In the next place when we are discouraged it is a reflection on the ability of Christ. It is almost like saying, "I know your blood is provided to cover my imperfections, but I doubt if the blood is so efficacious; I doubt if the blood means as much as I have been thinking. We do not want to doubt the power of the blood.

In the third place, when we are discouraged it is indicative of some degree of pride. It is like saying "I know the Lord said we would be weak; that there would be battles within and without, but I am so great that I should have been able to get along without these experiences. If they are necessary for others, yet they should not be necessary for me." That would be a species of pride. We had overestimated the matter and now found we were not as great as our pride had let us to think we were.

Again, discouragement would be a reflection upon our brethren. When the brethren get up in testimony meeting and tell of their severe trials, and how the Lord has helped them then we would say, "That brother is testifying about his trials and victories, but he does not have such experiences, for I do not have them." If we believe the brother is telling the truth, as he should be, then he must have these trials. If he has these trials we must have the same too. We should not be discouraged, just as he has these trials and is not discouraged.

Then there is a fifth thing. If we are discouraged it indicates that we have forgotten the way the Lord has helped us hitherto. Don't you remember how the Lord helped you over those insurmountable obstacles, and don't you think He is as well able to help you now to finish the work . He that hath begun the good work in you is able and willing to finish it to the end. Realizing these things there is no room for discouragement. We are going to look to the Lord, trusting in Him, and asking for constant supplies of grace to enable us to overcome discouragement and become conquerors through Him that loved us. God is not discouraged in us, and if He is not discouraged we need not be discouraged in ourselves. The Lord Jesus is not discouraged in us; the brethren are not discouraged in us. There is only one who is discouraged in us, and that is the devil, but even the devil will not be so badly discouraged in you if you will only be a little discouraged yourself. That is the only D. D. I believe in—Disappoint the Devil. You will disappoint him if you do not allow discouragement to get into your heart. Disappoint him. D. D. not only stands for disappoint the devil, but it also stands for "Down Discouragement." If the thoughts we have presented to you this afternoon have influenced you to down discouragement and disappoint the devil you are welcome to the degree of D. D. I hope it will do you good.

Discourse by Brother C. J. Woodworth.
Subject: "RESTITUTION—BY ALL THE HOLY PROPHETS."



IN Acts 3:21 Saint Peter tells us of "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," and implies that if there are any prophets that do not have something to say about those times of restitution, then they are not holy prophets. Judged by that standard, many of the prophets of our day are not holy prophets.

In an old TOWER the suggestion was made that the "Four and twenty elders" of Rev. 4:4 are personifications of the testimonies of twenty-four prophets who foretold things pertaining to the kingdom of God. Let us now take up the testimonies of twenty-four such prophets, and we shall find that each of them did have something to say about these times of restitution.

Enoch was the first of the holy prophets, and according to the apostle Jude he prophesied of the coming reign of Christ and His glorious Bride, to judge the world, saying: "The Lord cometh with a myriad of His saints, to execute judgment." Jude 14, 15. That there shall be such a glorious and blessed judgment day, full of hope and joy for all the world, the apostle Paul says is definitely decreed in the counsels of God, "Whereof He hath given assurance," grounds for confident, joyful anticipation, "Unto all men." Acts 17:31. When that happy time comes, "The inhabitants of the world will learn righteousness," Isa. 26:9, and "The poor of the people will be lifted up." Psa. 72:2-4, 12-14. It will be the long-promised poor man's chance.

Jacob was one of the holy prophets, and in Gen. 49:10 he says, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The sceptre means the right to rule, the title to power, and Shiloh means peacemaker, so this prophecy is merely another way of saying that Judah would be the ancestor of the great Lawgiver, the great "Prince of Peace" into whose hands God, in due time, will "Give the heathen for an inheritance," "That they may all call upon the name of the Lord to serve Him with one consent." Psa. 2:8, Zeph. 3:9.

Continuing, Saint Peter declares, "For *Moses* truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts 3:22. What kind of a prophet was Moses? He was a great deliverer. He took the people of Israel out from their bondage, out from under the power of their taskmasters, out from the kingdom of Pharaoh, out from the land of Egypt, and over into the promised land. This is a picture of the great work the Lord is about to do. For over eighteen hundred years He has been engaged in raising up the great antitypical Moses, the Christ, Head and Body, and soon the great Deliverer of mankind will rescue the world from their bondage to sin and death, bind Satan, the antitypical Pharaoh, and bring the people out from the kingdom of darkness into the golden age of glory, and peace, and joy, and blessing Divine.

Saint Peter continues, "Yea, and all the prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3:24. Looking back to see what Samuel had to say about these good times that are coming, we find that when King Saul had been selected king, he was not like the politicians of our day, running around in the public eye, trying to get votes, and having lots to say, but he had an attack of bashfulness, and when they had searched high and low they finally found him behind the baggage. The record is, "They ran, and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said, See ye him whom the Lord hath chosen, that

there is none like him among all the people? And all the people shouted and said, God save the king." I Sam. 10:23-25. We are to remember that at this time Saul was God's choice for king. His name, meaning "Desired," marked him in this case as typifying Christ, "The desire of all nations," and this little incident looks forward to the time near at hand when all the people of the world will say, "Oh! Who is like unto our God!" "Lo! This is our God; This is our King; this is the One we have waited for; we never had a king like this one; He is head and shoulders, as a ruler, above all the other kings and rulers we have ever had."

Job was the next one of the holy prophets, and in Job 14:13 he prayed that he might go to hell. He said, "O that thou wouldest hide me in sheol, that thou wouldest keep me secret, until thy wrath be past." All that had happened to Job was that in one day the Sabeans had come and run off with all his oxen and asses, a bolt of lightning had burned up his sheep, the Chaldeans had come and made off with his camels and butchered his servants, a great whirlwind had blown down his house and killed all his children. Right on top of that he was covered with boils from head to foot, then his wife went back on him, and finally three of his friends sat down beside him for a week to tell him what a mean man he was. Now, do you honestly think that on top of all that Job wanted to go to a place of eternal torture? (Laughter.) No! Job did not want to go to this new hell that was manufactured during the dark ages; he did not know anything about this new money-raising and hair-raising hell. All he knew about was the Bible hell and he wanted to go there to get away from God's wrath. Some people in our day would say. "Why! Job, you don't want to go there to get away from God's wrath; you will be just getting right into it." But Job knew better. He knew. as the apostle has told us, that "The wrath of God *is* revealed," not that it is *going* to be revealed. In speaking of the Jews, the apostle says, "Wrath is come upon them to the uttermost." If a thing has come to the uttermost, it can not be any uttermoster, can it? So then, you and I have seen the wrath of God. Did we ever see the big brimstone pile, and the kettles and frying pans, and the boys with split hoofs, and forked tails, and pitchforks, working over-time to perpetually amuse us after we get to be like God, by cooking and frying our friends and neighbors in the strangling fumes of burning sulphur? We did not, because there is no such place, but we have nevertheless seen the wrath of God revealed. How is it revealed? It is revealed in every ache, and in every pain, in every sigh, and in every groan, and in every tear. in every doctor's sign, in every undertaker's sign, in every funeral, in every cemetery, in every hospital, in every prison and in every asylum upon the face of the earth, "The wrath of God is revealed from heaven against all unrighteousness and iniquity of men." Poor Job had had all he wanted of it, and so he prayed, "O that thou woudest hide me in sheol (the Bible hell, the tomb) that thou wouldest keep me secret, until Thy wrath be past, that thou wouldest appoint me a set time, and remember me. . . . All the days of my appointed time will I wait, until my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." Job looked forward to the dawn of the better day. He saw, far down the vista of the ages, the coming of the kingdom which is now so near.

David was the next one of the holy prophets and David says of the second advent of the Lord, "He shall come down like the rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth'.' Psa. 72:6, 7. What a beautiful picture is this! "All flesh is as grass; as the flower of the field, so it perisheth." Our first parents sinned and brought death upon themselves, and upon us all, but as God was our Creator, our root, in the first place, so He is still our hope. And as the grass, after it is cut, withers and dies, yet when the gentle rains come, they bring it to a new life, and the fields that seemed barren are soon clothed again with a beautiful carpet of living green. So Christ comes down like the rain, "Like the small rain upon the tender herb," and when He comes, "day appears, life appears, fruitfulness appears; the curse departs, the bondage of corruption is no more; difficulties, wars, troubles. sorrows, vanish; the face of nature reassumes the smile of Eden; it is earth's festival."

Solomon was one of God's prophets, and in Prov. 11:31 he says "The righteous shall be recompensed in the earth" and in Prov. 2:21, declares, "The upright shall dwell in the land and the perfect (those who go on to full perfection of heart and life under the guidance of the new King) shall *remain* in it."

Isaiah was the next one of the holy prophets and in Isa. 25:6-8 he says, "The Lord of hosts shall make unto all people a feast of fat things . . . he will destroy in this mountain the face of the covering (death) cast over all people, and the vail (ignorance) that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." When all have come out of death, and all who desire it have gained everlasting life, there will be nothing left to cry about any more.

Jeremiah was the next one of the holy prophets and in Jer. 31:34 he says of this time that is coming, then "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Ezekiel was the next one of the holy prophets and in Ezek. 16:48-52 God, through the prophet, is telling the Jews how bad they are. He says, "You are twice as bad as either the Sodomites or the Samaritans." In the 55th verse of the same chapter he says, "But I am going to bring back the Sodomites to their former estate." There is nothing mysterious about that. Just go to New York, take the boat to Naples, take another boat to Alexandria and Jaffa, then take the railroad 54 miles up to Jerusalem, and hire a man with a donkey to drive you down into the valley of the Jordan, and there you are! Then he says He is going to bring the Samaritans back to their former estate. They lived about 40 miles north of Jerusalem. That is all very well, so far, but then He says, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate," and with trembling lips and trembling hearts we say, "O Lord, you said those poor Jews were twice as bad as the Sodomites, and the Sodomites were very bad people, and now, O Lord, what will you do to those poor Jews when you get them back there in their own land, right where you want them?" And then the Lord tells us. He says, "I will give the Sodomites unto you for daughters, but not by thy covenant—not by the old law covenant. I knew that nobody could gain life under that covenant. You were imperfect. You needed a better Mediator than Moses. You needed somebody that could lift you up out of your imperfections, so that you could keep my perfect law—and I will give the Samaritans unto thee for daughters, but not by thy covenant, that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am *pacified* toward thee for all that thou hast done, saith the Lord God." Ezek. 16: 60-63.

Daniel was the next one of the holy prophets and in Dan. 7:27 he says, "The kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, (not up in heaven) shall be given to the saints of the most High (to those who gain the prize of the high calling) whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him (the Christ, head and body)."

Hosea was the next one of the holy prophets and in Hos. 13:14 he says of our dead and dying race, "I will ransom them from the power of sheol; I will redeem them from death: O death, I will be thy plagues; O sheol, I will be thy destruction." When all that are in their graves have heard the voice of the Son of God and have come forth, then sheol, the Bible hell, the state in which mankind await their resurrection, will have been completely destroyed. The great prisonhouse goes out of business as a prison when all that were in it are set free.

Joel was the next one of the holy prophets and in Joel 2:21, 22 he says, "Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid (that you won't have plenty to eat) ye beasts of the field; for the pastures of the wilderness do spring (luxuriously) for the tree beareth her fruit (in abundance), the fig tree and the vine do yield their strength."

Amos was the next one of the holy prophets and we have an inspired comment on one of his prophecies by the apostle James in Acts 15:14-18. James says, "Simeon (Saint Peter) hath declared how God at the first (in the conversion of Cornelius) did visit the gentiles to take out of them a people for his name (the Bride of Christ). And to this agree the words of the prophets; as it is written, After this (after the Bride of Christ is selected) I will return and will build

again the tabernacle (the house, royalty or dominion) of David, which is fallen down; and I will build again the ruins thereof, and I will set it up (re-establish the kingdom of God on earth); that the residue of men (all the rest of the world of mankind) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all His Works from the beginning of the world."

Obadiah was the next one of the holy prophets and in the last verse of his short prophecy he says, "And saviors (it is in the plural and refers not only to Jesus the Head, but to the Church, the members of His Body) shall come up on Mount Zion (come up into the heavenly phase of the kingdom), and shall judge the mount of Esau" (judge the world). "Know ye not that the saints shall judge the world?"

Jonah was the next one of the holy prophets and in the fourth chapter we have an interesting picture of events now transpiring before our eyes. Jonah walked into the city of Nineveh and said, "Yet forty days and Nineveh shall be overthrown." The prophecy was fulfilled in forty literal years. God often fulfills prophecy in that way—a year for a day. But when Jonah saw that things were not coming out as he expected he was very angry and said to the Lord, "That is just what I might have expected, for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and I said so before I left my own country." So Jonah went out and sat in the hot sun on the outside of the city and began to sulk, and the Lord took pity on him and caused a gourd to grow up over him and shelter him from the hot rays of the sun. And Jonah was exceeding glad because of the gourd. But then the Lord prepared a worm to smite the gourd, and a strong east wind blew up and the gourd withered and Jonah's shade was gone, and then he was madder than ever. And the Lord said, "Doest thou well to be angry?" and he said, "Yes, I do well to be angry, even unto death." Then the Lord said, "O, well, now, Jonah, thou hast had pity on the gourd that sprang up in a night and perished in a night, and should not I spare Nineveh, that great city wherein are more than six score thousand persons that can not discern between their right hand and their left hand?" We live in a day when a class of well-meaning people have been preaching that the world is going to be destroyed, and, like Jonah, they have not properly understood their own message. The kind of a world that is to be destroyed is Satan's world, Satan's kingdom, Satan's empire, arrangement, or order of things, not our literal earth. These poor things have never noticed that the word world does not always refer to our literal earth. For instance, when the prophet James says, "The tongue is a world of iniquity," he does not mean that we have inside our jaws a little planet that turns over every twenty-four hours, and has spring and summer and fall and winter, and snowstorms, and rainstorms, and a moon revolving about it, with once in a while a comet and a shower of meteors thrown in for good measure. (Laughter.) So now, when they think about the Panama Canal, and the wonderful works of irrigation which are causing the desert to rejoice and blossom as the rose, and all the other wonderful achievements of our day, these people are beginning to see they have made a mistake and are now just about where Jonah was when he said, "That is just what I might have expected, for I know that thou art a just God, and slow to anger, and plenteous in mercy." And they are now outside the city, and the scorching light of present truth is making it pretty hot for them. Meantime the church trust is growing up to keep off the heat. We are not to have anything to do with this church federation. "Say ye not A confederacy to all them to whom this people shall say, A confederacy." "Take counsel together, and it shall come to naught; speak the word and it shall not stand; for God is with us." (Isa. 8:10, 12.) Well! Pretty soon something will happen. I am not enough of a prophet to tell what it will be. But something will happen to the church trust, and then their shade will be gone and they will be madder than ever. And then the Lord will say to them, "O, well, now, you need not feel so bad. You are not the first people that ever made a mistake. You have made lots of them, to be sure. Thou hast had pity on the church trust which grew up in one year and blew up in another year, and should not I spare the poor world, that as far as their knowledge of right and wrong is concerned do not know the difference between their right hand and their left hand." Is it not true? Is it not true that "There is a famine in the land, not a famine for bread and water, but a famine for the hearing of the word of the Lord?" Is it not true that "My people perish for lack of knowledge?"

Micah was the next one of the holy prophets and in Micah 4:8 he says, "And thou, O Tower of the flock (Christ), the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." This is merely another prophecy that Adam's lost dominion shall be restored.

Nahum was the next one of the holy prophets, and after prophesying in the last verse of the preceding chapter about the coming of the King with his good tidings of peace to the sin-burdened earth, he next tells, in Nahum 2:3-6, of an interesting thing that will be a matter of common everyday experience at the time the kingdom is established. He describes a railway train in motion (not an automobile, as some think) and if we will be at the trouble to put ourselves in the prophet's place we can see just what he saw in his vision and what he has so interestingly described. First the prophet stands looking at the engine coming toward him and then says, "The shield (the thing ahead of this great warrior—the headlight) is made red (shines brilliantly), the valiant men (the engineer and fireman) are dyed scarlet (when the flames from the firebox illuminate the interior of the cab at night, as the fireman opens the firedoor to throw in the coal). The chariots (the railway coaches) shall be with (shall be preceded by locomotives that, at night, have the appearance of) flaming torches, in the day of preparation." Next the prophet takes his place in the train and looks out of the window, and, seemingly, "The fir trees shall be terribly shaken (the telegraph poles alongside the track seem to be fairly dancing a jig). The chariots shall rage in the streets (a railway is merely an elaborate, scientifically constructed street, or highway), they shall justle one against another in the broad ways (the clanking and bumping of the cars together is one of the significant items of railway travel). They shall seem like torches (a railway train at night, rushing through a distant field, looks like nothing so much as a vast torch, going at flying speed), they shall run like the lightnings." Next the prophet sees the conductor coming for his ticket and says, "He shall recount his worthies (the conductor spends his entire time, almost, counting and recounting his passengers, keeping them checked up, etc.); they shall stumble in their walk (if you ever tried to walk in a rapidly moving train you will not be disposed to argue this matter); they shall make haste to the wall thereof (to the next city or town) and the coverer (the train shed, the station) shall be prepared (the baggageman, expressman, mail wagon, hotel bus, intending passengers, and friends to meet incoming passengers, will all be there waiting for the train to come). The gates of the rivers shall be opened (the doors of the cars will be opened and the people will flow out) and the palace (car) shall be dissolved (emptied)."

Habakkuk was the next one of the holy prophets and in Hab. 2:14 he says, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." In places, the water in the Pacific ocean is seven miles deep. Imagine a condition in which the knowledge of the glory of God is like that in the earth. It will be as impossible for a man not to know about God as it would be for one to be down at the bottom of the ocean without getting wet.

Zephaniah was the next one of the holy prophets and in Zeph. 3:13 he says that when God's kingdom is established in the earth, the people "Shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Who are they afraid of now? They are afraid of the milkman with his milk bill, the ice-man with his ice bill, the coal-man with his coal bill, the grocery-man with his grocery bill, the meat-man with his meat bill, the gas-man with his gas bill, the electric-light man with his electric light bill; if he rents he is afraid of the landlord; if he don't, he is afraid of the sheriff; he is afraid of the doctor all the time, and most of all he is afraid of the undertaker. But when this good time comes he won't be afraid of anybody. (Laughter.)

Haggai was the next one of the holy prophets and he says in Hag. 2:7, "The desire of all nations shall come." In Rom. 8:19-22 the apostle tells us what is the desire of all nations. He says, "The whole creation groaneth and travaileth in pain, waiting for the manifestation or showing forth of the sons of God." It is in the plural, and means not Jesus only, but you and I, if we prove faithful. The groaning will not be in vain, for in the same passage the apostle says the outcome will be that the groaning creation shall be delivered from the bondage of corruption into a glorious liberty from sin and every evil thing.

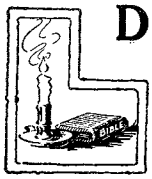
Zechariah was the next one of the holy prophets and in Zech. 3:10 he says, "In that day, saith the Lord of Hosts,

shall ye call every man his neighbor under the vine and under the fig tree." In other words, "the brotherhood of man" will be a reality then, and not a mockery, as now, with the workmen of Europe butchering and mangling one another in a solid line of murders sixteen hundred miles long.

Malachi was the next one of the holy prophets and in speaking of the conditions in the earth he says in Mal. 3:11, 12, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." Injurious parasites, germs and microbes will be a thing of the past. Crops will be abundant, everywhere.

John the Baptist was the next one of the holy prophets, and the last one, for Jesus said, "The law and the prophets were until John." And John, we are told, turned and looked at Jesus, and said, "Behold the Lamb of God that taketh away the sin of the world." (John 1:29.)

Message from Costa Rica.
By Bro. V. E. Samuels.



DEAR BRETHREN:

This is a most unexpected, though delightful pleasure. I am very glad to be privileged to send you a message of love, in this most momentous year, when most of us, if not all, had expected to be in the kingdom. We are still here and what a privilege is ours to live the life we intend to live above. I mean that for the very fact we had hoped to be in the kingdom, let us live like heavenly beings, calling upon God for help, that we be not discouraged or dismayed, but press with vigor on.

My experience on leaving a class I visited some time ago might be helpful to us all. The train was due at 4:30 p. m., and so at 4:15 p. m., in great haste I leave the brother's home and start for the station, which was not far off. The due time came, but the train did not arrive, and from that moment every sound to me was the train.

The class room was not far off, I could hear the dear ones singing their beautiful hymns; yet I could not go to join them. Why? Because the train was now overdue, and I listen for her every moment. At last she arrived, but it was 8:30 p. m.

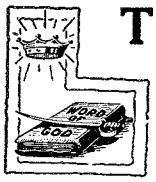
What lesson could we learn from such an experience? To me our train is due, and if we had made haste 1910, how much more watchful should we be now it's 1915. If we could not go in business four years ago because the time was short, what are we doing now? Thank God, we have no special month or day; our train is expected every moment. Let us not leave to join the world, who are not expecting our train, but let us watch and be sober, for today we might be called to join the church in glory.

Brethren, let us not forget our expectation; but feel always for the balance of our lives that this is my last moment; and if this be true, the next will find me in the kingdom. Am I ready now?

Let us keep in mind the editor's proposition on page 118 of Watch Tower, 1915, second column. My prayer to God on your behalf is that you be faithful, and when the conflict is all over, we all hear the sweet well done.

God be with you, dear ones; soon we shall meet in the kingdom. I am praying for you all. Please lift your thoughts on my behalf.

Message from Jamaica, B. W. I., by Brother J. A. Browne.
Subject: "BE STRONG AND OF A GOOD COURAGE, THE LORD WILL NOT FORSAKE HIS PEOPLE."



THE consecrated believers in Christ occupy a position today which is unique in the truest sense of that word, from whatever point of view considered.

We do not forget that seventy years ago some of God's people expected and declared wonderful changes to be inaugurated; nor do we forget the early church whose activity made quite a stir in the world. But we say that neither of these companies of our brethren lived at a time laden with events of so great importance, nor did they attract so much attention by their proclamation of Messiah's presence and the entering of the Gentiles into Divine favor as those who now proclaim that the lease of Gentile dominion has legally expired and that the regeneration of the entire human race, under the influence of the kingdom of God will speedily begin.

These may be more truly accused of turning the world upside down by their persistent presentation of what they believe to be the message of the hour, for the effect may be seen and heard in every nation and among both the church and the world, a mixture of hope and fear, of confidence and doubt, of joyful expectation and uneasiness.

To others it is not a matter of importance, but to those who have been walking in the narrow way of sacrifice and suffering for many years, how unfortunate that any should find themselves so perplexed as to make them restless, anxious, and fearful at the very moment they should lift up their heads and rejoice in hope of the glory of God.

OUR SHEPHERD LEADS.

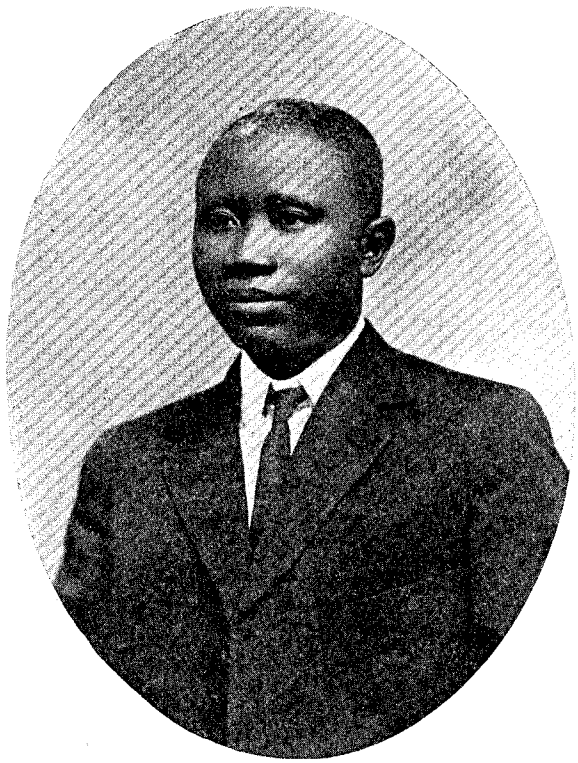
We all admit that this is the hour of temptation which is come to try all them that dwell upon the earth, and that as a portion of life's lessons God has appointed unto us much tribulation, perplexity, heaviness, and persecution. Nor should we think it strange if we should find ourselves

without any certain dwelling place, in hunger, or nakedness, or peril.

Our experiences should have taught us that He does not always lead in pastures green and beside the quiet flowing waters; because He knoweth best, His kindness sometimes leads us

"Out of the sunshine, warm, and soft and bright,
Out of the sunshine into darkest night."

O'er hill and vale, through desert stern and bare, through driving shower and stormy blasts, our Shepherd leads; He is the Good Shepherd, faithful in his ministrations, supplying us both the bitter and the sweet of life's experiences. It was His faithfulness in submitting to be led in similar paths that has gained for Him all power in heaven and earth, so we need not fear that He will lead us astray as the hirelings have done, nor that He would overlook or neglect our interest while He notes the sparrow's fall. He has more than verified His promise to supply our wants with riches of grace, and has He ever forgotten to add the needful food and raiment and shelter these many years?



His staff has drawn us out of forbidden paths and beaten off the ravenous enemies of our souls; His sympathy and kindness have been our consolation in deepest waters of trouble; our fainting hearts have been encouraged by the realization of the fact that the Angels of the Lord encampeth round about us and deliver us from the snare of the fowler and the destroying pestilence; the music of His voice has been our constant inspiration; and now in the early hours of morning's dawn we hear Him upon the mountain, like an Archangel, commanding, directing, dispensing, encouraging, and soon we expect Him to reveal Himself in power and great glory.

THE INFLUENCE OF FEAR.

But notwithstanding all these helpful experiences which should have served to establish our goings, there is an influence abroad, the tendency of which is to discourage every good endeavor and destroy every particle of our hope and faith.

That influence is fear, the deadly disease that wasteth at noonday, so that a thousand fall and ten thousands are cast away.

True, we admit that a searching test is on, the day has come which is trying every man's work of what sort it is, but the faithful ones have been looking forward to this very day with yearning hearts and therefore rejoice that it has come and anticipate a glorious issue.

Nevertheless, wonderful revelations come to view while our God is performing His work, His strange work; and varied are the characters made manifest among His professed people by the crucible of His refining fire.

Some having chosen to eat and drink with the intemperate, are beating their fellow servants, declaring that they have been deceived and that they believe it would be to the glory of God that others should know that we are deceivers.

Some are restrained from a hearty co-operation with others who are obeying the injunction, "In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not whether this or that shall prosper."

Others are apprehensive lest distress should overtake them as a result of business depression produced in many places by war or drought or other calamity, or as a consequence of having dispensed with their earthly goods in preparing for the new dispensation.

Still others, believing that our expectations have failed, and that we shall soon be the objects of public ridicule, are actually hiding from their neighbors because they had made a solemn promise to have entered into their glory several months ago.

All such have never learned sufficient of Christ, have never diligently studied His word, but had hoped to accumulate the golden truths that are gathered by the toilsome efforts of others, and now they are sharing with the world in the general excitement and presentment of evil.

If we examine these characters carefully, we shall find in them all the element of fear predominant. Brethren, God has not given us the spirit of fear, for fear is the evidence of insanity and implies a knowledge of one's weakness or ignorance of the wise course to pursue.

A WALL OF MIST.

A very dear sister had a dream in her youth which has been an inspiration to her zeal and effort all through her Christian life and should be an encouragement to the faith of all who hear it.

She found herself preparing for a journey; rapidly and dexterously she laid away each article of clothing required. One trunk was packed and then a second and now a third, and then she noticed that the quantity of clothes was increasing instead of diminishing as she packed them. She knew that the mission was of great importance and that the hour was drawing near. "Lord when will I finish packing these clothes?" she cried.

Five minutes left and all her labor had accomplished practically nothing toward getting ready. Down she dropped the last piece and away she ran for the time had fully come and not even those personal necessities should hinder her from obeying the order to leave those surroundings at the hour appointed.

She had run quite a distance when she found herself ascending a hill and ere long she was away on the mountain, conscious of the fact that she was a pilgrim, journeying toward the Beloved City.

Presently the narrow footpath seemed to vanish out of sight and right athwart the way a dark and massive wall rose up. A sudden pause, she trembled with fear and wondered if her journey would be as fruitless as her preparations. The darkness deepened under threatening clouds while she looked for some way to surround the wall, too high to be surmounted; finding no pathway, right or left, anxious to continue and reach the city beyond, and determined that nothing should hinder the undertaking, she raised both hands above her head and with open palms she struck the wall and actually fell through it, for it was only a wall of mist. She smiled a broad, knowing smile for she saw the trick of the adversary.

Up she sprang and again she speeded on the way, making up for lost time, till suddenly she found herself opposed by a second wall, more dark and ominous than the first and looking more like a real obstacle.

In a moment she remembered her previous experience and pressed right through the would-be obstacle unhindered. But she encountered others more awe-inspiring than the previous ones and always trembled with fear until she remembered that she had seen these clouds before, then she took courage and ran straight into the celestial city. What a beautiful illustration of the Christian's race course! What fine examples of life's discouragements were those walls of mist! How true to life was her experience of fear at every encounter!

"Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

"IN QUIETNESS AND IN CONFIDENCE."

Let us now take a view of some of our riches, the things we have to be content with and to rejoice in and to be encouraged by.

The Creator of the universe is our loving Father; of this we need no man's assurance for we know it by the Holy Spirit which He has given us; He has taken us into

I. B. S. A. Representatives in Jamaica
Left to right—Bro. A. T. Johnson, Office; Bro. Harold Sica..!, Bro. C. B. Willis, Bro. S. B. Levy, Pilgrim. 2nd row—Colporteurs.

His confidence. He has whispered to us His secrets; He has shown us His covenant; He has told us of His wonderful love for us and has given us a demonstration of its magnitude in the gift of His Beloved Son to be head over all things to the Church and a timely refuge; He has lifted the veil of ignorance and given us a peep into the things which He has in reservation for us and all mankind, things which eye hath not seen nor ear heard nor hath it entered into the mind of man to conceive.

We have shared a glorious part in this ministry of the New Covenant; we have entered into the joys of the Lord and have tasted of His sorrows; we have appreciated the philosophy of His gracious arrangement for making us heirs of the kingdom; we have grasped the import of the prophetic testimony concerning the "Day of His preparation" and the smiting of the nations; we have observed the rise and fall of four universal empires and are now watching the disintegration of the feet of the image; we have seen the "Desolating Abomination" stand in the Holy Place; we have hailed the coming of Elijah the prophet, and are actually living in "the great and terrible day of the Lord"; we have declared the whole counsel of God and now we stand with loins girt about like unto men who wait for the return of their master.

We have expected these days of waiting, and we still look forward to the night that cometh when no man can work. But if so much and more have actually come to pass in fulfilment of His promises, why should there be among us anything akin to confusion or disappointment or despair? If He has cared for our interest so well from early infancy until now, shall He not continue to supply all our needs according to His riches in glory by Christ Jesus? If He so loved us while we were yet sinners will He desert us now that we have become His dear children? Surely we have no cause to act like faithless Israel who murmured against the leadings of Jehovah's grace, who lifted up their voices in the wilderness and wept for fear of the reputed giants in the land where God would lead them, accusing Moses of making a plot to destroy them in the way. Our God is bound by His covenant and His oath to perform all His promises to us, and it is good for the honor of His own name that He should do so. We know that it takes some faith to stand still and see His salvation, that it takes some strength to withstand the vigorous assaults of the adversary and endure the hardships that are incident to this day of trouble; but the prophet's assurance is, "In quietness and in confidence shall be thy strength." That confidence we should have learned already by past experience, that quietness, that calmness, so valuable, so beautiful in the midst of excitement, will not desert us if our confidence is true.

ARE YE ABLE TO DRINK?

It is written of our Lord, 'He shall not fail or be discouraged till He hath set justice in the earth." What a stupenduous task that is we can now begin to realize as we behold how the strife of nations is, day by day, revealing the depth of selfishness and the iniquity which have lain hidden so long under the polish of modern civilization; and we expect that in due time all that the prophets have foretold will be visited upon the heads of His worthy followers; nevertheless we believe that the severest tests of the Church are now in progress, and that no persecution from without can ever succeed in destroying the faith and courage of believers like dissension from within; and that all who endure these fiery trials in connection with their own flesh and the flesh of their professed brethren, will be prepared thereby to be conquerors and more in the final combat with the great adversary and his federated emissaries. What a triumph of His grace that will be!

As far as we are able to observe, every consecrated believer is hard pressed just now while the whirlwind of trouble is gaining momentum. The pressure comes upon us from many directions but the tendency of it all is to make us abandon the faith and try our own plans and schemes and those of our neighbors. Shall we give up the struggle or shall we drink the cup which our Father has poured for us? I am persuaded that neither fear of death nor love of life, nor eloquence of angels or influence of principalities; nor the commands of powers; nor the attraction of things present or the glory of things future; nor height of wealth or birth or social distinction; nor depth of poverty or insignificance; nor any other thing in creation shall be able to separate us from the love of God which we have in Christ Jesus.

"The hammer of thy discipline, O Lord,
Strikes fast and hard. Life's anvil rings again
To thy strong strokes. And yet we know 'tis then
That from the heart's hot iron all abroad
The rich glow spreads. Great Fashioner Divine
Who spareth not, in Thy farseeing plan,
The blows that shape the character of man,
Strike on, then, if Thou wilt. For Thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfil
Thy purpose—making all our life Thine own,
Only we do beseech Thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from thee."

FAITHFUL IS HE THAT PROMISED.

All that we know of God as we have observed Him in His wonderful works, and as He has revealed himself to us through His Son, encourages us to lay hold upon the hope set before us in the Gospel, lay hold upon eternal life according to the terms of His offer.

There has not failed one word of all His good promises which He has made from the beginning of the world, and as surely as He has declared, "My covenant will I not break," just so surely may we believe that "no word which has gone forth out of His mouth shall return unto Him void but will accomplish that which He please and will prosper in the thing whereunto He sent it."

BE THOU FAITHFUL.

We are to remember, however, that God's faithfulness will not insure us a place in the kingdom, we also must be faithful because it is a mutual covenant.

He gives the assurance that no power can pluck us out of His hand, and still we may be led by our own desires and enticed by the allurements of earth and thus fall away, even from our steadfastness.

Faithfulness implies a high degree of appreciation for God and His arrangements; it implies that measure of confidence in the divine word and leadings which dispels every doubt, quiets every anxiety, and permits the peace of God which passeth all understanding to control the heart. This is the full assurance of faith; this is that which will gain for us the victory through whirlwind and earthquake and fire; and there are Scriptures which seem to suggest that we shall have experience in them all.

"In the secret of His presence,
Oh! how precious there to hide,
Scourge of tongue nor shaft of malice
Touch my soul while at His side;
Let the lightnings flash about me,
Let the pealing thunders roll,
I can smile, thus safely hidden
In this refuge of the soul."

Our beloved Brother John on the Isle of Visions, declared that he was patiently waiting for the Kingdom, and therein he seems to be a faithful type of the Church who is waiting this very hour. But are we all waiting patiently? We fear that some have altogether ceased to wait, while many of those who are still waiting are growing impatient. Well, what are they impatient about? They fear that the vision tarrieth, that the time is not at hand for the establishment of the Kingdom, that possibly there are yet four months for harvest.

But let us suppose that the Lord should send us a special harvest message, the truth of which we could not doubt, saying, To all who are alive and remain: at the very hour you are ready to be glorified, send the word by your guardian angel and I shall call for you." How many of us would say, Come now Lord Jesus? We believe that seventy per cent would require twenty-four hours to set our affairs in order, and when the last hour is approaching we would want another day for fear we had forgotten something, and the days would lengthen into a week and possibly several weeks, and finally we would request Him to come at whatever time He sees that we are ready, for we would be afraid to touch things that involve so much.

If this be the case then, our present fears and anxiety show at least that we are thoughtless and that we need to be active in doing what our hands find to do. And let us never forget the import of our Lord's words, "He that is faithful in that which is least is faithful also in much." This does not mean that he who is faithful in attaining the mark for the prize will be a faithful co-worker in the Millennial Kingdom, but it means that faithfulness or unfaithfulness in temporal affairs are an indication of faithfulness or unfaithfulness in spiritual things; so that one can tell for himself and others may know also whether we are faithful or not by the way we perform the duties of the home, the shop, the office, or the field.

Let the patriot show his patriotism by fighting for his country with sword or tongue, but let the Christian show his Christianity by fighting the good fight of faith and by diligence in business. To this end, self-control is a jewel of rarest splendor in this hour of trial.

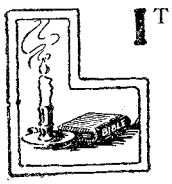
People who talk immoderately and give way to passion, unable to control word or act, are like a ship adrift at sea. The unparalelled conditions of the present day are setting adrift many from among us; who will be able to stand? Only such as have made the Lord their refuge and have grown strong in His mighty power. Such characters show themselves best under trial; under the mighty hand of God they yield, like incense, the sweet perfume of obedience and praise.

Baby thinks that mother takes a gross advantage of him when she prevents him from doing those things which would injure himself and distress others; we have to reckon with baby's thoughts, which sometimes crowd our brains as we observe the restraining hand of Providence in our earthly affairs. But let us take the prophets, my brethren, as examples of suffering and of patient endurance; let us speak often to the Lord and often to one another and so find strength sufficient to repel all anxiety and all discontent and every doubtful mood.

The Lord has not told us what day the nations will fall into oblivion or what hour the virgin will enter into the marriage, and it would be very unlike Him to do so; but we know that the vision is for an appointed time, and though it seem to tarry we shall wait for it, for it will surely come, it will not tarry—the Lord will not forsake His people.

"While place we seek and place we shun,
The soul finds happiness in none,
But with our God to lead the way,
'Tis equal joy to go or stay."

Message from Brother R. H. Barber. Subject: "STEADFAST IN THE LORD."



IT is with great pleasure that I write—accepting Bro. Jones's invitation to communicate, once more, with the friends at large, thru the medium of the "Convention Report"—possibly our last report. My desire and prayer is that this message may be a personal one, and also a helpful one, to each and all of you, many of whom I know personally, and all of whom I love in the Lord.

This being the year 1915—beyond the time when once we expected we would all be in the Kingdom—and the Harvest work going on uninterruptedly—thus making another little test of our love, of our loyalty and of our faith, I can think of no better text than the words of the Apostle Paul, 1 Cor. 15:58. "Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." How precious is the last statement of this text. "*Ye know that your labor is not in vain in the Lord.* God always rewards faithful service, Therefore let us labor on, remembering that the *Door of Service*, is *NOT* shut, until "The night cometh wherein *no man can work. That time* has not arrived yet, for the *opportunities for service* seem to be more abundant than ever before, and never before have our efforts been rewarded with so many hearing ears and responsive hearts. Evidently there is a great gleaning work going on. Oct. 1914 witnessed a disappointment as regards *Some* of our expectations, and a consequent test of our faith, but I was surprised and pleased to note no stampede, as it were, in our ranks. The friends took the disappointment quietly, soberly, calmly, but ever since October, I have observed an increasing tendency toward inactivity, faultfinding, and suspicion, to which I wish to draw attention. This condition seems to be creeping in gradually, and Satan seems to be presenting very subtle and illogical reasonings to our minds just now, which are ensnaring many. I am not writing to condemn any of the Lord's people, but as a beloved brother I warn you, and wish to call attention again, and yet again to the Apostle's admonition in our text. "Be ye *steadfast, immovable, ALWAYS* abounding in the *WORK* of the Lord." I desire to call attention to some of these little points, which seem to me to be a *special test* at this time. *One point* which seems to be quite pronounced, is in connection with some of the recent "Bible Students Monthlies." Many of the friends seem to think that they are written in *too strong* language, or that *their* town is an exception, and that these particular "Monthlies" do not *FIT their* town, and so they *temporarily* decline to assist in putting them out. I fear that this is a very seductive snare of the adversary. Satan seems to have convinced them that their judgments are unerring, and so has succeeded in retiring them from active service. But the matter does not end here. They seem to think they *must* oppose others who desire to serve thus, and in the consequent arguments and discussions which arise, little roots of bitterness spring up, and

practically division is made in the class, for those who once take their stand thus against any particular Monthly, never seem willing to co-operate in the distribution of later ones. They seem to be completely alienated from *this* branch of service, and gradually to lose interest in *every* branch. How pertinent the injunction of our text, "*Be ye steadfast, immovable, etc*".

A second point, which is alienating some of the friends, and inducing inactivity, is that they are losing their faith in Bro. Russell, Satan is very active now, in circulating *all* the "*booklets*" and *pamphlets*, which have been written against Bro. Russell, defaming his character, and misrepresenting his work.

I have found some friends, who have had the precious Truth, and been blessed by it, for many years, some of them much longer than I, who are now withholding their support, because their minds have become so poisoned against the Society and Bro. Russell, that they are convinced that Bro. Russell has knowingly falsified or deliberately deceived. In other words, they are willing to accept the statements of Satan's minions, respecting these things, even tho on the same page of the Booklet are several other things which *they know are untrue.*

I cannot understand such reasoning, and in the light of our Lord's treatment by the religious leaders of his day, and the treatment of the Saints all down thru the age, and of the many texts which assure us of similar treatment, to those in the Harvest time, this conduct is inexplicable to me. It seems to me that those who are ready to believe such things against Bro. Russell, or any of his co-workers now, would have believed all the fabrications against our Lord, had they lived in His day, and thereby indicate that something is wrong with their heart. Besides to believe thus only leads to faultfinding, unjust criticism, disputings with others of the friends, and lays the mind open to suspicion, evil-surmising and evil speaking, and gradually and almost imperceptibly alienates our sympathy from the Truth and from the brethren, and also gradually separates us from its service. How subtle is our great adversary, but the Apostle says "We are not ignorant of his devices." How we need to watch lest Satan get an advantage over us. I am convinced that the *heart* is the cause of this difficulty, for it is out of the *abundance of the heart that the mouth speaketh.*

Another condition which seems to indicate a lack of faith, or a loss of faith, is found in the fact that some of the friends are buying farms, or homes in towns where there are no classes, and thus assuming debts, in the shape of mortgages on these farms or homes. The results are two-fold, first, they are engaging all their time and powers in the effort to pay off these debts, and they have separated themselves from *those helps*, which are so necessary in this evil day, viz:, the fellowship of the brethren, and class privileges, very soon they are swallowed up in worldliness, and Satan has succeeding in effectually estopping them from further service.

A third point, which is very noticeable now, is the *readiness to split or divide*, which exists in the classes. Evidently the friends have lost sight of the fact that such a condition is condemned by the Scriptures, and forgotten the query of the Apostle, "Is Christ Divided?" many of the classes are *actually* divided, while in others conditions exist which amount to virtual division. It is astonishing to note the slight pretexts which are made excuses for division. Usually it is caused by some heady elder or elders or some single individual who desires to be prominent, and the classes throw aside all devotion to the Lord, and follow their Elders. Usually such leaders have two or three "*hobbies*" —little eccentric thoughts which they openly avow that they "Did not get out of Bro. Russell's writings, etc"—.Under these conditions there is either actual division or else some of the class oppose such an Elder and others uphold him in his wrong course, and a condition exists, which is not conducive to spiritual growth and usually one of these factions opposes or hinder certain phases of the work, or refuses to co-operate with the other, and Satan has succeeded in side tracking others from the field of actual and successful service.

Another condition amounting almost to division exists, where the Elders, misunderstanding the sisters' place in the church, entirely *ignore them* in the Berean studies, and otherwise, and so shabbily are they treated, that it amounts to virtual disfellowshipping, by one or more. This makes many little nagging experiences in the classes, and gradually separates others from active service.

It is a surprise to notice, that in some classes where there are only sisters, and one sister has been chosen to *ask the questions*, at the Berean lessons, that *some* of the *Sisters*, oppose such a duly chosen representative of the class, and argue that it is dangerous to thus lead, and an indication of headiness to accept such a service, tactics are adopted which oppose and hinder the service of such a sister, and almost make life unendurable, Usually those who thus set their own will against the Lord's will as expressed by the class vote feel aggrieved, and hold aloof, and do not co-operate in the class work. Thus there is a condition of practical division and our great adversary, has accomplished his end again. How we need to watch and pray, lest Satan get an advantage over us. "Therefore my beloved brethren," let us exhort you again, be ye *steadfast, immovable, always* abounding in the work of the Lord" "That ye may with *one mind* and one mouth glorify God, even the Father of our Lord Jesus Christ." Let us all be on our guard, "for in due season we shall reap, if we faint not." May the Lord bless you all.

Faithfully and with much Christian Love, Your Brother in Christ.

Discourse by F. P. Sherman. Subject: "FRUITION."

I AM pleased to have this opportunity of speaking to you this morning, because I believe you are all here looking for a blessing from the Lord. I have been praying for some months, in an especial way, that He would use me as a channel of blessing to others, and I have had that prayer answered in many ways, and I believe the dear Lord will continue to answer such prayers if we take the opportunities for service which He grants to us. Then let us lift up our hearts to Him who is the giver of all good, that we may receive the blessing we seek.

Today is "Fruitage Day" on our program, and I have been turning over in my mind how I could say anything on the subject which has not been said better than I could say it. Then I thought of what the apostle Peter said (2d Peter 3:1) that his intention was to "stir up your pure minds by way of remembrance."

I wish to call your attention to that wonderful discourse given by our Lord himself just prior to His crucifixion, and found recorded in the 15th chapter of John, beginning with the first verse, "I am the *true* vine, and My Father is the husbandman." The emphasis on the word "true" brings out the thought that there are other vines not of the Father's planting, and so we find it. The world is over-run today with vines of the earth—religious systems of various denominations, all contradicting each other and all claiming, in theory at least, to be the true vine. Our Lord's words are, "By their fruits ye shall know them," and it is this difference in fruitage that we are particularly interested in today. The great Husbandman is interested in those fruits,

and any branch not bearing fruit is cut off from the vine. That is what verse two says, "He taketh it away." Sometimes we make the mistake of thinking we are to do the cutting off, and I have known some of the Lord's dear people to hold a business meeting and decide that some member of the class is "disfellowshipped." It is true that the Lord lays down for us certain rules that we are "not to company with fornicators," and "with such a one not to eat," but in my experience with the Lord's people I have never known a disfellowshipment to take place on that basis. It is usually through a difference in judgment which we would do better to leave the Lord to decide upon, as to whether the branch should be cut off or not.

How do we become parts of this vine? Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And after our consecration has been accepted of the Lord, and we have been begotten to a new nature we then become part of this vine—the church of the firstborn ones.

Next we are interested in how we may develop fruit. There are two things which are essential to fruitbearing:

1st, a knowledge of God, His Word, His plan;

2d, putting that knowledge into practice.

Over in the seventeenth chapter of the Gospel of John, 3d verse, we read, "and this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." That is what you and I want, isn't it? How we may get life eternal—the divine nature. There are three Scriptures which bring out the same thought, found in the Old Testament; Job 22:21, "Acquaint now thyself with Him (i. e., with God, margin) and be at peace, thereby good shall come unto thee." Before we can please God as members of this vine, and grow fruits, we must first know God.

Then in Jeremiah 9:24, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord," etc. That should be, and will be our cause for rejoicing—that we have been favored with a knowledge of God.

Then in Hosea 6:6, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offering." So then we see that a sharp line of demarcation is drawn between real Christians and those who are Christians in name only; between wheat and tares; between those who have subscribed to a denomination and those who have become a part of the true vine. The distinction is a knowledge of God's plan.

But some one says, "Does that mean that if some one believes in the trinity, eternal torture, and that the present life ends all probation, that they cannot be members of the true vine?" I answer in the words of the apostle Paul found in Hebrews 6:1, 2, "Therefore, leaving the principles of the doctrines of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptism, and laying on of hands, and of the resurrection of the dead, and of eternal judgment" (age of judgment). Here the apostle enumerates the things necessary to know God and His plan, before we can be of the vine and bring forth fruit.

1st, Repentance for sin.

2d, Faith in our substitute.

3d, Baptism into Christ's death.

4th, Ordination (laying on of hands).

5th, The resurrection.

6th, Future probation.

"But," says someone, "I am sure my mother was a good Christian, and she did not see clearly all those doctrines. Was not my mother a branch of the true vine?" I am glad, dear friends, that I do not have the responsibility of saying who the faithful ones are. All I can do is to point out what the Scriptures say, and leave the dear Lord to decide as to what individuals have fulfilled the conditions. The promise is "When He, the spirit of truth, is come, He will guide you into all truth." This is true in all the experience of the church.

This is illustrated in the story of Job. You know that here we have a picture of the experience of mankind in general. Just as Job was rich and great in the beginning of his history, so we read that man was made a little lower than the angels, and crowned with glory and honor. Then in the picture Job got into trouble through the will of Satan, and while in that condition his three friends offered him such consolation as seemed possible. That might represent three divisions of religious thought which has been offered to the world to console it in its affliction. It is comparatively easy to identify them.

Job 4:15, "Then a spirit passed before my face." etc. It is Eliphaz, the Temanite, who is speaking, and he may represent the various forms of spiritism, which would include nearly every orthodox (?) denomination, since they nearly all agree that the dead are not dead, though most of them deny that the dead can communicate with the living. Few, if any, know the truth of the matter, that any materialization is merely an impersonation of one who is dead, by a fallen angel.

Then again, in the eighth chapter Bildad, the Shuhite, identifies himself as picturing a great division in the religious world today. We read, verse seven—"though thy beginning was small, yet thy latter end should greatly increase." Though man began as a microbe, or a tad-pole, yet by a gradual process he has been evolving and getting better, and by and by he will be like God. It is surprising to what extent the evolution theory is being taught and believed, but it brings cold comfort to the poor world.

Then again in chapter eleven (verse 16), the last of Job's false friends speaks, Zophar, the Maamathite, and says: "Because thou shalt forget thy misery, and remember it as waters that pass away." Christian Science says "you don't need a Redeemer. All you have to do to get back to God is to forget your misery. There is no pain." Job said, "miserable comforters are ye all," and so the poor world has found no relief in false teachings. It is the truth that satisfies. It is only through a knowledge of God that we can be of the vine and bear fruit. So Job says, basing his hope and comfort on the promises of God, "So man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep." He denied that the dead are conscious or that man has any future hope, aside from a resurrection.

Now then, how may we develop fruit by a knowledge of God, and of His plan and character? I refer you to our Lord's words, Matt. 7:24-27. Notice two classes of people here mentioned—both hearers but one only doing. It is not enough that we read the Dawns and Towers, and get a knowledge of the divine plan. We may be members of the I. B. S. A. in good standing, and still fail to get into the kingdom. We must put into practice what we know. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure." "Not every one that saith Lord, Lord, but he that doeth the will of My Father which is in heaven." What is that? We must grow the fruits of the spirit. Phil. 2:5, "Let this mind be in you which was also in Christ Jesus." Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

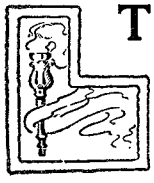
When you come in contact with others who differ from you in points of faith or practice, remember that you are to give them the same consideration that you expect for yourself. "Be kindly affectioned one to another, with brotherly love," even though you may have a difference of opinion. When your activities in the service have led to criticism, apply and put into practice 1 Peter 2:20, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" That is no more than you ought to do; any person not a branch of the vine ought to do that, but if, "when ye do well and suffer for it, ye take it patiently, this is acceptable with God." This is putting into practice what we know of God. This is growing the fruits of the vine. This is proving that we are of the character that the Lord can use in the great work of blessing the world in the next age.

Let us all by God's grace, resolve as we never have done before, that we will not be hearers only, but we will be doers of the Word by which God hath called us out of darkness into His marvellous light. *Praise His name.*

Message from Pilgrim Brother M. L. Herr.
Subject: "LET YOUR YEA BE YEA AND YOUR NAY, NAY."

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay, nay; lest ye fall into condemnation." (James 5:12.)

"Again ye have heard that it hath been said of them of old time, Thou shalt not forswear thyself but thou shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne; Nor by the earth; for it is His footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea and Nay, nay; for whatsoever is more than these, cometh of evil. (Matt. 5:34-37.)



TO GOD'S holy ones every word of his counsel is fitting and needful. To those who see in the Scriptures quoted only the prohibition of the ordinary legal oath, the Lord's real thought is completely obscured. The counsels of the Lord are for those in heart relationship with Him. These in heart sympathy with his spirit are able to discern his viewpoint that others fail to grasp because of the divergence of thought that comes of a heart not in tune with the Infinite One.

The natural mind of man is not all evil; nor is it wholly good. In dealing with the ordinary affairs of life men do not expect accuracy of statement of each other. The very fact that when a matter is of grave importance a specially solemn statement called an oath is employed makes evident that ordinary statements are considered unreliable. But in view of the generally prevailing fallen conditions could men do better, otherwise? In the words quoted the Apostle James is not addressing the world of mankind in general but as he specifically states, "my brethren." The Lord is letting the world manage its affairs according to its best judgment until such time as he himself shall take the control. By this time it will have discovered its unwisdom and inability to effect its highest interests and will welcome the rule of him whose right it is.

Man created in God's image was Godlike in his dealings with others. It was then unnatural to exercise authoritative dominion over a fellow man. But men have fallen in different degrees. Under human government it has become absolutely necessary not only to have human laws but representatives of government with power to execute punishment upon persons who violate the law. Not all discern the distinction between the government that creates the laws it seeks to enforce and uphold and a very different kind of government that creates no laws at all but is strictly limited to the enforcement of laws divinely provided. The former government is purely a human institution, while the latter is of divine origin. No government on earth today is of divine origin except the government that exists in the true Church of Christ. It is this fact that makes the words and instruction of our texts limit their counsel to the Church and to members of Christ only. The law that exists in Christ differs from the law that we find in the world. In the world men who have fallen farther in the scale of death often find a real or fancied advantage in giving themselves over to various forms of enslavement. Various social, political, financial and even religious institutions are organized under more or less of enslavement of the individual will. Because these are on the whole, of higher attainment than the individual can himself attain, he submits himself to them for the sake of such advantage as he may be able to receive therefrom. These matters are purely human affairs and are part of "this present evil world" (Gal. 1:4) that is some day to be superseded by the Kingdom of Christ.

On the other hand, there are those amongst men who, because less fallen, have superior ability. These find it to their advantage to lord it over their less fortunate neighbors, which, as we see, has not been wholly to the disadvantage of others. Because there has been some such advantage the

world has managed to exist under some form or other of despotism. This spirit, this form of authority, has existed ever since man departed from the loving divine government in Eden. It persists in the State, the municipal control, the school, the religious order and the home. There is in every organization formed by man more or less of the element of domineering control. This is to be found also in the secret order, by which men are bound together by a solemn oath of obedience to an agreed-upon course of action. This agreed-upon course of action is presumed to bring individual advantage. Whether this be the case or otherwise is a matter for the individual concerned to determine, but it must be obvious to all that oaths that forswear that one will do the bidding

of another human being, thus setting aside his own individual judgment, is in absolute violence of the allegiance of Sons of God to their Lord and Head.

The divine law under which all obedient Sons of God are organized is the law of love. Its formula is (John 13:34): "A new commandment I give unto you that ye love one another as I have loved you that ye also love one another." None can possibly come under this law except by willing, intentional obedience. The language of the Lord Jesus, the first to come under this divine law, was "I delight to do thy will, O God, yea, thy law is within my heart" (Psa. 40:8). How wide the difference in this divine law of joyful, intentional obedience and the obedience enforced. In I Cor. 11:3 we read: "And the head of Christ is God." But must we not discern a very different kind of headship in this divine control of the great Head of the Church than that which we find in the organizations of men? Would our Heavenly Father have found delight in the obedience of his ever-loyal Son had that obedience been enforced? Would our Lord find in the members of Christ copies of God's dear Son, were our obedience to be in any sense enforced? Must it not be obvious just why our Lord said: "But I say unto you, swear not at all"?

The Scriptures indicate that amongst those who come into the legal relationship as Sons of God would be some who fail to qualify as final members of that body. They were accepted to legal justification and to the begetting of the Spirit in that they had access to holy things: the knowledge of divine truths and the privilege of sacrifice. But is it not evident from the language defining their experience that they failed to enter into the JOY of the Lord. In Heb. 2:15 these are described as "All their lifetime subject to bondage."

Let us carefully examine into the cause that lies behind this great difference in these two classes, the rewards for which are as different as are the present human experiences. The one class is spoken of as having so great joy that they even "Take joyfully the spoiling of their goods knowing that they have in heaven a better and an enduring substance." (Heb. 10:34.) Man created in the divine image fully possessed the power to order all the affairs of his life in harmony with righteousness; the will of God. This ability means will-power and freedom of will. As long as the will remains harmonious with the divine will it has freedom and ability to choose as it wills to choose. The first step aside from the will of God is a step into enslavement. It means that we then and there relinquish our power to choose as we will and give over into enslavement to the inclinations of some predetermined desire. The freedom of the will ceases not with the giving over to self-will but with the first act in this direction. One may contemplate the wrong course, entertain the fallacious reasonings by which it is made desirable but it has no power over us until we act. With that act comes the enslavement. It was wrong for Mother Eve to entertain the unholy desire to be wiser than God provided for her. But not until she acted did she come into enslavement. It was wrong for Lucifer to contemplate: "I will be like the Most High" (Isa. 14:14); not until he did the act of disloyalty did he come into enslavement to his unholy ambitions. By this act these desires become part of his heart. While we cannot know the heart when the acts are merely in contemplation but when they are turned into acts they reveal the heart as the Master specifically says "By their fruits ye shall KNOW them" (Matt. 7:20).

When Lucifer was a holy angel his obedience to the will of God was the intelligent choice of his heart. He had the freedom of an individuality that had power to choose within the wide limits of the loving, holy will of God. When he became a slave to insatiate GREED his power to choose found a narrow limit. He himself came under domination and he could do only that which commended itself to the exactions of a self that could not possibly be satisfied. He was no longer Lord and Master but in a condition of most absolute slavery. How exceedingly short-sighted was his procedure. He was making impossible the very thing he thought he was about to attain. God delights only in the KINGSHIP of his creatures. His loving interest in the highest welfare of all of His children is such that He desires that within the limits of the realm in which He places them, they shall have full control. When earth is restored to the original design every man will be a king. In the angelic realm obedience is so complete that so far as we are informed, all are kings. No necessity existed for Lucifer's domination hence it was an evil aspiration. The only hearts who could possibly recognize such authority of necessity must be hearts out of accord with the Divine will and government.

Man created in the Divine image realized great JOY in fellowship with his Creator. It was the JOY of the glorious liberty, the freedom of the will which the Creator accorded him. No such joy can be found from obedience to self-cravings. The very impossibility of satisfying such cravings makes this self-evident. There is a kind of "pleasure" in the pursuit but joy is not and cannot be possible. In Genesis 3:8 we read "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Is it not plainly evident why this change? Is it not clear to be seen that the will having changed toward God and self becoming master, JOY the basis of fellowship with God must of necessity depart? Do we wonder that sadness must fill such hearts? There is no Joy except in loyal obedience to the Divine will.

The heart that returns to God after tasting of the sorrows of disobedience comes into a first-fruits of Joy. This JOY increases in proportion as the Divine rule comes into the heart more and more and the Divine will is done in the mortal body. Fullness of JOY will come to humanity with earth restored, perfected, complete, with the Perfection of human organism, their purchased gift of the Redeemer. A special JOY is the "taste of the powers of the world to come" possible only to the Church in this life on condition that they lay aside the human self-will and its sorrow and accept as an "earnest of the purchased possession" (Ephesians 1:14) the Joy possible to them through obedience to the Divine will.

This Gospel message has gone to many. Among those who are in obedience to the Apostle's words "I beseech you therefore, brethren, by the mercies of God, that ye Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service" (Romans 12:1), there have been many to respond. These all justified as "brethren" ("holy brethren") have entered into legal relationship as "sons" by act of consecration. They all made by this act an agreement with the Lord. But have these ALL diligently and faithfully departed from the self-will of the natural heart and in thought, word and deed of daily life conformed to the Divine will, seeking Divine counsel as so richly provided in His Holy Word? Have these all employed the "helps" Divinely provided, 1 Corinthians 12:28 ("helps") for their complete furnishment? But how may we know? "By their fruits ye shall KNOW them." Is it not plain that all who are not in some degree entering into the JOY of the Lord are in some measure of "bondage"?

In our self examination let us not overlook the difference between suffering that must come to the flesh of all faithful and JOY in the heart. In the flesh our Lord was a "man of sorrows and acquainted with grief" (Isaiah 53:3) but in spirit we are informed: (Hebrews 1:9) "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "It the world ye shall have tribulation but in me ye shall have peace" (John 16:33). It is the heart experience of the faithful that becomes the indication of their standing with the Lord. In what do they find their JOY?

After tasting the JOY of the Lord there are various testings to prove the fixedness or unfixedness of the heart in the Divine will. It is to be wondered why any should depart from faithfulness to the will of the Lord after taking the preliminary steps of consecration. The Lord desires as members of that glorious Body such as remain fixed in heart under all conditions. The heart is the will or intention. The Lord provides changes in circumstances in life; a variety of experiences that shall demonstrate without peradventure just what is the individual choice of each heart. The heart that can find pleasure apart from the Lord is entirely out of harmony with the Lord. The heart that is "prone to wander" from the will of the Lord is not fixed in holy desires. Neither of these classes are of the kind the Lord desires for His Bride, members of His Body.

Is it not therefore clear that persons whose hearts measurably assent to the cravings of their flesh are surely unfit for the Kingdom? Is it not also clear that such cannot enter into the JOY of the Lord? Is it not equally evident that all such are in a measure of bondage and fail to experience "the glorious liberty of the sons of God" (Romans 8:21)? Is it not this bondage to the will of the flesh that makes the course of these uncertain? James 1:8 says: "A double minded man is unstable in all his ways." The reason for this unstableness is his want of fixedness in the will of the Lord. Such are far from the counsel of the Apostle, "Let your yea be yea." They seek to be yea and nay which is surely unsatisfactory. Nor is their nay always and only nay, but sometimes one and sometimes the other, and they are uncertain. Such cannot be satisfactory either to themselves, the Lord or the world.

Beloved fellow-members of Christ. The closing hours of the experiences of the Church on earth are upon us. Our hearts will surely be tested as to their fixedness in the Divine will. Shall we not give heed to this counsel of the Lord? Shall we not in view of the fact that all the precious JOYS that have become our most sacred treasures are ours because we resolutely cast aside the self-will of the natural heart. Shall we not, now that our hopes are so near a realization, take our fixed stand in the Divine will?

"I love Thy will, O God!
Thy blessed, perfect will,
In which this once rebellious heart
Lies satisfied and still.

I love Thy will, O God!
It is my joy, my rest,
It glorifies my common task,
And makes each trial blest.

I love Thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and some
Sweet with accepted pain.

I love Thy will, O God!
O hear my earnest plea,
That as Thy will is done in heaven,
It may be done in me." —Hymn No. 114.

Discourse by Brother P. S. L. Johnson.
Subject: "CRYSTALLIZATION OF A CHRISTLIKE CHARACTER.

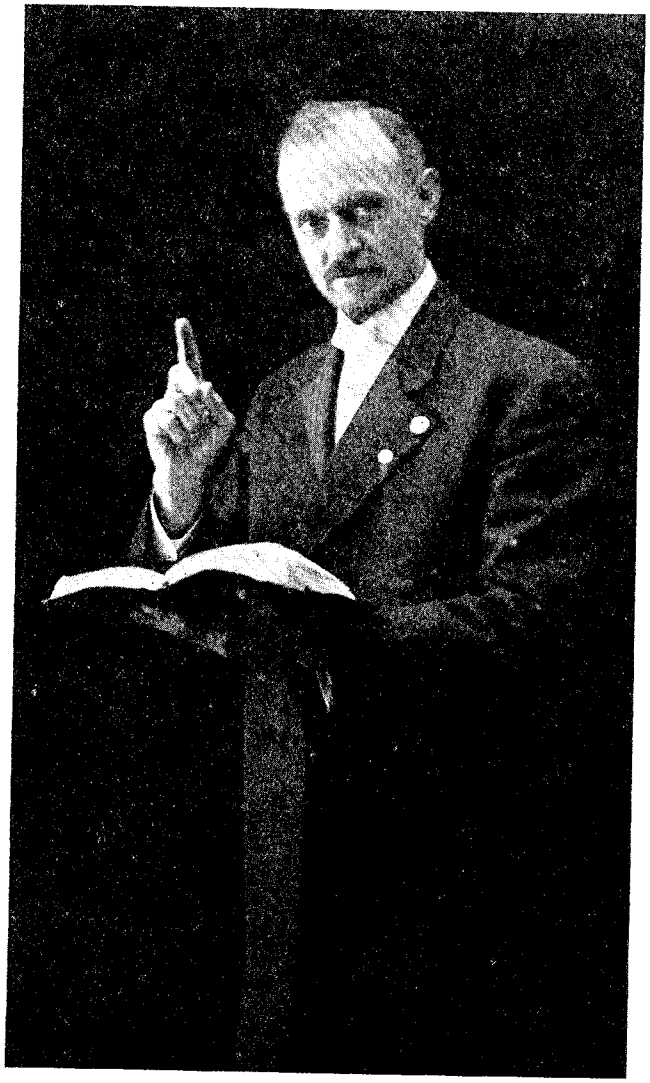
WITH this discourse, as far as we now are able to see, the series of lectures on The Development of a Christlike Character will be finished. Not that there are no features of Character e. g. the graces, on which more details could be given, but rather because the general ground of the subject has been covered. The methods for its development were discussed and applied in detail especially in nine lectures, Its general philosophy was discussed in two other lectures, i. e., in the first of the series and in the one that appeared in the convention report of last year. In these two lectures the Biblical theory of character development is set forth as a whole as well as in its lines, processes, modes, methods, steps and order of procedure. More or less details are given on these features throughout the entire eleven lectures. There is but one matter of great importance in character structure that has not yet been given a fitting discussion though touched upon in these lectures. This subject therefore will engage our attention in this discourse, i. e., the Crystallization of a Christlike Character.

I. IT'S MEANING.

A discussion of the meaning of this subject may properly begin its study. What is meant by Crystallization of Character? We have already seen that one's Character is the mental, moral and religious quality of his cultivated disposition. Crystallization of character would be the process of making the mental, moral and religious quality of one's cultivated disposition unbreakable. It may be made unbreakable in good and against evil; or it may be made unbreakable in evil and against good. Jesus' character is an example of the former, Satan's of the latter kind. Ordinarily, however, when using the word character we refer to the mental, moral and religious quality of one's cultivated disposition in good and against evil. Crystallization of a Christlike character may therefore be defined as the process whereby the mental, moral and religious quality of one's cultivated disposition is, as a copy of Christ's, made unbreakable in good and against evil.

The thought underlying the word crystallization, as far as concerns its use in connection with character building, is that of great strength, tenacity, unbreakableness. Crystals are strong and hard. They are unbreakable without artificial and extraordinary instruments. We could not break one by the unaided strength of our hands. We could not even crack one, unless we used some hard instrument with which to strike it. The process by which our characters are so made is, therefore, what is meant by the crystallization of character, and the process by which our characters are so made after the image of Christ's is the crystallization of a Christlike character.

While the thought underlying the word crystallization is a biblical one, the expression itself is not. We would search in vain for it in the Bible. However, by a variety of expressions its thought is there given. The expression is here employed, not only because it is the one in current use to convey the biblical thought herein discussed, but also because it conveys to our minds, as in a nutshell, the kernel of many biblical expressions on the subject. It is of course a figurative expression, and because of the figure it is exceedingly meaningful. We know of no other single word that combines the various biblical ideas on the subject so well as this word. Therefore it is in general use among those who understand the subject; and is accordingly made to serve as a theme for the lines of thought to be discussed in this lecture. It comprehends the ideas conveyed in the Scriptures by such adjectives as strong, firm, steadfast, immovable and the verb to make perfect, when applied to character development. The following Scriptures will show this to be the case: "Therefore, my beloved brethren, be ye *steadfast, immovable*," I Cor. 15:58; "Be *strong*," I Cor.



16:13; Eph. 6:10: "But Christ as a Son over His own house whose house are we, if we *hold fast* the confidence and the rejoicing of the hope *firm* unto the end;" "For we are made partakers of Christ, if we hold the beginning of our confidence *steadfast* unto the end," Heb. 3:6, 14; "Whom resist *steadfast* in the faith," I Pet. 5:9; "For it became Him for whom are all things and by whom are all things in bringing many sons unto glory *to make*

th Captain of their salvation *perfect* through sufferings," Heb. 2:10; "And *being made perfect* He became the author of eternal salvation unto all them that obey Him," Heb. 5:9. It is therefore an expression that conveys the thought of putting the finishing touches to our character. *It is the process whereby our characters are made perfect in Christlikeness.* It is therefore the final work in character development.

II. ITS RELATIONS.

We will gain a clearer idea of the meaning of our subject and its place in character development, if we consider its relations. For to see where it belongs and thus, how it is related to other matters pertaining to character enables us to see its functions clearly. It is not a step in the Christian life though it forms part of one of them, i. e., developing a Christlike character. Nor is it an element of character since each of the elements of character must be present before it can work on them. Neither is it one of the lines of procedure. It is not even a mode or a method of our procedure, for the lines modes and methods of procedure must precede it. The only place that can be assigned to it is among the processes of our procedure in developing a Christlike character. It is the seventh and last of these processes. Accordingly everything else that goes to constitute and construct a Christlike character must precede it. They are its indispensable antecedents, and it is these that are its field of activity. It takes all of them and their results and makes them one's permanent and inalienable possession. And when it finishes its work, it enables one to stand his final testing with success. Nobody breaks down under trial after his character is crystallized. Trials will for a longer or shorter time follow crystallization, but these only prove that one has attained the steadfastness of character necessary for the kingdom, just as a piece of steel after it has passed through all the processes aright is capable of standing and is made to stand any test for which it has been fitted. The relations of crystallization are therefore to things preceding and following. Everything else in character construction precedes it. These by it are made one's permanent and inalienable possession, and it fits one for his final trials which it enables him to endure successfully.

III. ITS RESPECTS.

An understanding of our subject requires us to recognize the respects wherein our cultivated dispositions are to be crystallized. These give us the scope of such activity. There are particularly two respects in which we are to crystallize Christlikeness, i. e., our procedure in Christian character development and the steps of the Christian life. We must crystallize all the lines of procedure in their developing the higher primary graces, keeping them active and causing them to abound. Every one of the processes of our procedure must be crystallized. Therefore we must crystallize the maintenance of the consecrated attitude, the arousing our powers to activity, our producing growth, our strengthening growth, our overcoming evil, our adjusting harmoniously the various features of character with one another as well as the crystallizing process itself. We must crystallize all the modes of procedure as these are operated by the higher primary graces. The detachment of our affections from evil, the attachment of our affections to good; the suppressing of the efforts of the lower to control our higher affections; the supporting of the weak by the strong affections; the servant use of our affections; the balance of our affections and the presentation of impenetrable affections in resistance of evil. So, too, must we crystallize the use of the methods of our procedure. The use of everyone of the methods, whether they be the general or the special ones, and whether they be those for developing good or those for overcoming evil, must be crystallized. So too, must we crystallize the disposition to submit to whatever order of procedure the Lord wants to apply to us.

Not only must our procedure in developing Christlikeness be crystallized, but also all of the steps of the Christian life must experience the same process. The ability to remain dead to self and the world must be made unbreakable. So must our meditating on "the good word of God" in its doctrines, precepts, promises, exhortations, prophecies, histories and types be made our inalienable possession. Immovable are we to become in watchfulness to keep our thoughts, motives, dispositions, words and acts in harmony with the Lord's word. Prayerfulness must be made a steadfast attitude of our hearts. So loyal are we to be to spreading God's word in harmony with His will that no pressure will sever us from it. Most particularly are we to crystallize the development of a character in harmony with the Word by making ourselves immovably steadfast in abhorance and avoidance of, and opposition to, evil in the heavenly sentiments; in the servant use of our members, in the graces and in balance of character. So fixed are we to become in all these six steps that the seventh, endurance of untoward circumstances, however hard they may be, is maintained steadfast unto the end.

The necessity of our crystallizing our dispositions in these two respects, i. e., in our procedure in character development and in the steps of the Christian life is quite manifest. Without it our past efforts would be vain; their results would be destroyed and we would become wrecks for God's present and future purposes. Our hopes would be blasted. Our existence will have ended in a failure. On the other hand such crystallization secures to us all the fruits of our past labors and efforts; we will continue to be used by the Lord for His present and future purposes; our hopes will reach blessed fruition; our existence will never cease being a success in the strictest sense of the word; and to all eternity we will have the richest and most desirable possession—a character completely like Christ's, absolutely dependable, a delight to God, and all creatures, and fruitful in all we undertake!

IV. ITS CIRCUMSTANCES.

In the first part of our Christian experience we of course do not undergo the crystallizing process of character cultivation. The reason is very simple; we can crystallize no feature of character until it is first developed. Therefore the Lord seeks first to develop the various features of Christlikeness in us; and after their development, He puts us into the crystallization process. The circumstances amid which character is developed are quite unlike those amid which it is crystallized. During its development stages, particularly during the first of these, the Lord makes the circumstances of our Christian experiences toward and not untoward. Everything is made so as to produce growth as quickly as possible; therefore the Lord shields us from any experience that would retard our growth. He surrounds us with a series of conditions that in every way hold back restraints on our growth and that in every way encourage us to make rapid progress. This toward set of circumstances has the effect of making many of the Lord's people think that they can go to the kingdom on flowery beds of ease. We therefore find many in this stage express wonder of a disapproving kind at some of their brethren who, more advanced, are meeting many obstacles and are much beset by them. It often is necessary for such to experience a hard jolt to bring them to a proper realization of the fact that there are various stages of Christian experience, and that each one has its own appropriate set of circumstances and conditions.

While, therefore, our first stages of Christian development are almost entirely free from hard circumstances, our last stage of development, i. e., crystallization, is certainly beset with them in ever increasing severity. And these should be cheerfully accepted as a matter of course, a necessary part of our fitting for the kingdom, even as St. Peter exhorts, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of the sufferings of Christ," I Peter 4:12, 13.

Varied indeed are the kinds of experiences that constitute the surroundings amid which Christlikeness is perfected in us. One of these is losses. The Lord's people must undergo many losses. Having consecrated all to the Lord, they are to expect to be separated from their all in such ways as may be pleasing to the Lord, and he is pleased to permit us to lose much of our human all, e. g., loss of our good opinion of ourselves, our influence, safety, ease, pleasure, power of self-defense and aggressiveness, our health, strength, life, secretiveness, property, appetite, loved ones, love from loved ones, friends, home, native land, and advantages with respect to nature, art, human knowledge and our earthly calling. These experiences conduce in the faithful to making steadfast their Christlikeness. Disappointments form no small part of the untoward circumstances amid which character is crystallized in us. Accordingly we need not be surprised if we are disappointed in our friends, spouses, parents, children, business, ambitions, efforts and even sometimes in some of our brethren. Circumstances that compel us to wait and that require long delays in projects in which we are energetically working fall to our lot for the purpose of making our characters unbreakable in Christlikeness. Frequently restraints are imposed upon us. With good intentions and steady zeal we endeavor to accomplish various plans, and find that restraining influences block our farther advance in the direction in which we are traveling. When we turn in other directions we encounter fresh restraints; and finally find ourselves confined, as it were, on all sides by impassable walls. These doubtless weigh heavily upon us; yet they doubtless play their part in helping us to crystallize our characters into copies of our Lord's. Shelving experiences not seldom form another set of untoward experiences amid which we must be perfected. Sometimes these are due to our faults, sometimes to the faults of others, and sometimes to

nobody's faults in particular. Sometimes the officers of the church are shelved and can no more serve the brethren in an official capacity. Sometimes sickness or circumstances of home and business bring shelving experiences. Whatever the cause, these come and prove trying indeed, and not a few have broken down amid them, while the faithful are thereby given all the greater strength. Frequently hardships form these untoward experiences. Hard toil, study, travel, long hours of labor and rough treatment go to make up some of these and furnish the opportunity for crystallization of Christlikeness as they also are frequently the occasions of falls from steadfastness. Necessities of various sorts constitute another set of circumstances amid which our constancy in well-doing is given an opportunity for exercise unto perfection in Christlikeness. Poverty, cold, nakedness, hunger, thirst, homelessness, lack of conveniences and means of help prove to be hard circumstances indeed. Jesus, Paul and others of God's saints underwent these. Most of us have not experienced these conditions, yet the immediate future will doubtless have them in store for many of God's children. Again our faults are another set of circumstances in which we must maintain our Christlikeness unto the end. At first this thought seems to be a contradiction, but when we remember that it is the new creature that is to be perfected, not the flesh, and that these faults are not of the new creature, but of the flesh, we can see many ways in which the faults of the flesh will furnish circumstances conducive to crystallization of character. Our resisting them under great pressure, our being made to trust in the Lord's mercy by our recognizing their presence in us; our learning to sympathize with the brethren and pity the world for their faults as we feel the weight of our weaknesses; our being made the more alert by the knowledge of their presence; our submissiveness to their correction; our continuance in well-doing in spite of them are one and all helpful toward our crystallizing Christlikeness. Thus the faults of our flesh, while exceedingly trying to us, when met in the proper spirit prove stepping stones to betterment; while, when alowed to master us, prove our ruin as new creatures. Then not a few of our untoward conditions are due to the faults of others. These in one way or another interfere with us and cause us inconvenience, often great wrong. To keep on in well-doing in spite of these and amid these often taxes our strength to the utmost and when we are triumphant in such experiences, they serve to crystallize our new creatures.

Sometimes chastisements are a part of these untoward circumstances. For one wrong doing God as a faithful Father, seeking our reformation and cleansing from filthiness of the flesh and spirit, applies the scourge. Amid such experiences Satan tries to make us resentful or discouraged. He would have us believe that God is unjust and cruel so to chasten us or that the chastisement is a sure indication of our rejection by the Lord; that our doom is sealed; that there is no more need of our trying and that we might as well now, since our fate is sure to be the second death go on in sin gaining its pleasures to the full and thus die as old sheep rather than as young lambs. To persevere in well doing amid chastisement; to recognize its justice, love and wisdom;to kiss the chastening hand of the Lord and to learn from it the more closely to obey and that the hardships and rigors of the chastisement will indeed contribute toward the crystallization of character. Opposition constitutes another form of untoward circumstances wherein character is made firm and constant in Christlikeness. Our chief opponent is Satan. Truthfully do the Scriptures describe him as our opponent, Zech. 3:1; I Peter 5:8. As a skilful pianist can produce almost any melody he pleases on the piano so Satan by six thousand years of practice can produce almost anything he desires in the human heart. He understands our mental make up, our liability to a fall, the combination of circumstances that will most strongly appeal to us and he uses this knowledge with most wicked and fell purpose for our undoing. Wherever we turn he is at our side with suggestions, diversions, oppositions to draw us away from the good into the evil. Never during the crystallization process does he let us go our way unimpeded. And when he fails by his own unaided efforts to bring us to ruin, he seeks so to do by a combination of his effort and the efforts of others, the world. The world through its weakness, superstitions, ignorance, sinfulness, worldliness and selfishness is thus at his service. Frequently opposition comes from our own families, our friends, our associates in work, business and religion and even from strangers. Satan often uses religious aristocrats and political organizations against God's people. Successful resistance and steadfast resistance to such pressure will result in our gaining some crystallization in character. Our own flesh in a thousand ways most constantly opposes our advancement as new creatures. Such advancement is to its disadvantage, therefore it opposes us, consequently we must fight on in spite of the hard opposition that it gives us; and the steadfast maintenance of this resistance will help greatly toward crystallization. Sufferings form a final kind of hard circumstances conducive to perfecting of Christlikeness. These consist in weariness of body and mind, sorrow, pain, sickness, persecution in refined and gross forms. We must endure ridicule, slander, hatred, business and social boycotting, religious ostracism at the hands of zealous but mistaken sectarians. Sometimes such persecution takes on the form of physical violence and in not a few cases has resulted in the martyrdom of numbers of the Lord's people; and there is good reason to believe that it will again manifest itself in such results. Steadfastly to endure such sufferings with the Lord and for the Lord's sake will do much toward crystallization of our characters in Christlikeness.

If we had to endure these things but one at a time the circumstances, surrounding our crystallization of character would not be so difficult as experience shows them to be. At first they come to us singly, then in pairs, then in large numbers at one time, finally they come in a combination of all of them at one and the same time. Except faults and chastisement for faults our Lord in the closing experiences of His life had to undergo all of these at one and the same time; and that in as heavy pressure as was possible for a perfect new creature in a perfect human body to endure. It taxed His strength to the utmost. While none of us could stand so heavy a weight of woe as our dear Lord was able to bear, doubtless each one of us who will make his calling and election sure will be sorely tested at every point to the utmost power of his endurance as a new creature in an imperfect body. The combination of all of these untoward circumstances will make it difficult in the extreme for us to bear up unto crystallization of a Christlike character.

One may ask why is it necessary that we be subjected to the test of such circumstances? In answer it must be said that this is necessary for several reasons. It is not because God cruelly loves to see us suffer but because the Lord is preparing us for immortality. He cannot afford to run the risk of rebellion against His righteous rule on the part of immortal beings. The proof must, therefore, first be furnished that we will be loyal to the Lord and the principles for which He stands; and that in such a degree that no combination of circumstances can make us disloyal. Only after manifesting such loyalty could a wise, just, loving, and powerful Creator intrust us with immortality. Further the Lord designs the Christ class to be cooperative with Him in carrying out to a successful issue His plans involving not only the human race on this earth, but other beings on other planets. Successfully to accomplish such works in harmony with perfect wisdom, justice, love and power, blended with one another and in this blending, dominating all our other qualities requires characters of the finest and strongest texture, characters of absolute loyalty at any and every cost. Such characters must therefore be developed and of necessity require circumstances like those above mentioned as furnishing the opportunities for such development. When we consider for example the fallen and wicked condition of the world and realize that for one thousand years we are to help them to arise; when we further consider the possibilities of opposition that their characters will furnish us, as we seek to develop them; when we consider the multiplied diversity of disposition, habit, preference, perversity, weakness, ignorance and superstition in the race we must see the necessity of a character crystallized in Christlikeness in order helpfully, sympathetically and faithfully to deal with them for their reformation. In view of these things let us not think it strange if fiery trials fall to our lot; let us rather rejoice in them as our text exhorts "count it all joy when ye fall into divers temptations," i.e., trials.

V. ITS SPIRIT.

Our text not only indicates that the perfecting of our characters must go on amid trying circumstances; but also indicates that the spirit that must animate us while we are undergoing crystallization of character is that of joy. Without joy our tribulations will not inure to our perfection in character likeness of our Lord. He who bemoans his trials is not being rightly exercised thereby; and they will fail to work out in him a far more exceeding and eternal weight of glory. His sorrow, if adhered to, will grow into murmuring and this will make him rebellious instead of submissive; and therefore instead of crystallizing a Christlike character he will make his character unfit for joint heirship with the Lord. We need to rejoice in tribulation, Roman 5:3; James 1:2; I Peter 4:13, 14. At first in our weakness and inexperience in tribulation none of us rejoices. Joy comes only after strong efforts to subject our hearts to the teachings of the Scriptures pertinent to our case. We begin to develop this quality of joy in trial on a reckoned basis as James suggests "*count* it all joy." Even if we cannot rejoice; we are to regard the experiences as joyous, not as the Christian

Scientist by denying that we have tribulation, considering them as mental errors, but as a faithful truth loving and truth speaking Christian, by admitting the fact of earthly woe as our portion and by looking at the blessed spiritual results attainable through the suffering, regard them as a blessed experience. From this point of view the earthly woe is gradually swallowed up of the heavenly joy. Thus while like our dear Lord we are men and women of sorrows; like Him setting the Lord always before us, we are joyful as new creatures; our hearts are glad and our tongues rejoice; like Him we can rejoice in spirit, though distressed in flesh. Steadfast continuance in this view of our tribulations, as working in us that which is well pleasing unto the Lord, and thus strengthening our hold on our glorious inheritance will result in genuine rejoicing in our tribulation, II Cor. 4:16–18.

The Lord gives us many grounds for comfort and joy in tribulation. God's oath-bound covenant and Christ's high priestly work on our behalf are among the chiefest of these, Heb. 6:13–21. In the sixteenth chapter of John, Jesus discusses seven others. They are the possession of the Holy spirit, verses 1–7; our ambassadorship for God, 8–11; our possession of the truth, 12–15; our glorious hope of seeing, being with and like Christ, 16–22; our access to the Throne of Grace, 23–25; our possession of God's Father-love for us as His children, 26, 27; and the assurance of faith though often exercised in weakness, 28–33. The apostle Peter in I Peter 4:13, 14, 16, 19, gives us a number of further grounds for rejoicing in tribulation. If they are endured through our zeal in learning, spreading and practicing the truth, we may rejoice, because they are sufferings with Christ, they increase in us the spirit of glory and of God, they help us to honor our Father and elder brother who frequently have been dishonored by others. They make us privileged indeed, the most privileged among the children of men, yea, the most privileged of all God's creatures; they prepare for us great joy at the revelation of Jesus, when, the greater our present sufferings with Him, the greater will our joy be. They are reason for thanksgiving and praise and make us draw nearer in trust to the Lord and give us more and more fellowship with the Father, the Son and all our brethren, as well as a deeper appreciation of them. They thus prepare us for greater present and future usefulness to the glory of our God and of our Savior. Our text assures us of a splendid ground of rejoicing in trial, "Count it all joy, brethren, when ye fall into divers temptations *knowing that the trial of your faith worketh patience; but let patience have her perfect work that ye may be perfect and entire and wanting in nothing.*" Let us keep those thoughts upon our hearts and minds, submitting ourselves to their blessed influence; and they will surely enable us to grow in the grace of rejoicing in tribulation.

Such joy will surely lighten our tribulations. It differentiates the spirit in which the little flock undergoes sufferings from that of those who will be the great company. The latter do not willingly and joyfully undergo tribulation with Christ, while the former do. Thus we see rejoicing in tribulation will have much to do with our future inheritance as well as with our present blessings. Then, too, such rejoicing enables us to learn the lessons of the trying experiences all the more quickly, and, consequently, since the Lord permits the tribulations only so long as is necessary for us to learn the proper lessons, joy therein enables us to be freed from the tribulations all the more quickly. It enables us to bless our brethren all the more; for our cheerful submission will prove an example encouraging and helpful to them, as well as give us more time and liberty to serve them. It surely pleases our Father and Elder Brother. Therefore to rejoice in the untoward experiences through which we must pass while undergoing the crystallizing process of character development, is from every spiritual standpoint advantageous. Let us, therefore, beloved brethren, count it all joy when we fall into divers temptations!

VI. ITS METHODS.

We now come to the part of our subject which treats of the methods by which crystallization of a Christlike character is attained. In the first lecture on the methods for developing a Christlike character a list of twenty-eight methods were given. Fourteen of these are general methods and fourteen are special methods. Seven in each group are for developing good and seven in each group are for overcoming evil. Every one of these will prove helpful in crystallizing character in Christlikeness. As we are to be crystallized in good and against evil, everyone of the methods is applicable for the perfecting process. There are some that are more useful than others and there are two of them that are so particularly applicable in crystallization of Christlikeness that they may properly be called the particular methods for the cultivation of this the final process in character building. As for example, balance of character had its particular method, i. e., "dominating all our features of character by the higher primary graces harmoniously adjusted with one another," and yet all other methods may contribute some help, some of them more and some of them less; so crystallization of character is particularly cultivated by the *sixth general* method for cultivating good and the *sixth general* method for overcoming evil, and yet all the others contribute some help therein, some of them more, some of them less. In this lecture we will not discuss the application of other than the sixth general method for developing good and the sixth general method for overcoming evil.

We desire to explain these more in detail than has been done hitherto and then show briefly how they may be used to help us crystallize our characters in Christlikeness.

These methods are as follows: Persistent determination in developing good and persistent determination in overcoming evil. A word of explanation on each of these might prove helpful. They imply that our wills are to be fixed in certain directions, i. e., in the direction of cultivating every good word and work and in the direction of warring successfully against every evil word and work. The fixity of the will is not to be with weakness but with strength; it is to be with all the resolution, firmness and decisiveness that we can command. Nor is it to be for a moment, an hour, a day, a week, a month, a year, or a decade merely; it is to be continuous even unto death. A failure to maintain such fixity of will unto death amid whatever pressure is brought to bear upon us will result in disaster as far as crystallization of character is concerned; while persisting in maintaining such a determination amid all conditions will crown with success our efforts to perfect our characters in Christlikeness. The persevering application of these two methods is, therefore, of outstanding importance.

By the expression persistent determination is meant the thought that the Bible conveys to our minds by the word power in its application to character. When the Bible speaks of power as an attribute of God's character, it does not mean his physical strength whereby he is able to perform in His dominion whatever he wishes, Psl. 115:3; but it means his strength of heart and mind whereby he perfectly rules all his qualities and acts, i. e., his activities and attributes of heart and mind. The Lord desires that we cultivate such power of heart and mind, Eph. 6:10–13, II Peter 1:6. Persistent determination in developing and doing good and in overcoming evil is such power of heart and mind.

According to Peter's analysis of wisdom, power, justice and love, II Peter 1:5–7, we find that the ingredients of power are two, i. e., self control and patience. When these two ingredients of power are combined we have persistent determination. Accordingly we are to put back of all our features of character as the propelling energy for their crytallization persistent determination, i. e., strength of character and this will result in our perfecting our hearts and minds after the pattern of Christ's.

There are mistaken views among most people as to the meaning of self-control and patience. Therefore a study of their scriptural significance should prove profitable. Most people think of self-control as a calm unresentful endurance of exasperating conditions and treatment. In other words, they think it the opposite of anger and loss of temper, i. e., longsuffering. While doubtless self-control will make one longsuffering, it will do more than this. It will make one act properly in respect to food, drink, rest, pleasure, danger, life, business, reputation, self-valuation, secretiveness, property, family, home, friends, etc. In other words, self-control is a general grace operating with and through and back of all our qualities of heart and mind. To define it as longsuffering is incorrect, because too narrow. It is a primary, while longsuffering is a secondary grace. Self-control is the quality of our organ of firmness, when this organ works in harmony with good principles, while longsuffering results from keeping the organ of combativeness dead when it seeks to dominate us. We may therefore define self-control as follows: *Self-control is the strength of character whereby through firmness in well doing we rule ourselves.* It is the first ingredient of power and is sufficient for our needs along the lines of strength wherever there are no difficulties in our way. In Prov. 16:32; 25:28 we are shown its advantageousness. Its possession with other qualities, especially patience, is a guarantee of success in our efforts in character building, while its absence spells ruin to such efforts, as these passages prove.

As we find that self-control is generally misunderstood so we likewise find that the Bible thought of patience is misunderstood. Most people use it just as they use self-control, to mean longsuffering. He who so defines patience makes a great mistake. It is true that patience acts through longsuffering; for like self-control it is a general grace, and also a primary grace, therefore it works with, through and back of every sentiment and quality of heart and mind. It is the most general of all the graces.

The word used in the New Testament Greek for longsuffering is makrothymia, while the New Testament Greek word for patience is hypomenee. This word is derived from the word hypomeno, which means I remain by or under. The following English words properly represent the meaning of hypomenee, perseverance, persistence, constancy, steadfastness, continuance, continuity, stick-to-itiveness. The organ through which patience works is continuity. We may therefore define patience as follows: Patience is *the strength of character whereby through continuity in well doing amid difficulties we reinforce and make self-control prevail.*

A few scriptures will be cited which prove this thought to be the Biblical meaning of patience. "He that *endureth* unto the end the same shall be saved," Matt. 24:13. The Greek word here translated endureth is hypomeno and is very properly translated in the Diaglott in this place, perseveres. It is manifestly not true necessarily that he who suffers long unto the end will be saved; but it is true that "he who perseveres (in well doing in spite of difficulties) to the end the same shall be saved." "To them who by *patient continuance* (the words here italicised are both used to translate the one word hypomenee, i. e., patience) in well doing seek glory, honor and immortality;" "He will render eternal life," Rom. 2:7, 6. Manifestly the word hypomenee here means continuity, steadfastness and not longsuffering, though among other things it implies longsuffering. "Ye have need of patience (hypomenee) that after having done the will of God (attained the mark of perfect love) ye might receive the promise," Heb. 10:36. Very evidently here not merely longsuffering is meant; for longsuffering will not give us the strength to stand at the mark. In many instances it will take one away from the mark. It is a wholly passive quality, while a quality that can both endure contrarities and yet continue steadfast in well-doing is needed, if after we attain the mark, we are to gain the prize by remaining at the mark. This is exactly what hypomenee does; for in spite of all obstacles and while cheerfully enduring them, this quality keeps all our other good qualities busy in well-doing and prevents the evil qualities from controlling us. Our text, James 1:2-4, is quite to the point. Here we are assured that if patience is permitted to do her perfect work she makes *us entire, perfect and wanting in nothing.* Nobody who understands the matter would claim that longsuffering would work such an effect. But steadfastness in well-doing, in spite of and while cheerfully enduring difficulties, surely will and is the only thing that will. Therefore evidently patience has been properly defined above.

Confusion on this subject is partly due to the popular meaning of long-suffering attached to the word patience; and partly due to the fact that the A. V. has not always translated hypomenee by patience; and has also sometimes mistranslated makrothymia by patience.

Since self-control and patience are the ingredients of power, we mean them, when they are properly operating together, by the expression persistent determination. The latter expression is not in so many words a scriptural term; but is the scriptural idea for power, whose ingredients are self-control and patience. Hence in discussing the methods persistent determination in developing good and persistent determination in overcoming evil, we have elaborated on the scriptural idea of power in its entirety and in its parts self-control and patience. We trust it will prove helpful in applying these two methods.

The sphere of activity and the functions of power as an attribute of character in its two ingredients, as far as they apply to crystallization of character, must be understood, if the methods, persistent determination in developing good and persistent determination in overcoming evil are to be intelligently applied for perfecting character. These qualities, self control and patience, according to II Peter 1:6, being higher primary graces, are with the other five higher primary graces to dominate all other features of character, but only according to their sphere of activity and their function. The sphere of activity of the five other chief graces is wholly outside of us. Thus faith does not act upon ourselves; it acts upon God and Christ in respect to their existence, character, word and providence in mental appreciation and heart's reliance. Hope does not work on things in us, it reaches out and lays hold on the promises, desiring and expecting to realize them. We do not exercise piety toward ourselves, rather piety reaches out to God and Christ loving them from the feeling of duty with all the heart, mind, soul and strength. Nor do we exercise brotherly love on ourselves; rather our brotherly love reaches out to the neighbor loving him as ourselves. Nor do we exercise charity toward ourselves; but give God, Christ, the brethren, the world of mankind and our enemies that disinterested love which a delight in good principles prompts. Accordingly these five graces have as their spheres of activity persons and things outside of us. Self-control and patience, on the other hand, have their spheres of activity wholly within us. They never act on anything outside of us except indirectly, i. e., through our other sentiments and qualities. These they propel to things outside of us; but they never project themselves to objects outside of us. Thus while they will not work on anything outside of us, they will attach faith, hope, piety, brotherly love, charity, etc., to objects outside of us. From the nature of the case their sphere of activity is wholly within us, i. e., our own sentiments, our own qualities, etc.

Self-control and patience have a large variety of functions. We will here discuss only that function which they perform in crystallizing character. Their work in this particular is to make and keep active every feature of character amid the untoward circumstances wherein character is crystallized. Ordinarily self-control is sufficient when our circumstances present no difficulties. But when difficulties arise, self-control needs its stronger companion, patience. Under such circumstances, patience reinforces and enables self-control to conquer. The order of the work would be this: self-control lays hold of the features of character which we have developed in order to make them do the good that they should do. Obstacles coming, self-control is unable to rule these features of character unaided. It therefore calls on patience to reinforce her and make her rule prevail. Patience responds, and by sheer strength backing self-control makes her regulate in well-doing every feature of our character. To illustrate: just as a strong freight engine is able to pull an ordinary or even a large freight train over a level track; yet if a very heavy grade is encountered, beyond the strength of the engine to overcome, another engine must be attached to the train, reinforcing and enabling the first engine to draw the cars over the grade; so self-control is sufficient for ordinary purposes as long as no obstacles are forbidding our advance; but when they arise, patience with strength greater than that of self-control must reinforce and enable self-control to rule our various features of character. From this it will be seen that the more important of these two qualities in crystallization of character is patience. And for this reason, more emphasis is laid in respect to this particular process of character construction by the Scriptures on patience than on self-control. It is in ultimate analysis the quality of all qualities that is concerned in crystallization of character, and in making our calling and election sure, not so much for its own worth, but for what it does in and with and through all our other features of character. It is for this reason that Jesus, Paul and James in the above passages assign to it the office of perfecting our characters, and thus, of enabling us to make our calling and election sure.

VII. ITS PRODUCTION.

Having explained the methods by which crystallization of character is carried forward, we will briefly show how persistent determination sets itself back of every step of the Christian life and continues its activity amid whatever untoward circumstance or combination of circumstances the Father is pleased to bring into our lives, and thus crystallizes our characters. The first step of the Christian life is deadness to self and the world and this implies that we say no to the desires of self and of the world, when they seek by their cravings to dominate us, and use us, or what we control, contrary to the Lord's will. Unless obstacles are in its way, ordinarily self-control, the strength of character whereby through firmness in well-doing we rule ourselves, is sufficient to prevent self and the world from ruling our hearts and minds. But let the above mentioned circumstances singly or combinedly back self and the world in their efforts to dominate and use our hearts and minds and the work of overcoming them becomes too hard for self-control; patience must be called in to render help; these joining forces in persistent determination maintain in spite of obstacles deadness to self and the world. They use every help that they can obtain from the Spirit, Word and Providence of God and by sheer stick-to-itiveness crystallize in us deadness to self and the world.

The second step of the Christian life is meditation on the Lord's word. Here again for the ordinary and toward circumstances of life, self-control will, unless duty and the other steps of the Christian life forbid, keep the mind fixed on the doctrines, precepts, promises, exhortations, prophecies, histories and types of the Word. But when obstacles like those mentioned above come into our lives, we will have to call patience to our assistance. Persistent determination will have to lay hold of our hearts and minds, driving

out of them the desire for contemplation of other things, and steadfastly holding them on the word, crystallize the habit of making our minds think God's thoughts. Steadfastly to the end of our course will we have to continue such persistent determination until finally victory is ours and we are crystallized in this respect.

The third step is watchfulness of our conduct to bring it into harmony with the Word. Here, too, self-control is all that we will need to enable us to watch our conduct in order to conform it to the Word as long as our surroundings are toward. But let contrary circumstances as hindrances to self-control fall to our lot and self-control will fail us, unless we reinforce it with patience. Together they will persistently determine to expel an unwatchful spirit, overcoming it by sheer continuity, and keep watchfulness ever active as a sentinel in our hearts, warning us against evil and arousing us unto good, until this state of mind and heart are unbreakably ours, even amid the most contrary conditions.

The fourth step is prayer in harmony with the Word. It is to become a settled activity of our hearts which are constantly to be kept in a prayerful attitude. As long as no hindrances are in the way of the devout heart, self-control, determination to hold our qualities of heart and mind in attunement with the Scriptural teaching on prayer will suffice us; but it will be insufficient, if the contrarieties above discussed become ours in experience; our patience, by which we possess (continue to keep) our souls (unto everlasting life) will have to support our determination in this respect until its resolutions are effected. There are times in which God's people have to struggle mightily to keep their hearts and minds fixed upon the Lord and the things desired in prayer. As we continue to weaken, our ability to control our thoughts becomes less. Let sleeplessness, exhaustion, nervousness, and Satanic suggestions, diversions and impressions be our experiences and we will find that it will tax our persistent determination to the utmost to keep our hearts and minds, while in prayer, in an attitude that is fixed on, and is without wandering from, the Lord and the things desired. But a steadfast continuance in such a course will gradually crystallize this prayerful attitude in us.

Spreading God's Word is the fifth step of the Christian life. Therein we exercise our office as ambassadors for God. As in the other steps, so in this, under ordinary circumstances self-control will be sufficient to rule our qualities of heart and mind, so as to use them to impel us to declare the good tidings for the vindication of God and Christ and for the blessing of the brethren and others. The heralds of the Gospel, however, do not find that their work of telling out the Word is without obstacles. They meet increasingly the untoward circumstances above explained as hindrances to this progress in this the noblest of all occupations. Satan does not want the Word preached nor does the world, nor does our flesh. Accordingly in every way they seek to block our advance therein and we will have to persist with utmost firmness in our resolution to preach Christ. Therefore we will continue to set patience back of our self-control as an impelling force, undaunted, undismayed and unwearied by the things endured, as they try to hinder our activity. Time and again will we have to arm ourselves with this resolution and press on, until no power can prevent our telling out the good tidings as long as we have power so to do in harmony with God's will. So acting, persistent determination will crystallize in us the disposition to declare the message and at the same time will hold us back from making other matters the themes of our conversations, unless the principles of the Lord's Word would require such a course.

Developing a disposition in harmony with God's Word is the sixth step of the Christian life. It includes the development of all the elements of a Christlike character both in its attitudes toward evil and toward good. To crystallize our characters therein would mean that we become unbreakable with respect to abhorrence and avoidance of, and opposition to, evil and with respect to the heavenly sentiments, the servant use of our members, the graces and balance of character. Self-control with its powers of determination will produce and keep these active when everything runs smoothly. But crystallization takes place not in a calm, but in a storm, and therefore persistency, i. e., patience must be added. These storms will sweep over the soul; and if its anchor is to hold unbreakably fast and to steady the ship of character persistent determination as a powerful chain must be used to connect the ship and the anchor. Therefore persistent determination is to lay hold upon our abhorrence of every form of sin, error, selfishness and worldliness and keep it continuously active. It is to make avoidance of every form of sin, selfishness, error and worldliness our inalienable possession by maintaining its activity amid and in spite of untoward circumstances, bringing us in contact with them and urging their indulgence. It is to persevere in making our powers oppose all forms of sin, error, selfishness and worldliness, by attacking them as they are in us and resisting their efforts to gain a foothold in us. Such persistent determination must be used amid and in spite of all contrary surroundings urging us on to evil; so continuously is it to be used that the disposition of active enmity toward all forms of evil becomes unbreakably a part of our characters.

Such persistent determination must prevail amid untoward conditions with respect to our attitudes toward the good. All the heavenly sentiments, both the higher and lower, must be so acted on. We are with persistent determination to fix our affections on things above as well as detach them from the things of this earth; and when all sorts of hindrances impede our way, our persistent determination to keep our affections fixed on heavenly things is to exert itself with mightier endeavors, until no pressure will be able to sever them from their heavenly objects. Our affections, both human and spiritual, together with what they control of time, talent, means, influence, life, strength, body, etc., must be used as servants of righteousness and holiness. This must not only be done in favorable surroundings, but also when our circumstances are adverse. Accordingly, persistent determination must here act and press on, while all sorts of obstacles forbid our farther advance. And it is only after the most steadfast, persistent determination in spite of these conditions that we are able to crystallize this feature of character.

The graces, too, in all their details and classes must be crystallized. Therefore persistent determination amid and in spite of every hindrance, as the power of propulsion must lay hold on, and continue in activity, our faith, hope, self-control, patience, piety, brotherly love and charity as the chief graces, and through them continue the activity of all the other graces, the lower primary, the secondary and the tertiary graces. It is only when such persistent determination in these respects continues victoriously amid these circumstances that crystallization of the graces is accomplished. The same line of thoughts applies to balance of the other six elements of character. Persistent determination must therefore continue to adjust the higher primary graces to one another according to the principles of the Bible, even amid every kind of difficulty and then using them, so harmonized with one another, to dominate all our other features of character. This will have to be adhered to with utmost persistent determination, for crystallizing. Balance of character is the final step of the crystallizing process. It therefore results in the perfecting of character. On this point persistent determination will have its hardest battles, and so stubbornly are we fought on this point that it may well be called the most dangerous of the Christian's battles. Here the most fail who fail, and here only the 144,000 ultimately prevail and become more than conquerors. Here Satan, the world and the flesh are defeated decisively by the Lord, Christ and the church.

The seventh step is endurance of evil from loyalty to and in harmony with the Word. This seventh step furnishes us the circumstances in which crystallization of a Christlike character is accomplished and to take this step successfully results in crystallization of our character. As this step has been discussed throughout this lecture, and as it was shown to be taken in connection with the other six as each was discussed, it has in connection with them been discussed, and needs no more attention here.

Nor will it be necessary to show how self-control and patience, as persistent determination, are to be worked as the propelling power in accomplishing our procedure in developing Christian character in the lines, processes, modes, methods and order of that procedure.

From what has been given to show the production of crystallization in the steps of the Christian life, the reader will be able easily to put back of every part of the procedure persistent determination amid hindering conditions; and thus crystallize the things belonging thereto.

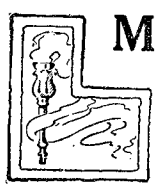
With this lecture as far as we are able now to see, we will close the series of lectures on character development. The ground seems to be about completely covered. The writer

feels that the Lord has been very gracious in permitting him to bring the series to a completion. He feels that he has not originated this philosophy of Christian character development. He believes that the dear Lord, in answer to prayer, has opened his mind and heart to such an understanding through the devout study of the Scriptures, of the incomparable writings of Pastor Russell, and of the workings of his own heart and mind amid all sorts of Christian experiences. Believing this to be an appropriate place for it, he desires to give the dear brethren a testimony of the Lord's leadings connected with the preparation of these lectures. They grew out of the study above mentioned connected with the writer's own needs, and that in answer to prayer. Realizing largely what the things to do were, if his calling and election were to be made sure, he went to the Lord in fervent prayer, telling the Lord that he knew largely what to do, but not how to do it; asking the Lord to make plain to his mind how to develop a Christlike character, that he might make his calling and election sure, promising the Lord he would do his best to apply the lessons to his own heart, and help his brethren do the same. The answers to his prayers were given through the three kinds of study above mentioned; and that in nearly every case in the order in which the lectures appeared in the Annual Reports and not in the order given in the 1912 Report, where their logical order is given. Before a lecture was prepared or thought out, or even the principles underlying it were clearly grasped, the Lord put him through a variety of experiences amid which his study in the Scriptures, as these were in greater part made clear to him through Pastor Russell's writings, and his self-examinations in their light, resulted in the principles and methods, applying to the operations of his faculties and their qualities along the lines of Christian character, came with noonday clearness into his mind and heart. These thoughts were stored away in memory, repeatedly thought over and applied to pertinent experiences, until they were clear in their various ramifications; then they were worked into discourses and given at various conventions to the dear brethren with the fervent prayer that the Lord be pleased to bless the brethren thereby. Whatever of good is in them is due to the Lord; whatever of fault to the imperfect vessel that the dear Lord was pleased to use. The Lord be praised for whatever of blessing they may minister to his dear children!

In conclusion, dearly beloved fellow members in the Anointed, let it be said that a crystallized character will be our greatest need in the near future. Our institutional enemies, the beast, the Satan system, the image and oppressive governments, Psl. 91:13, will shortly bring upon the faithful the final persecution, which will be crucial. Our dear brethren in each of the previous six epochs of the church had to "wade through bloody seas!" We at the close of the seventh can scarcely expect to be an exception to the rule established in the preceding six, i. e., experiences of violence; Matt. 11:12. Let us arm ourselves with the mind that violence will fall to the lot of the faithful shortly. We will enter the figurative furnace typified by that into which the three Hebrews were cast because they refused to obey the king's order to bow to his image. We too, will refuse to bow at the antitypical degree to the antitypical image; and will therefore be cast into the antitypical furnace. But the Son of Man will be there with us! Such an experience will for those who have crystallized Christlikeness serve but to free them from the cords that bind them to this earth; and without the smell of smoke, without receiving any ill effects in their new creatures, they will emerge from the trials, as sore as they will be, forever proved fit for joint-heirship with Jesus. Let us count it all joy, if such trials be our privileged experience. With malice toward none, with charity toward all, with unswerving devotion and loyalty to God, Christ, the truth, the brethren and the interests of the human race, the poor groaning creation, let us face our Gethsemane, Gabbatha and Calvary with Christlike steadfastness; Luke 9:51. If crystallized in the likeness of our Lord, though sorely beset, we will emerge from our trial triumphant on the other side of the vail, more than conquerors through him that loved us, Rom. 8:37, where free from the limitation of our fallen flesh, and clothed with the divine nature, authority, power and office we will be privileged to carry out to a successful issue all of Jehovah's oath-bound purposes with reference to the Seed, Gen. 22:16-18, under its great head, our adorable Lord Jesus Christ, Gal. 3:16, 29, to whom with the Father on the one throne, be honor, praise and worship from every created thing in the new heavens and new earth! Rev. 5:12, 13. Amen.

"Haste, my dull soul, arise! shake off thy care;
Press for the promised prize, mighty in prayer,
Jesus has gone before, count all thy sufferings o'er;
He all the burdens bore; Jesus is there!
Souls, for the marriage feast, robe and prepare—
Holy must be such guests; Jesus is there!
Saints, wear your victory palms, chant your celestial psalms;
Bride of the Lamb, thy charms, O! seek to wear."

Message from Pilgrim Brother W. M. Hersee. Subject: "MEDITATION."



MEDITATION is to the Christian the analysis chamber of the soul. Here the Father and the Son reveal themselves as nowhere else. Here the saint of God, accompanied by Prayer, goes to extract the sweetness from the heavenly knowledge obtained through the Word; and here is given the tenderest manifestation of the Father and the Son that is possible to the New Creature while it is tabernacling in the flesh.

Those who never enter the sacred precincts of Meditation can never realize the tenderness of the Bridegroom, nor behold the glorious character of the Father.

"Give ear to my words, O Jehovah; consider my meditation." (Psa. 5:1.)

"Because thy loving kindness is better than life, my lips shall praise thee. I remember thee upon my bed, and meditate on thee in the night watches." (Psa. 63:3, 6.)

"I will meditate also of all thy work, and talk of thy doings." (Psa. 77:12.)

"I remember the days of old; I meditate on all thy works. Cause me to hear thy loving kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee." (Psa. 143:5, 8.)

"Our lonely hours, in meditation sweet;
Our nothingness to own, in his grace complete."

The fountain of all grace, BOUNDLESS! INFINITE!

"Great is our Lord, and of great power: his understanding is infinite." (Psa. 147:5.)

"God is love." (I John 4:8.)

"Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." (Isa. 45:15.)

The revelation of God's love is in the Christ of God. The law of the New Creation is therefore love divine.

"O how love I thy law! it is my meditation all the day." (Psa. 119:97.)

"Dear Father, from thy throne above
Reveal to us thy sacred love."

"Holy impulses from sacred, holy fire—
Love's deep longings; to reveal
The hidden heart, in sanctity concealed."

"That ye love one another as I have loved you." (John 13:34.)

PERFECT LOVE

"O God! this is my plea,
Whate'er the process be,
This love to know.
And if the prize to gain,
Through sorrow, toil and pain
I go, ere self be slain,
Amen! I go."

—*Poems of Dawn*, page 119.

If we cease to meditate upon his glorious character, and to cultivate acquaintance through prayer and the study of his word, we fail to grow in that wisdom from above.

"Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." (Psa. 51:6.)

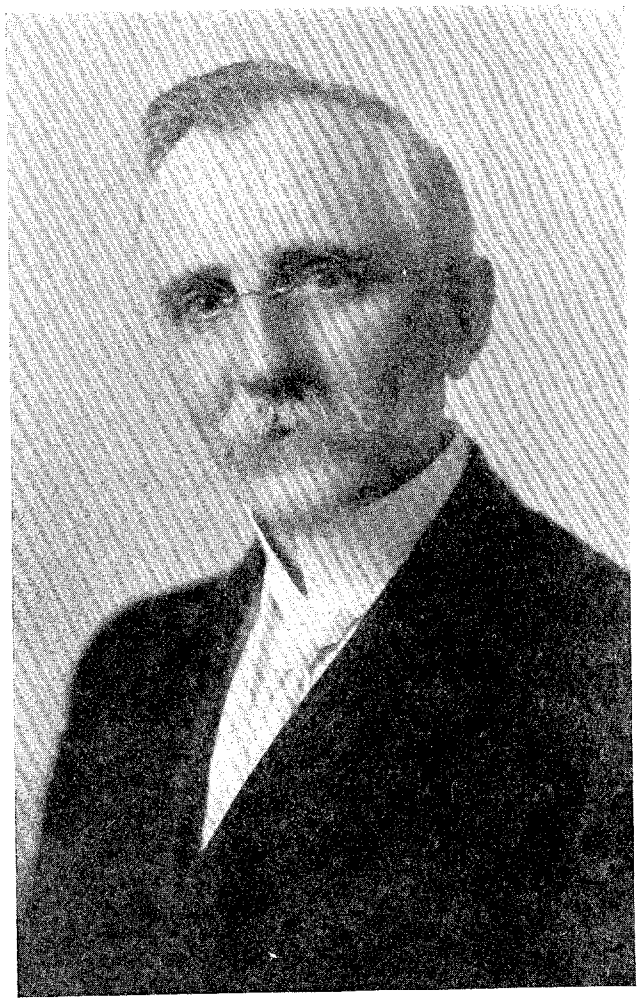
"God's wisdom from above
Who can fathom? Like his love,
From immensity and space
To minutia shall be traced."

"O Jehovah, how manifold are thy works! In wisdom hast thou made them all." (Psa. 104:24.)

"My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding." (Psa. 49:3.)

"Wisdom is the diversity of divine love, revealing INTELLECTUAL, MORAL GRANDEUR."

"We cannot grow in wisdom except by continual growth in the reverence of the Lord." (Z., 96-18.)



"The reverence of Jehovah is a fountain of life." (Prov. 14:27.)

When ideality and sublimity are in harmony with divine wisdom, conscientiousness calls upon our soul, all that is within us, to praise him.

"I will praise thee, O Jehovah, with my whole heart; I will shew forth all thy marvelous works." (That is, in due time.) (Psa. 9:1.)

We regard with wonder the stately steppings of our God. Admire and adore.

This is the essence of the words of our Lord, the apostles and prophets.

"The time cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." (John 4:23.)

"We all, with open face beholding as in a glass the glory of the Lord, are changed (being changed) into the same image from glory to glory, even as by the spirit of the Lord." (II Cor. 3:18.)

"The angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. 11:1.)

CHARACTER.

Character is formed by the will in accordance with the ideals held in mind. It is therefore essential that the ideals be perfect to form Christian character (Rom. 8:29), and back of it must be the will to do.

"For it is God that worketh in you both to will and do of His good pleasure." (Phil. 2:13.)

To meditate upon true ideals, to clearly frame them in mind and concentrate thought upon them to the exclusion of all else, is to sow the seed; and as we sow we shall reap.

"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." (Gal. 6:8.)

THE WAY NARROW.

"Straight is the gate, and narrow is the way, which leadeth unto life." (Matt. 7:14.)

"The narrow way
Our path from day to day;
Gently he leads,
Though rugged be the way.

"He went before
And sorrow's cup did drink.
His Father's will,
His ministry fulfill.

"A priest is he;
In mercy he doth feel.
The weak and lonely
By grace he'll ever shield."

Few only love truth for truth's sake in this age. If we receive the truth in the love of it, we shall be kept.

"Father, sanctify them through thy truth." (John 17:17.)

Endeavor to concentrate the truth you hold in mind, for in so doing it becomes galvanized into the life.

"Wherefore gird up the loins of your mind." (I Peter 1:13.)

Meditation, calmness, is strength, and like oil poured upon the troubled waters.

"Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour." (John 12:27.)

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair." (II Cor. 4:8.)

"To you who are troubled, rest with us." (II Thess. 1:7.)

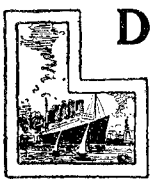
The pure area in the mental sea is truth, which flows from the divine fountain only: the fountain of fountains.

"Jehovah, the fountain of living waters." (Jer. 17:13.)

"He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water." (John 7:38.)

"Truth, how sacred is the treasure!
Teach us, Lord, its worth to know."

Message from China, Japan and Korea by Bro. R. Robert Hollister.



DEAR Brothers and Sisters present (in person or in thought) at the San Francisco Convention: I am requested to relate some of my experiences during eighteen months spent in the Orient as representative of the I. B. S. A. In complying, it is not my purpose to consider the same subjects our Foreign Mission Investigation Committee dwelt upon in the report containing their findings that was published in the columns of the "Watch Tower" early in 1912.

Their report was a remarkably comprehensive and accurate one. Quite frequently the truth hurts, and it is not particularly surprising that so truthful a statement of actual foreign mission conditions should be bitterly resented and condemned by representatives of mission boards, both at home and abroad. Some of these on the field approached me saying in substance: "How could a committee of inexperienced men come out here and in a few short months formulate a report containing such sweeping criticisms? How could they hope to make an accurate and comprehensive report dealing with such a vast field?" Replying, I claimed that if one sees a good-sized sample he sees the whole; and pointed to our committee's method of separating and in that way covering a much larger area than would have been possible had they remained in one body. However, in spite of this I had to admit that it was amazing how they could gather so many facts and so much data in such a limited period of time: Concluding my defense I would say: "For many months I have traveled not only up and down the China coast, but have also penetrated the interior and visited numerous important centres. I have conversed with many of your leading men. My investigation has not been cursory or superficial and it has satisfied me as to the authenticity and verity of every important statement made by the I. B. S. A. committee. How they managed to get so many facts together in such a short time I do not know, but as to the accuracy of their findings, I can vouch."

The Bible Students' committee considered conditions propitious and mapped out a course of action for our Association. Through its executive the privilege of putting into operation that program was extended to me: "Meetus Bombay, Russell" read the laconic and to me momentous cablegram.

In a general way the work proposed was similar to the Harvest activities in America and Europe. Our endeavors necessarily had a vital relationship to, and in a way, dependence upon the Christianizing efforts of Bible societies and missionary organizations which preceded us during the past three or four generations and more. As literal harvesting is inseparably associated with a preceding plowing and planting, just so the harvesting of the Gospel Age is largely the result or outgrowth of previous expenditure of strength and money in scattering the seeds of truth.

Once a newspaper reporter asked me what relationship existed between the British and Foreign Bible Society and the I. B. S. A. I admitted an important contact and explained, "The British and Foreign Bible Society have translated the Scriptures into five hundred different languages and dialects and circulated vast quantities of these Bibles to the peoples of the world 'without note or comment.'" "We, on the other hand, devote ourselves to the explaining of those Bibles." And, my dear friends, they certainly do need a great deal of explanation. Especially this seems to be the case among missionary forces and consequently among native Christians under the direction of these spiritual advisers. Many personal experiences confirm my statement, but space limits us to two or three illustrations.

When visiting a denominational home in the interior, I was engaged in conversation with a medical missionary who was enroute for his field of duty. He expressed regret that higher critical and evolutionary views were so prevalent among his colleagues. I heartily sympathized. Later he spoke of our Lord's return: "Ah," said he, "I love to think of the Second Advent. I picture it in this way: a train is dashing along at a high rate of speed, a mile a minute! It is crowded with passengers. The engineer is a Christian. Our Lord is coming suddenly, unexpectedly, like a thief in the night. He comes: one shall be taken and another left; that Godly engine-driver is jerked from his seat, his hand from the throttle, he goes to meet the Lord in the air.

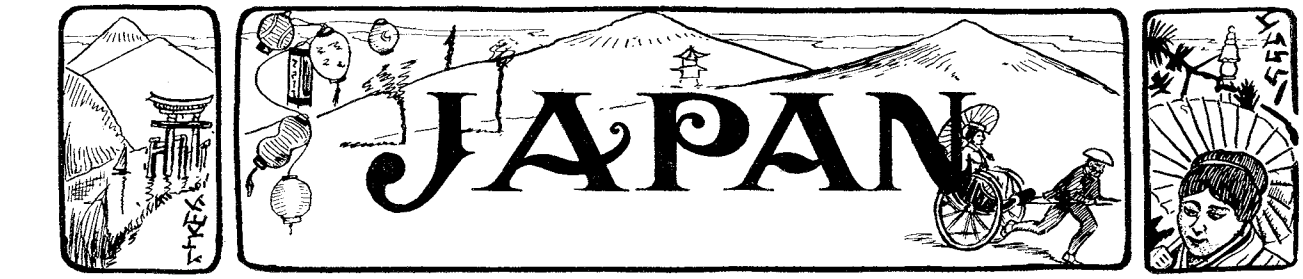
That run-away train is loaded down with human freight—*what will happen to it?*

This I thought was a most opportune moment! A word in season, how good it is! Here was a chance to elaborate upon the sane manner in which our Lord would return according to the Bible: its dignity, beauty and reasonableness. The doctor listened fairly well, but shortly inquired rather timidly, do you know anything about Pastor Russell? Of course I did, and you may be sure it did not take me long to acknowledge our connections. Friends, we are not ashamed of Pastor Russell, but on the contrary we are proud of him. He has conscientiously and consistently devoted his life and all that human life holds dear to the interests of truth and righteousness. He is a much honored servant of the Lord and our worthy leader. We do well to imitate his example as we note him closely following in the Master's footsteps. "Oh," said our missionary acquaintance, "we do not think much of Pastor Russell; we think he is a terrible man; why, do you know, that man teaches that the wages of sin is death!" (Romans 6:23.)

Another missionary, a Presbyterian, told me of his family. He was the father of four children, but two of them (twins) had died when only twenty months old. He enlarged upon their unusual amiability, so good-natured, lovable, charming. "I often tell my wife," continued he, "God sent us those little ones so that we might know what they are like in heaven. They had been playing with the angels, but were loaned to us for a time, and now they are back in heaven playing with Jesus."

Once when visting one of the largest missionary and educational centres of China I was asked to address a meeting of the Union Church. Several days later the church secretary expressing his gratitude, said that everybody said it was the best meeting they ever had. I did not take this as a particular compliment to me, but as a peculiarly illuminating side-light on the famished and starved conditions existing among these supposed teachers of the "benighted heathen." Surely there is a famine in the land: not for bread and water, but for the preaching of the Word of God.

Despite the very apparent need, our Society's endeavors to make plain the Plan of God were not welcomed. Other religious workers, except in a regretably few instances, opposed us; just as our assistance is unappreciated here in America and in Europe; and as our Lord's ministrations were rejected by the ecclesiastical leaders of His day. One very prominent leader expressed herself in this way when I called to correct some false accusations which she had published in an official journal of which she was editoress: "We do not want you to come to our home; we do not want the natives to see you here and receive the impression that we have any sympathy with your work." Adding, "You hire poor native Christians and they steal into our sheep-folds and steal away our poor sheep—God knows how hard we have worked for them." Pathetic, was it not? No doubt Jesus Christ was called "sheep-stealer" and "proselyter," for His work then was similar to our work now. Said He, "Lift up your eyes and look on the fields, that they are white already unto the harvest—I sent you to reap that whereon ye have not labored: others have labored,and ye are entered into their labors." He did not belittle the work of the "others," nor do we wish to minimize or detract from the noble, self-sacrificing activities of our brethren who have gone on before. They have labored in both Occident and Orient, and we have experienced the joy


JAPAN

FROM LEFT TO RIGHT
W. J. HOLLISTER
MRS. W. J. HOLLISTER
J. HIROSE
MISS F. L. MACKENZIE
R. R. HOLLISTER
R. R. HOLLISTER
I. B. S. A. REPRESENTATIVE
AN AGENT DISTRIBUTING OF "BANNAN-NO-TOMO" MEANING (THE FRIEND OF ALL PEOPLE)
BRO. PCM SUK KANG
TRANSLATOR OF "THE DIVINE PLAN" INTO KOREAN
SISTER HOLLISTER OFF ON A SHARP SHOOTING EXPEDITION
BROTHER KODAMA, FIRST JAPANESE HELPER AND BRO KANG, FIRST KOREAN HELPER

of entering into their labors. Haste the day when the Great Husbandman calls those who sowed and they that reap to rejoice together in the Harvest-home.

Throughout India, China, Japan and Korea millions of papers similar to the English "Bible Students' Monthly," but containing specially prepared articles were printed in the colloquial languages and circulated by native distributors. Thousands responded in expressions of interest and appreciation. Many wanted further assistance in Bible study and quantities of free literature to be used in interesting their friends and neighbors. The "Divine Plan" was translated into four different languages and a few thousand copies were placed in the hands of the most interested ones. Though the message went forth copiously, the number who appeared to grasp the kernel of the matter seemed proportionately small. The Revelator foresaw that representatives from every race would be included in the elect Church, and so we found in each country a few who go further than a mere mental appreciation and nominal acceptance of the present truth. They are willing to suffer and die, if need be, for the Lord, the Truth and the brethren, but these seem very few.

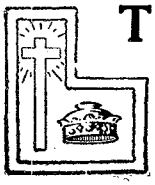
Not only are these native brethren keeping their outpost camp fires burning brightly amid the encircling gloom of Heathendom, but additionally there are those among the "foreign" population, i.e., of British, American, German, or French nationality sojourning in those distant parts who also believe and a few valiantly defend the pure gospel. In this connection I recollect an interesting case. When asked by an acquaintance to join him and a gentlemen friend in a social drink my first impulse was to excuse myself, but on second thought I ordered "lemonade," explaining that I preferred non-alcoholic beverages. My acquaintance remarked, "Hollister is a sky-pilot." Next day, the stranger, who I had learned was the manager of a gold mining property in the interior, accepted my invitation to lunch and evidently remembering my religious tendencies broached the subject and we spent several hours discussing the Plan, etc. The ultimate result was that his wife and another lady at camp accepted the truth, and he and several others are deeply interested. His wife was so radically effected at first that he several times exclaimed, "I wish I had never met that fellow Hollister." However, months later, when we came to part, he wrung my hand remarking, "I certainly am glad I drank that cock-tail with you."

Brother and Sister William Hollister and Sister Fanny Mackenzie, who were added to the Department of the Far East some twelve months after operations began, proved very efficient workers. Brother and Sister Hollister remained just about one year, but Sister Mackenzie is still carrying on the good work. Thousands of "Scripture Studies" were sold in English, German and French. Meetings were held for natives as well as whites. Our dear Japanese Brother Hirose who came into the truth while living in New York was sent out by the Society over two years ago, and proved to be a very efficient and lovable associate. He still continues his activities among his countrymen. In a recent letter he says, "Our meassge has reached to the hearts of some of the Japanese people." He also refers to a Brother Goto, but before quoting him I must tell of this Brother Goto's first communication. It was written some three years ago. The writer said he was a medical doctor and had been a Christian for thirty years. "Of late," said he, "I began losing my faith; I was very unhappy; giving up Church attendance, and the reading of books purporting the explanation of the Bible, I devoted myself to studying only the Scriptures in an endeavor thus to gain some satisfaction. Now Banmin-No-Tomo (meaning, 'The Friend of All People,' or 'Everybody's Paper'—our Japanese publication) has come and my doubts and fears have fled away and I am rejoicing in the Truth." He explained that two others were interested and that they had met together and decided they wanted to "lead the people according to Banmin-No-Tomo" and asked how they could co-operate. Brother Hirose brings his history up to date saying, "Brother Goto would have read the violumes could he understand English. He has been writing me often asking questions on Bible passages not understood. I think he is doing well. He sold about forty Japanese volumes and took in about three hundred and and fifty subscriptions for our paper."

In Korea the Lord directed me to Pom Sik Kang who was at first employed upon a purely business basis to do some translating. Soon he began taking a deep personal interest in the articles he was working on, and after spending some months in our office, he professed a full consecration to the Lord. Since then he has been much used in translating, interpreting, class leading, and managing the Korean branch during the absence of Brother William Hollister and myself. Brother Kang comes as near "thinking white" as any Oriental I ever met, and I confidently anticipate the pleasure of introducing him to you at the General Assembly as a delegate from the "Hermit Nation."

Much more could be said, but I think I have told enough to convince all that the Lord has been conducting His Harvest Work, not only on this side, but, as our Chinese friends would express it, on "top-side" the earth too.

Message from Bro. W. M. Wisdom. Subject: "THE MARRIAGE OF THE KING'S DAUGHTER."



TRULY, dear friends, we are living in a sweetly solemn hour; in an hour of great stress and strain; in the hour of our final testing, in the hour just preceding our induction into the Marriage Feast as members of the Bride of the Son of the King of the Universe—if indeed we shall be *"counted worthy"* by the Great Judge. Surely it is a solemn hour. Are we ready. Behold the Bridegroom! We can now see the marriage splendor, within the open door.

"The marriage of the Lamb is come, and the Bride hath made herself ready." What a glorious thought, yet how solemn! Ah! friends, are we as individuals here included? Is this true of us? "Ready!" How much this means! Should we not ask ourselves continuously, Am I ready? Have I done all? We are in a heart-searching time, a sweetly solemn hour. That door when once shut, will never open again. And as we shall now have exhibited before our mental vision the most beautiful, the most inspiring picture ever drawn, may our hearts be refreshed, our hopes renewed, our resolutions strengthened, our souls thrilled, our whole beings vitalized. As we thus together view some of the most striking and deeply impressive figures and scenes given in the Book of books may our hearts unitedly go out as never before in loving gratitude to Him who has sent us such a marvelous invitation, an invitation to become the Bride of the Son of the King of the Universe. Let us now look at the Psalmist's poetical picture.

POETIC PICTURE.

"The King's Daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of fine needlework." Psa. 45:13, 14.

This text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His elect Church is Scripturally portrayed. Whether it be the figure of the Captain and His Soldiers, the Shepherd and His Sheep, the Master and His Servants, the Bridegroom and the Bride, each illustration of our Lord's relationship to the Church teaches its own important lesson.

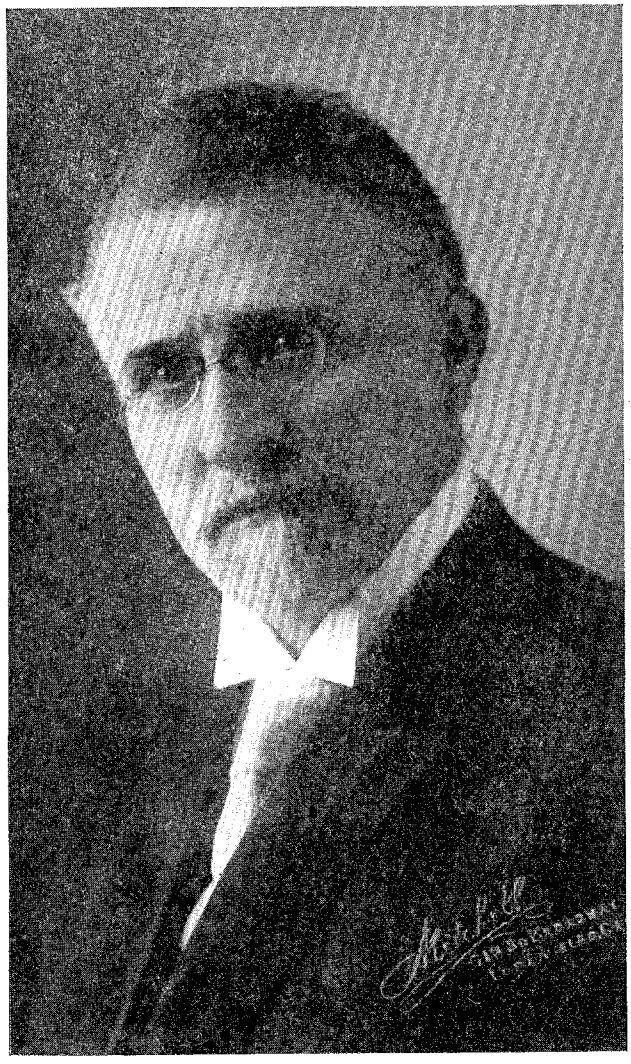
But surely none of them is more important, more beautiful, or more touching than the one we are now considering: our Lord, the King's Son, highly exalted to Jehovah's right hand in the Throne, and the Church in glory His Queen, to be associated with Him in His Millennial Kingdom. The study of these various pictures of Heavenly things is intended to lift the minds of the New Creation, the King's Daughter, from things earthly to things heavenly; things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them who love Him supremely, with all their heart, mind, soul, being.

THE HEAVENLY JOY.

These things are for the King's Son, His well beloved Son, and the class that will become the Bride, the Lamb's wife; yet none but the more than overcomer will share in this Joy, a joy unspeakable and full of glory. Such as would enter into this joy, this glorious inheritance, an inheritance incorruptible and undefiled, and that fadeth not away, must faithfully comply with all the conditions laid down in the Book of Instructions given to those who accept the offer or invitation to become the Bride of Christ; and even these must "incline their ears," as the Psalmist directs.

As Messiah is to be the Great King of the earth dur-

ing His Mediatorial reign, it is the Father's good plesaure that He should have a Bride; and this Gospel Age is set apart, a mere parenthesis in the Divine Plan, for the finding and developing of this Bride class of many members. The Kingdom is the Great Prize which the Father is to bestow upon the Son, this to be shared by the Church, the Bride of Christ.



THE JEWISH WEDDING CUSTOM.

Now, as you all know, the great Apostle Paul frequently uses natural things to picture or illustrate spiritual things, heavenly transactions to our minds; this indeed is more or less general throughout the Scriptures. We shall therefore follow this Divinely indicated method in our study of today, and take known things to picture the unknown, carrying our minds from what we know to what we do not know, the hidden or secret things, that which can be seen only by the Eye of Faith, for "the secret of the Lord is with them that fear (reverence) Him."

Let us therefore take for an illustration the ancient Jewish Wedding Custom, regarding which reliable secular history gives us some detailed information. In considering this matter, however, from the Scriptural viewpoint and the application to be made and the lesson to be drawn therefrom, there are many points or features to be kept in mind: and these must not be confused.

In the first place, as we examine this matter we note that the choice of the bride devolved not upon the bridegroom, (and Jesus is no where shown as choosing His Bride) but upon his father, as noted in the case of Abraham choosing a bride for Isaac through his servant Eliezer; Abraham typifying God, the Heavenly Father; Isaac his son, God's dear Son; Eliezer his servant, the Holy Spirit. The whole arrangement, however, being of Abraham and in accordance with his wishes as expressed in his instructions to his servant; the later Jewish custom being based upon this procedure.

Does not this beautifully portray to our minds the manner and order of God's arrangements respecting the selecting of a Bride for His dear Son? Our Lord Himself reminding us that, "No man cometh unto the Son except the Father draw Him," invite him; and this He does through the Holy Spirit, His Servant, operating in connection with, not independent of, His Word, the Divine Instructions. This Servant speaking or operating through the Apostle Paul, reminds us that we have been espoused to one Husband, that we are to be presented a chaste Virgin to Christ, and that we must have respect unto this espousal and maintain our virginity, **purity**, if we would finally be presented to the glorious Bridegroom, and be associated with Him in His Kingdom for the uplifting of mankind during His reign of a Thousand Years.

The act of espousal or betrothal under the established Jewish Custom was celebrated by a feast, at which the bridegroom placed a ring on the finger of the bride-elect: a ring being a symbol of faithfulness, being endless, and being placed on the finger indicated that the contract was a binding one, and could not be violated without grave consequences to the offending party; faithfulness must be maintained.

When the Heavenly Father "calls" or invites us to become the Bride of His dear Son, and when we answer the "call," respond to the invitation, a contract, a marriage contract, is entered into, God sealing the same by the Holy Spirit, thus signifying His acceptance of us as the prospective Bride of His dear Son, binding us to keep "faithful unto death" our covenant. God changes not, and has no pleasure in fools, and therefore cautions us to be not "rash with our mouths," but after we have vowed a vow we must not defer to pay it; for it is better that we should not vow, than to vow and not pay; and this contract is unto death, and there is no drawing back.

"BE THOU FAITHFUL UNTO DEATH."

Between the betrothal and the marriage under the Jewish Custom an interval elapsed, usually about a year; this in order for the bride to embroider her robe, make herself ready, typifying how the espoused Bride of the Lamb must build the necessary character, develop the Fruits of the Spirit, to work them out on her wedding garment in accordance with the outlines stamped thereon. During this period the bride-elect continued to live at the house of her father, as does the espoused Bride of Christ, and all communication was carried on through a friend of the bridegroom—(the Holy Spirit). The bride-elect was even now regarded as the wife of her future husband; hence *faithfulness* was demanded. Faithlessness resulted in the bride-elect being "put away," representative of the Great Company, or being stoned to death, typifying the Second Death.

The essence of the whole arrangement, however, consisted in the final *removal* of the bride-elect from her father's house—(typifying the Adamic house or earthly home, or temporary abiding place of the espoused Bride, the Church) to the home of the bridegroom's father—(typifying the Heavenly Canaan of eternal rest and joy). "I go to prepare a place for you, my beloved espoused Bride, and when I have done this I am going to return to your father's house for you and take you with me to the mansion which I have been engaged in preparing for you while you have been *making yourself ready*, embroidering your Robe, your Wedding Garment, with the rich fruits of the Spirit," saith the Heavenly Bridegroom.

The distinctive feature of the bride's attire was the Robe furnished, which covered her entire person; this Robe being White Linen, representative of *purity*, *righteousness*, and was embroidered with gold thread, symbolic of the Divine nature, being covered with exquisite perfume (all thy garments shall smell of myrrh, and aloes and cassia); and she was further decked out with Jewels, (as a Bride adorneth herself with Jewels; the New Jerusalem adorned as a Bride for her husband, which the Revelator pictures to our minds).

When the fixed hour arrived the bridegroom set forth from his father's house to receive his bride, going to her father's house or country, attended by his groomsmen. Thus beautifully picturing our Lord's course and declaration, "If I go away I will come again (1874) and receive you unto myself, as my Bride, and take you to the place

prepared for you, into the presence of my Father, thereafter to share with me my inheritance, my Heavenly Mansion."

Having reached the home of the bride-elect, who with her maidens, virgins, companions, (Great Company) anxiously awaited his arrival—(Revealment)—he conducted her thence to his father's house, to the place prepared for her. "In my Father's house are many mansions, but I am going away to prepare a *very special place for you*, a place that will be in every sense suitable for my Bride, the one who is to bear my name, share my glory and my inheritance, and be with me throughout all eternity, the ages and ages to come," these are the inspiring words given to the espoused. How wonderful!

At the home of the father, the King, as shown in the parable of the Ten Virgins, a feast was prepared—wedding supper—and the festivities were protracted for from seven to fourteen days—the full measure of time to complete the joy of the participants. The guests even were all provided with suitable robes, wedding garments, for the occasion, and it would have been a great discourtesy for any to attempt to enter or appear at the feast without such robe. The parable shows that any who make such attempt are to meet with grave consequences, to be "cast into outer darkness." Surely sore disappointment will come to all who miss or lose the very special privilege which has been placed before them, lost *forever*, because they did not "give heed" to the instructions or terms of their invitation. The bridegroom now for the first time enters into direct communication with the bride, no longer through his friend (the Holy Spirit), just as it will be at the *Great Wedding Feast*, when "the Marriage of the Lamb has come, the Bride having made herself ready," when the Bride and Bridegroom are made one, before the Great White Throne.

As none were permitted to enter even the ante-chamber without a wedding garment, without an acknowledgement of the merit of Christ's sacrifice, so none will be permitted to remain and participate in the wedding festivities, save those who maintain their standing of confidence in Christ. When the hour of inspection has arrived, any who are found to have taken off the "wedding garment" will be expelled from the privileges to be enjoyed and will go forth from the light and blessing afforded to the favored class "into outer darkness."

THE JEWELS NOW BEING MADE UP.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mat. 8:17.

Are we not now in this time of inspection of the guests in the ante-chamber, in the very hour indeed in which

"We see the Marriage splendor, within the open door;
We know that those who enter are blest forevermore;
We see our King, more lovely than all the sons of men;
We haste, because that door, once shut, will never ope again?"

Surely so, and as "Wise Virgins," we are to "hasten" to make ourselves ready, realizing that the time is short wherein we are privileged to make such preparations as the King has instructed, *awed by the knowledge that the door once shut will never open again;* no, not throughout all eternity. The glorious privilege now before us, the privilege of becoming the Bride of the Son of the King of the Universe, the opportunity of being made partakers of the Divine Nature, will have passed forever; for when completed there will never be any addition to the Bride Class.

Yes, the Jewels are now being made up, their setting in the Crown is in process; and this honored and worthy class, for "worthy" are they who shall be permitted to enter within the open door, are passing to their heavenly reward to be blessed forevermore. How beautifully indeed this thought is expressed by the lines of the poet!

Inspired, as it were, by the glorious prospect, the marriage splendor, we should see to it that we have our lamps trimmed and burning, and our Robes white and Clean, knowing that any failure in this respect would prohibit our entering into this wonderful Joy with the Lord, a Joy unspeakable and full of glory.

THE KING'S GRACIOUS ARRANGEMENT.

Let us note for a moment the Scriptural proposition in regard to the requirements whereby any might enter into this great honor of becoming the Bride-elect of the Son of the King of the Universe.

First we call to mind the Scriptural statement that our own righteousness is but "as filthy rags," surely not a very desirable or pleasing covering, and these in no sense would commend us to the King and make us presentable before the presence of His glory and acceptable as the prospective Bride of His dear Son.

Therefore He devised a way whereby He could be just and the justifier of them that believe with all their hearts in this arrangement. For these He has prepared or arranged for a covering of their imperfections, for God is of pure eyes and cannot behold or look upon iniquity or imperfection with any degree of allowance; therefore He has graciously "clothed" these with the "garment of salvation," covered them with the Robe of Christ's Righteousness, the merit of His Sacrifice being *imputed* to them; and by reason of our belief in this, full heart acceptance, reliance upon and sympathy with the Divine arrangements, we have righteousness *imputed* to us, thus making us acceptable.

Throughout the Scriptures "white linen" is used as a symbol of purity, even Jehovah, the Ancient of Days, is represented as thus *clothed*, His garments being "white as snow," (Dan. 7:9); likewise the angels in Rev. 15:6 are pictured as being *clothed* in "pure and white linen;" again he should wear the garment or *covering* provided for the saints, according to Rev. 19:8; further he that overcometh shall be *clothed* in "white raiment." Rev. 3:5.

THE KING'S MANNER OF DEALING WITH THE VIRGINS.

We note in this arrangement respecting the parable that the special condition upon which any would be admitted to the privileges of the Marriage Feast was that he should wear the garment or *covering* provided for this occasion. In the ante-room or inspection room, through which all must pass before being ushered into the Festive Room (King's Chamber, as shown in the Great Pyramid) all had to undergo inspection to determine their fitness to share the favors and privileges beyond, participate in the joys of the occasion; and any found unfit, who had laid aside the robe presented to them on their entrance into this company, were rejected, cast forth. This points to the King's, Jehovah's, manner of dealing with the Virgin Class, the prospective Bride of His dear Son.

These have nothing whatever to commend them to the favor of the King; the only way in which they can stand before Him at the present time is in the *imputed* merit of His dear Son, under the Robe of Christ's Righteousness.

The Prophet Isaiah in the 61st Chapter sets a certain feature of this matter before our minds: in the sixth verse he points out that we are Priests of the Lord, Ministers of our God, and as such are highly and specially favored, and because of this the Psalmist tells us we should "shout for joy"—the Joy set before us. While in the tenth verse he tells us how these Priests, these Ministers, are to be *clothed*, saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath *clothed* me with the garment of salvation; He hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth herself with Jewels."

This picture showing that all those in heart harmony with the Lord, who recognize fully their own deficiencies, appreciate that their standing before the Heavenly Throne, in the presence of the King of kings, is because they have been "clothed with the garment of salvation," covered with the Robe of Christ's Righteousness, and that from the Divine standpoint they are nevertheless beautifully adorned with Jewels. Behold, thou art fair, my beloved; thy cheeks are comely with rows of Jewels, thy neck with chains of gold. O thou fairest among women! (S. S. 1:16, 10, 8.)

Surely we should rejoice in our present blessings of Peace and Rest in the Lord, while we are all but overwhelmed, lost in amazement, at the thought of the "Joy set before us"—the prospect of becoming the Bride of Christ, the King's Daughter, Members of the Divine family. O Friends, should we not strive to keep our garments unspotted from the world the more so when we call before our minds this glorious picture! Surely we should give all diligence to this end—"Be thou faithful unto death."

THE GLORY AND MAJESTY OF CHRIST'S KINGDOM.

This whole picture is beautifully elaborated by the Psalmist in the 45th Psalm. The inspired writer first describes the grandeur and majesty of the Heavenly Bridegroom; that in His earthly life He was fairer than the children of men; that Divine grace was poured from His lips; that because He loved Righteousness and had regard for Truth and Meekness, the Heavenly Father hath highly exalted Him above all others, given Him a name above every name.

THE QUEEN AND THE GOLD OF OPHIR.

Let us now briefly examine some of the features of this picture, which is of course future, for at present the Church is not the Queen, not the Bride of the King's Son, not in glorious garments; She is yet merely the "espoused virgin." At present she is in her "vile body," but she shall soon have a glorious body—in the First Resurrection—be in fact the Bride all glorious within and without. She shall then come forth *clothed* with the Divine Nature, as shown by her standing in the "Gold of Ophir." "Be thou faithful unto death."

"HEARKEN, O DAUGHTER CONSIDER!"

Jehovah's Daughter, the one He has chosen to be the Birde of His dear Son. Was ever a proposal of marriage couched in a more delicate, beautiful phrase? "Hearken, O Daughter!" Yes, *consider,* remember that I have set my favor upon you, my affection, my love! "It is my *good pleasure* to give you the Kingdom," to make you joint heir with my dear Son, by choosing you to be His Bride. If you appreciate this invitation, this high calling, then incline thine ear," and "forget thy father's house," (Adam's house) all human relationships, hopes, aims, ambitions, joys, pleasures, that is, make these secondary; if you will do so, then the King will greatly desire thy *beauty of character* and receive you unto Himself, that where He is there you may be also, be with Him throughout eternity, sharing His glory and honor and name.

OPPOSING VOICES.

In the present time many voices are calling to the espoused ones: Home, pleasure, wealth, art, music, popularity, all these lend their influence towards worldliness and the cultivation of earthly hopes, aims, projects. Our great Adversary works upon us with subtlety to draw us away from the prize, co-operating with the earthly influences. But as the espoused one *listens* she hears the voice of the Bridegroom saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. If ye love me ye will keep my commandments."

So the great King of the Universe says, "Hearken, O Daughter, *consider,* and incline thine ear!" The world says, "Look, *consider,* and be attracted by the things of the present time!" The Lord says, "Hearken! Consider that the things of the present life at the very most are transitory, and you have an opportunity to sacrifice these now and gain the chiefest of all blessings, the Crown of life, the Divine Nature, to become the Bride of My dear Son." But the foolish ones *do not "hearken,"* because they are more or less absorbed with the cares of this life and the deceitfulness of riches, and thus do not fully please the Lord, and as a consequence they miss the prize. O what disappointment will come to them when they at last realize they have come short of the glory of God, just because they *did not* "hearken!"

But the "wise virgins," those who will constitute the Bride in glory, do *hearken,* do *consider,* and are guided by the counsel from on high, and press with vigor down upon the mark, along the narrow way of sacrifice that leadeth to Kingdom glory, honor and immortality.

"FORGET THY FATHER'S HOUSE."

The "father's house" that is to be forgotten is the world, Adam's natural house. This does not signify that the earthly relationship of the betrothed is specially vile or degenerate, but merely that the new relationship and duty are towards the heavenly Bridegroom, the heavenly calling, the heavenly prospects, and that proper consideration of these should lift our hearts, our affections, our activities from all earthly things however good and enable us to set them on things above.

We are not to neglect, however, our duties, our obligations, to our earthly friends and relatives, but we are to *love these less,* hold all such interests in subservience to the higher, the spiritual; the Bridegroom *first* is the thought, and we must cleave unto Him.

"HE IS THY LORD."

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for He is thy Lord, and worship thou Him." Ah! there is the thought. If we rightly *admire* the King, if we rightly appreciate the wonderful privilege granted us of being now His espoused Bride, under His loving protection and provision, and that by and by if faithful and maintain our virginity we shall be His Bride, we shall indeed truly "hearken," for "He is thy Lord."

If we have the proper appreciation of these prospects, surely all earthly interests and attractions will fade, "fade, fade each earthly joy," because of their comparative insignificance; because, as the great Apostle Paul states the matter, they are not worthy to be compared with the glory which shall be revealed in us. And these are the conditions upon which the King will *desire* us as members of His glorious Bride, and on no others will He accept us.

Had we been called upon from the ranks of even the angels of the highest order, to be the joint-heir of the King of Glory, the Bride, the Lamb's Wife, the honor conferred would have been so great as to merit individual love and devotion. Surely then we who have been redeemed by His precious blood from our fallen condition, then invited to share His glory and honor, should be so enthused, so filled with appreciation of the honor proffered, that we would willingly, gladly, voluntarily lay aside every earthly weight and interest and strive with patience and loving devotion to attain to the prize of our heavenly calling, the Pearl of Great Price.

"RAIMENT OF FINE NEEDLEWORK."

She shall be arrayed in glorious clothing, "in raiment of fine needlework." These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the Body of Christ. Let us look again at the Queen and her glorious apparel.

Notice first the pure linen, clean and white, representative of Righteousness, *now her own,* no longer *imputed* or reckoned; note that this fine linen is beautifully embroidered, indicative of the fruits of the Spirit having been worked out in the character of the possessor; such indeed are all glorious within and without—God's Word and Spirit have wrought this change in those who hearkened, considered.

The Robe loaned, pure and white, has stamped upon it the gracious designs which our Lord would have us inculcate, and which He assures us will be to our advantage to work out carefully and faithfully, in a manner pleasing to Him, if we would enter into the glory beyond. True heart appreciation of our high calling and sincere love for the Bridegroom are the incentives to earnest endeavor in the attainment of our hopes. This Heavenly Joy must not be lost sight of at any time.

The *imputed* Robe of Righteousness was hers to wear up to the time of her change from earthly to spirit nature in the First Resurrection. On the Spirit plane she becomes *actually righteous,* without spot, without blemish, a suitable companion, heavenly Queen for the King of Glory. Her faithfulness in working out the fruits of the Spirit stamped on the pure "white linen" is that which will assure her of final acceptance as the Bride of Christ. To do this requires painstaking care and consummate skill; any mark of slovenliness or indifference would result in the work being rejected as unsuitable. Beware of carelessness!

PATIENT CONTINUANCE IN WELL DOING, THE PRICE.

Such as have a proper appreciation of the heavenly inheritance, have strong incentives urging them to spend every hour, every moment possible in working out the glorious embroidery design stamped upon their Robes. Every stitch must be taken carefully, painstakingly; every feature of the outline must be faithfully followed, carefully studied; while this work is going on the Robe itself must be kept clean, spotless. Such as truly love the glorious Bridegroom, such as are truly betrothed to Him, will make this matter the chief concern of their lives.

St. Paul tells us that the painstaking care in this embroidery work of adding stitch to stitch is in its development that which is preparing us for the final change, say-

ing, "Tribulation worketh patience," etc.; while the Apostle Peter tells us to "add to our faith virtue," etc.

When we think of the imperfections of our very best endeavors along the lines of the embroidery work, this development of the fruits of the holy Spirit, we ask ourselves, Whose garments would be fit to wear in the presence of our Bridegroom and of the heavenly Father? The answer is, None of them. It is in full harmony with this fact that we see how the Lord has provided something different. He allows us to *practice* upon our Robes of *imputed* Righteousness, but the new Robes which He will give us will be absolutely perfect as well as all glorious; there will not be a flaw in the embroidery work or otherwise.

Because that glorious dress of perfect Righteousness will be given to those only who have earnestly desired and as diligently striven to get it, however short of it were their best endeavors, perfect *endeavors*, not perfect works, will be required.

With this thought in mind, dear Friends, let us continue weekly, daily, hourly to work upon our Robes painstakingly, to seek to cultivate those ideals of Truth and Grace and Love, which our hearts approve, and which we see exemplified so perfectly in our heavenly Father and glorified Lord.

Let us, dear Friends, hearken to the message from the Bridegroom and prove loyal to Him, regardless of whether it brings us the smile of approval or the frown of the world. Let us hearken to Him that speaketh from heaven, rather than the words of fellowmen, however well-meaning they may be. The time is at hand. Are we ready to be offered? Hearken, consider! The joys of eternity are in the balance.

Discourse by Brother B. H. Barton.
Subject: "HOW WE CAN SUCCESSFULLY PERFORM THE PART OF A BROTHER."

OUR text is found in Hebrews 10:24, 25: "Consider one another to provoke unto love and to good works; not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

This is Harvester's Day, and in order that we might be in harmony with the spirit of the day our subject should have some bearing upon the harvest work. But we must remember that harvesting not merely includes the cutting of the grain; it also takes in the various processes necessary for the securing of the crop that has been thus gathered. Harvesting would not only mean the cutting of the wheat, but it would include the tying of the wheat into bundles, stacking the bundles into shocks, and finally, according to oriental methods, placing them in the barn. This morning we are not going to tell you how to go out and gather more grains of wheat by the use of the sickle of truth, but we will try to tell, more particularly, what our duty is toward fellow grains of wheat, those of the same spiritual shock of wheat. I believe, dear friends, that our relationship to our brethren is going to have an important bearing upon our own lives, as well as prove an assistance to those who are seeking to walk in this same narrow, but precious way.

When we look into the religions of the world we find that all over the earth Satan seems to have had some peculiar reason for constantly suggesting a trinity. Among so many of the heathen nations we find the teaching of a trinity. When we examine the Christian religion we find it has come under the influence of paganism and heathen philosophy, and the doctrine of the trinity is conspicuously presented. I am not inclined to give Satan credit for much originality. I believe none of God's creatures can be original; He is the only one whose ideas are strictly original. You remember that Jesus was ready at all times to confess this. He said that He could do nothing, except as He saw the Father do. I have no doubt that this is, to some degree, Satan's position, too; that when Satan is bringing out something original, seemingly, he is taking some of the things which he heard and saw when he was in harmony with the Almighty, and giving them a twist or turn to suit them to his own use and advantage. It seems to me if Satan has so persistently forced this thought of the trinity upon the people of earth, he must have some sort of reason for it, even though we cannot believe Satan's conception of the trinity could be the right one. We have seen the unreasonableness and unscripturalness of the teaching usually spoken of as the "Trinity," and Brother Woodworth has so effectively presented this that no further comment seems necessary.

But we do find when we come to the Word of God that the great design of the Creator is to have a trinity. We find that our Heavenly Father is the first, the foremost, the greatest part of that wonderful trinity. We find that the Lord Jesus was to be the second person in that marvelous trinity. We find that the third person in that trinity was not to be an influence, disposition, or power merely, nor was the third part to be a single individual. The Bible gives us to understand that the third member in the trinity will be those who have faithfully followed in the foot-steps of our dear Redeemer. Jesus expressed this thought when He prayed, as recorded in John 17:21, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us." There is the trinity; there we have the three in one—the Father, the Son, and those who follow in the foot-steps of the Son. You may ask, "Are they all to be co-equal and co-eternal with God?" O no. We realize that in that trinity God will be higher than any of the rest. Next to God will be His own dear Son, and on the lowest place in the wonderful trinity, will come those who walk in His foot-steps.

This is the thought in 2d Peter 1:4, where the Apostle says, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the nature of God." That is what it really says in the Greek. We are glad there is such a hope as that. Does it fill us with pride? No, it crushes us with humility. No wonder the Apostle calls it a "high calling." No wonder that the Scriptures emphasize and enlarge upon it as they do. Who could believe it possible if there was not so much evidence to support it in the Word of God? If this great blessing is to be given any what must be the marvelous unity among those to compose that wonderful class, the Body of Christ, the Bride of Christ, the class to be so much closer to God and His Son than any of the angels have ever been, or ever will be? No wonder the Word of God exalts the hope of the church as it does. We could not believe this unless the Word of God told us it was so.

So we understand it is necessary, not only for you and for me to get ready for that wonderful place, but it is necessary that we help our brothers and sisters to prepare for that glorious condition. You will recall that we read in the book of Revelation of the time when it will be said, "The marriage of the Lamb has come, and His bride hath made herself ready." You have a work, not only to get ready yourself, but you have also a work to help the fellow members of that prospective bride class to get ready. The question is, "How can we do our part as brothers and sisters in the Body of Christ; how can we fulfill the obligations that God has very properly placed upon us as joint-heirs with the Redeemer in these wonderful prospects?" We are going to mention several different things that will be beneficial in seeking to make our calling and election sure, as brethren of our dear Redeemer.

The first thought expressed in our text is "consider one another." We realize that we could not be a brother if we did not have brethren, and if we have brethren we must perform the part of a brother toward them. This means that we must give consideration to them; we must have a very deep, heartfelt interest in their affairs—in their spiritual welfare. I often think of the way the Apostle Paul brings this to our attention in Romans 8:23, when he says, "And not only they (not only does the world groan and long for something better) but we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." What are we waiting for—the redemption of our physical body? O no. That has been redeemed as much as it ever will be. When you and I are justified through the blood of Jesus, that is where the redemption of the human body takes place. Our human body will never have any greater deliverance than it has there. But we understand there is to be a redemption of *our body*—not your body or my body—but *our*

body, the one body in which we all have a share. That was what the Apostle was longing for. He said (not in so many words, but we get the thought from his language) that he was not merely longing for his resurrection; he was not merely longing for the time when he would enter the kingdom, but he was thinking of the rest of God's people. He was thinking, "I love them as dearly as I love myself; I am glad to lay down my life for them, and I will not be thoroughly content until they are all with me, too. I long to be with the Master, but I have the same longing for them as for myself, and am waiting for the glorious time when the last member will have passed beyond, and that mystical body of Christ will have its full redemption, its complete deliverance.

We see then, dear friends, you and I will have to lay aside the selfish feelings. We must not only think of *my* part in the plan, but we must think of *our* part in the plan, we must think of *our* place in the kingdom, we must think of *our* position in the Body. I remember some time ago getting down on my knees in prayer, and when I had finished with that prayer the thought came to my mind, "What a selfish prayer you have just offered. You have asked God to bless you, and you did not say anything of your brethren; you asked the Lord to help you to understand His Word better, but you did not ask Him to help your brethren to understand it better; you asked God to give you opportunities for service, but you did not ask Him to give them such opportunities; you told Him that you were longing for that great consummation beyond the veil, but you did not tell Him that they were longing for that consummation." I went down on my knees again and asked God to forgive me for that selfish prayer, and I prayed over again. Instead of *I* and *my,* I put *we* and *our.* I think, dear friends, that we want to get that spirit, and to realize that there is a peculiar relationship existing between those who have made this covenant of sacrifice. We do not want to think of ourselves, but we want rather to "consider one another," as Paul said. "We are members one of another." I know that when we come to see these precious truths, and make this consecration, we begin to feel that way.

Some time ago a brother told me of his experience along this line. He said, "Brother Barton, when I came to see God's great plan, and made a consecration to the Lord, I was overwhelmed with gratitude—it was so wonderful, so marvelous. I felt such a great longing to meet with others who had such a love for God as I had. There were none in my neighborhood. Soon information came in the Watch Tower that a convention was to be held within one hundred miles or so. I said, I must go to that convention and meet some of these people, for I have such an interest in them. I thought as I was getting ready to go to the convention. What will these people think of me when I get there? I feel that I love them so much that I will make a fool of myself, but I cannot help it. I must go even if I do act foolish. I know I will wear such a smile on my face, and give them such a hand-shake that they will think I am a little bit 'looney,' but I will go anyhow." He went with considerable misgivings, but he said, "You know when I got to the convention I found them all acting just like I wanted to act." This is really the spirit that animates all of us. We are glad that, in the Lord's providence, we have come to the place where we do consider one another.

However, I do not believe that it is enough to have this spirit when we are together at a convention. We must consider one another in connection with all of the unpleasant experiences of life; we must consider one another in connection with the trials, difficulties and besetments of life. If some brother has offended you; if some brother seems to be in the wrong, you must consider him also as suggested by the Master in the words of Matthew 18:15-17. He tells us there that if a brother offends against us we should go and speak to the brother alone. If we cannot come to a settlement we may go again and take one or two other brothers with us. If we still accomplish nothing, and the matter seems to be of sufficient importance, it may be brought before the church.

The Lord did not lay this down as a rule that must be followed. He did not mean, in other words, that if a brother has done something that is offensive you must follow that course. No; in the great majority of cases it would be a better plan to just pass the matter by. If we have a fault-finding spirit, and feel that we must follow this course every time a brother does something that is offensive to us, we might be running to the brethren much of the time, and we would keep the church continually disturbed. Every few weeks we would have a meeting of the Ecclesia to consider our difficulties with a brother. The more of the spirit of the Lord we have, the less occasion will we find to have recourse to that method. The thought is, rather use this method than to use some wrong method. Rather than go around criticizing a brother, and having evil thoughts about him, if it is of such great importance that the matter must be dealt with in some way, then the Lord says, I will tell you what to do. First, go to see that brother. But when you go to see that brother, consider him; consider one another to provoke unto love and good works.

It is possible to go to a brother inconsiderately, and provoke him to anger. The wrong way would be to go to him and say, "See here, brother, you have tried me greatly; I am almost inclined to drop you altogether, but I remember that the Lord says if a brother offends us we are to go and speak to him. I am following this rule. This has got to stop; it cannot go further. If you do not recognize that you are wrong, and correct the course that you are following, I will have to see that this is dealt with in some other way." One would almost think it was the Emperor of Germany delivering an ultimatum to the Czar of Russia. Then he wonders why he has no influence with that brother. Then he goes to the brother with two or three other brothers. When the matter comes before them he says, "Now I am following the Lord's advice in this; I went to him and asked him to acknowledge his fault, but he would not listen to me; he just turned away from me. I have followed the method which the Scriptures authorize, and the time has come to do something." He has not been following the method the Lord suggested at all.

He should have gone to the brother more in this spirit: He might say, "Now, Brother Smith, I have come to have a little talk with you. Brother, it seems to me that brotherly love should mean so much to us. I love you, as I love all of the Lord's people, but some little things have come between us lately; haven't you noticed it? It does not seem that we are as cordial as we used to be. I may be to blame partly for this. You know when anything comes up each one can see where the other is to blame. In my mind I can see where you might be to blame, and doubtless you can see where I am to blame. Cannot we settle this matter? I believe it would be to the spiritual benefit of each of us. Cannot we bury this matter; can't we love one another as brethren?" This is the way to gain a brother. That is the spirit in which to approach one with whom we have differences. The first thing is, we must be considerate. Consider one another, that we may provoke unto love and good works. Incite the brother in the direction that would be good for him, and that would enable him to be helpful to others of God's people around him.

The second essential, if we would properly perform the part of a brother, is that we must constantly look to the Lord for help; we must look to Him for assistance; we must look to Him for advice. We must continually be in that attitude in which we are afraid of ourselves; in which we are suspicious of ourselves. You know that there has never yet been a difficulty between brethren but what each one thought he was right. If you would listen to one brother he could tell you many different reasons for thinking he was right; if you listened to the other he would tell you as many reasons why the other brother was wrong, and he himself was right. Knowing this to be so we should be constantly suspicious of ourselves, we should constantly examine ourselves.

If we are listening to a discourse we should be thinking, "I wonder how I can live on a higher plane as a result of listening to this lesson?" On the contrary, if we find that we can apply all sorts of points to the friends; if when the brother makes a good point we say, "I hope Sister So-and-So is here; I hope she takes this to herself." Then something else is said, and we think, "Why, you would almost think that he is aiming that at Brother So-and-So. I hope he will feel real humble after that. I hope we will have no more trouble with him in the class"—if you are in this attitude, examine yourself. We need to look into our own hearts. If we do this there will not be time or inclination to apply these things to those around us.

With this thought in view let us constantly go to the Lord in prayer about the matter, and before we get to the end of the prayer, let us be sure that we want the Lord's will done. There is no use praying the Lord to help you if you are not willing to take the help. There is no use knocking

at the door if you do not want Him to open it. The Lord says, "Knock, and it shall be opened unto you." Someone says, "I have been knocking and knocking, but the Lord has not opened." Some think they have been knocking, but they really only pretended to. Suppose you noticed that a man was apparently knocking at a door, but he was refraining from striking the door—he would not let his hand get nearer than a half inch from the door. He was not knocking; he was only making believe. That is the way with some of the Lord's people, I am afraid. They think they are knocking, but in reality they are not knocking at all. They pray to the Lord "send us more opportunities for service," and possibly in heart are saying, "I hope I don't have to do any more; I am doing my share already, and do not think I should be expected to do more than this." No wonder the Lord does not hear that knock, and open the door. I think the continual attitude of our heart should be, "Lord, show me your will, and I will be glad to do that will." We should not be of those who are all of the time telling about wanting to do the Lord's will, and when the Lord's will is made plain to them they find some excuse for not doing it.

We are all imperfect and have our weaknesses, but the Lord covers these defects with the merit of His Son, and thus our consecration is just as acceptable as if we were perfect. But sooner or later we are brought to the place where He expects us to gain more of a victory over these things and if we fail to overcome, it proves a spiritual drawback to us.

Suppose the case of a man who is much addicted to the use of tobacco. Let us imagine that he uses it to a degree that makes him undesirable company, tobacco juice running down his chin and staining his coat most filthily. However, his consecration is just as acceptable to the Lord as is the case where tobacco had never been used. God does not hold this against him.

We will suppose that several years pass and he still is addicted to the old habit, even though not in quite so repulsive a way as formerly. His conscience does not condemn him, neither does the Lord. But the time comes when the brother reaches a crisis on that particular point. Perhaps he has been thinking of the life of Jesus. He has been thinking of how noble and pure Jesus was, and of how he should imitate the Master. He should not do anything that would bring reproach upon His name. He thinks "there is not one thing I do but what, if I believed the Master would not do it in my place, I would give it up. I wonder if there is anything in my life that is not in harmony with the Lord's will? I believe I have been doing just as the Lord would have me do." But then the thought comes to his mind, "There is the tobacco you are using; do you suppose, if He were in your place, that He would go around chewing tobacco?" "No, I don't think He would." "Don't you think it would be best to give up the use of tobacco; don't you think it would honor the Lord more; don't you see how it would ruin the Bible account if we read there of God's people chewing tobacco?"

I am glad it does not say anything like that, the brother says. That is where the crisis would be in that brother's life. Up to that time God accepted him as if he had not been addicted to this unclean habit, but now the time has been reached when the brother sees his privilege of sacrificing along this line, and the Lord expects him to act in harmony therewith.

We want to be in that attitude in which we desire to know the Lord's will in all of these things; where we would say, "Lord, we want to know and do your will; it does not matter whether it is easy or hard." Thus we look constantly to the Lord for divine aid, that we may do our part as members of the body of Christ.

There is another thing about this. When we have thus laid matters in the Lord's hand we should not be fanatical about being guided by impulses. It is not that the thought comes, "I had better do this, or that," and you do it. The Lord says, "Let us reason together." At the same time we are not to go to an extreme and worry about matters, and go about burdened with anxiety. We are not to say "I have asked the Lord to guide me, and I wonder whether He will." We ask for blessings, and then wonder whether the Lord will give them. Didn't you ask the Lord to guide you? "Yes." Then the Lord must be guiding. But we say "I wonder if it would have been better if I had done the other way." We have the promise of divine guidance; let us not permit our minds to be burdened with anxiety. It is wrong to be guided by impulse, and it is wrong to go to the other extreme and allow anxiety to burden and overwhelm us with nervousness.

There is a third point essential to enable us to properly perform the part of a brother. It is this—be careful not to criticize your brethren. Remember, the Lord has not appointed us as judges, but He has appointed us as members in the body that we might be judged as to whether we will ultimately be fit to be glorified with the Redeemer, and then to be associated with Him in the judgment of the world. Under no circumstances are we at liberty to judge a brother.

There are certain circumstances under which we might be at liberty to judge a brother's actions, or to judge a brother's knowledge on some points, but even there we must be very careful. Let me make the distinction a little more carefully. For instance, the time comes for an election in our little company. We must now do some judging. We must not judge Brother Smith or Brother Jones. We have no right to do that, but we are at liberty to judge as to whether Brother Smith has sufficient of the qualities of a teacher to be chosen elder of the class. We must distinguish between judging a brother, and judging his methods, or the degree of his knowledge. We understand the same principle applies when the elders come to give discourses before the class. The elders are justified in judging what the class may need, but they are not qualified to judge the hearts. Draw a sharp line of demarcation between the individual, and the particular actions of the individual. Even where it is found necessary to judge, or correct the course of an individual, we must be careful to do it indirectly, rather than directly. We must do it wisely, and would better not do it at all if we cannot do it helpfully.

This may be well illustrated by an occurrence in Arkansas. There was a brother living there who had for many years been using tobacco. Different ones had reasoned with him about it, but he still continued to use it. The time came when Brother Raymond was expected to make a pilgrim visit to this place, and the brother reasoned, "now when Brother Raymond comes and finds that I am using tobacco he will give me a scolding. But when he starts in to give me a scolding I will say, 'Brother Raymond, you have no business meddling in this matter; that is something between me and the Lord.' I will give him as good as he gives me." He was ready to defend himself and show Brother Raymond how he should keep his place; how he was overstepping the mark to criticize him. The pilgrim brother came, spent the time of his appointment, and when he was ready to leave had not mentioned the tobacco. The brother said, "He has not done his duty; he knows that, as a Christian, he should be calling attention to these things that are not right; he has neglected his duty; I will tell him he has not done his duty." So he said, "Brother Raymond, I suppose you noticed that I chew tobacco?" "Yes." After waiting a little he said, "Brother Raymond, what do you think of chewing tobacco?" He replied, "I do not chew tobacco." He said, "I did not know what to make of it. I could not use my argument at all. After Brother Raymond had gone I decided to throw my tobacco away."

So we see there is a wise way and an unwise way to help the brethren along these lines. Let us remember that perhaps the best way to help the brethren is by our example. We need not be impatient if the lessons sink in slowly. If we begin to criticize, it will possibly be a set-back. I think, perhaps, this is one of the directions in which the brethren who are married have trials which some of the single ones do not have. I have often imagined that the husband and wife would take the liberty of telling one another what is in their mind more than others. Of course, they might be a real help in holding one another back from offering criticisms of others. But if time after time they pass little criticisms of brothers and sisters the liberty increases. The husband says, "Did you hear what Sister So-and-So said?" "Yes, and I heard Brother So-and-So say thus and so; I never can have any confidence in him again." Thus they encourage one another, and soon they cannot meet Brother So-and-So on the street with the same sweet spirit as formerly.

While you and I are not at liberty to criticize others, we must expect more or less of criticism from others, and when it comes we must be ready to show the spirit that the Master did. He did not return railing for railing, reviling for reviling, or anything of that nature. We must have the spirit of overlooking if a brother or sister criticizes us, and think they did not mean it as bad as it sounded. Some time ago I made a statement in conversation with a sister. I saw that I had offended her, and I did not know what to make of it. I turned it over in my mind, and wondered what made the sister take it that way. I finally found that one could

take two meanings from what I had said, and she had taken the opposite meaning from what I had in mind. We must make allowances, for even the best of us do not always say things just as we wish they had been said. Therefore, if someone says something critical or unkind, take it for granted that they do not mean it as bad as it sounded.

There is another lesson here. We must keep in mind that no two persons are just alike in make-up, and no two have just the same experiences in life. No one has exactly the same environment as another; no one goes through exactly the same education as another. We must consider all of this, and make allowances for it. I often feel great pity for some of the great criminals in the world, and think, "If I were in just the same situation as they were in when they committed the crime; and if I had passed through the experiences that led up to the crime that they had passed through; if I had been reared in the same environment, and under the same influences, how do I know that I would not have done the same thing?" This ought to keep us humble, and make us charitable. It may be God's will that one of His children should do exactly the opposite to what He would want another to do. It may be God's will for you to stay over to the convention tomorrow, and it may be His will that another should go home. In either case we must decide for ourselves. I believe the learning of this principle will enable us to escape a great many bitter experiences in life, as well as keep us from bringing bitterness into the lives of others. We are glad to know that it will never be the Lord's will that anybody should do wrong, but at the same time the thing that seems wrong to one might seem quite right to another, and perhaps it would be just the thing the Lord wished him to do.

In Oklahoma eleven or twelve years ago a brother told me of an experience that I never forgot. This brother was a merchant. A part of his business was the buying of butter and eggs from the country merchants, and these were shipped to St. Louis. At that time he was in the Methodist church. One day the presiding elder called at his place of business, and said, "I want to have a little talk with you." They went to the office of the store. The presiding elder said, "I understand that you do not conduct your business honestly." He said, "I try to conduct it as honestly as anybody could." The presiding elder said, "I hear that you do some very dishonest things." The brother said, "What dishonest thing have you heard that I do?" He replied, "I understand that the other day you sent a consignment of butter to St. Louis to the commission merchants, and told them you were shipping good butter, when in reality it was very inferior butter. That is not honest." The brother said, "I will explain that very simply. In our business we have certain terms by which we designate the products we handle. When we say 'good butter' among butter men we mean, in reality, poor butter, by that term designating inferior butter." The presiding elder said, "You cannot cover that up in that way; I am shocked to think that you are so dishonest." How easily we can misunderstand and misjudge.

I believe that among the truth friends this is true. A brother told me some years ago of a trial he had. A brother told him that he did wrong, if he went to a home and found a set of Scripture Studies there, to sell the people another set. He seemed to think one should say, "These are the same as the books you have there in your book-case. You read those; you will not have to buy these." This brother said, "I do not do that because I know of three different cases where people have purchased the second set of the books, and not knowing that they had the same set and had been warned against reading them, they read those last purchased and became interested." I think that is the proper view to take in this matter. We are desirous that the people shall get what will be a blessing to them. What some might mistakenly consider dishonest would be thoroughly honest from the proper standpoint.

Suppose, for instance, a doctor is called to see a patient who was slowly dying. He says to the patient, "I have some blue pills here which I think will cure you." Someone comes in just after he leaves, and seeing the pills, says, "Don't you touch those pills; they look just like the pills the doctor gave me, and they almost killed me; don't you take them." When the doctor comes again he asks, "Did you take those blue pills?" The patient says, "No, I didn't take them, doctor. I heard that they are bad pills; that someone took some pills like those and it almost killed them. I was afraid to take them." "Well," the doctor says, "if you are afraid to take these I will give you some other pills." He goes away and prepares pills of the same ingredients, but with a red coating, and these the patient takes and a cure is effected. This would be deceiving in the estimation of some; but the doctor would be doing wrong if he did not do that. It is the same with the colporteurs.

We have somewhat the same experience in the photo drama work. I was in the photo drama work last year from May to December, and I had a good opportunity to learn some of the conditions. Some things which we were led to do might cause some to wonder whether it was entirely consistent, if they did not understand the details. But when the details were understood it put matters in an entirely different light.

Let us be careful not to misunderstand, or judge others, because their viewpoint is different from our own. Let us take for granted that from their viewpoint the matter is perfectly right, even if from our viewpoint it would have seemed right to follow another course.

Another point is, if we do find something in the Lord's people that does not seem to be just what we would wish, let us not make a hobby of it. Do not keep pushing the matter forward until you have ruined your usefulness, and at the same time referred to it so often that the others do not pay any attention when you mention it. To illustrate, in Los Angeles I made reference to a matter which I had never mentioned in a public discourse before. I made some little suggestion regarding the propriety of the sisters' exercising care that their manner of dressing be not such as to provoke unfavorable criticism from others. I never expect to mention it again. I presume this will appear in the convention report. I trust the Lord may so guide that such as need it get the blessing. I can see that if I would keep on emphasizing this matter our effectiveness would be lessened—it would become nauseating and the friends would say, "wherever Brother Barton goes you may expect to have a lecture on dress." It may seem right and proper to mention a matter like this at a large convention, but if it were in a little class meeting of only eight or ten the sisters might consider it unkindly personal. So, if we really see some point that needs correction, let us pray about it that we may know what would be the best way, and when would be the best time to present it. Watch for an opportune time to present it, and then leave the matter in the Lord's hands. Thus, in the Lord's providence, we may be proving a help to His people.

You remember the Scriptures refer to the church as the body of Christ. As the high priest was anointed and the oil ran down over the body to the feet, so in the body of Christ. First Jesus was anointed with the Spirit, as the Head, and the anointing passed down to the church at Pentecost, and thus it has been coming down to the feet members. But there is a second side to the picture, namely, looking upon the members of the body according to their usefulness. Some are like hand members, because they have done work like hands do. Others are like feet members because they have done work like feet would do. Likewise some are used to do the speaking.

But there is a third view, for some of the members are changing their position in the body, as it were. As the oil was poured over the body it ran *down* over the body, not up, so when you pour the oil of God's Holy Spirit upon another brother, it means that in that act you are going above the brother. Suppose a brother gets higher than you, and becomes God's agent for pouring the Holy Spirit down upon you—in that he is proving himself to be a superior brother, and you are proven to be an inferior. Suppose a time comes when a brother loses his zeal. He still serves God's people, but possibly with not the same amount of earnestness that he formerly had. You start out to pour down the Holy Spirit upon him, and you get above that brother. Of course Jesus is above all of the rest, because the Holy Spirit all came from Him. None of us were channels through which the Holy Spirit reached Jesus. No, He was the fountain through which the Holy Spirit reached us. But we recognize that the more we use our influence, our words, our lives, our means, to help the rest of God's people to get the Holy Spirit, in that act, as it were, we are getting to a higher place in the body. We can see this in the way the Master said, "He that will be greatest among you, let him be servant of all," because as he serves others, and pours the Holy Spirit down upon them, it means that he is raising his position in that glorious body.

May the Lord help us, not only to be brethren, but to be effective, helpful brethren to those who are walking in the same narrow way.

A Letter from Crete.

By Bro. John J. Bosdoyannes, Canca, Crete.

DR. L. W. JONES,
CHICAGO, ILL.

Dear Brother in our Lord:—

Your circular under date of April 11th, 1915, has taken quite a month to reach me here. In compliance with your desire expressed therein, I hasten to send you herewith, manuscript of a message.

I am writing to the brethren at Athens to send you a photograph of the class there, as it is more easy for them to have and send you a photograph of their own class in an early time than it would be for our own little class here.

I am writing also Brother A. N. Karanarios, the photographer, to send you a photo of my own also, as I have not one ready myself to send from here. I hope you will have all these in time.

We wish you, dear Brother, every blessing from above on your General Convention at San Francisco, as well as good success on your Report work. Be sure, please, to send me a copy of the 1915 Souvenir Report as well as one copy of the 1912 Report, containing your trip around the world, and your visit to Athens. Believe me, dear Brother, I feel sorry in not being able up to this time to have supplied myself with a copy of the Report for 1912, but it was for reasons quite independent of my will.

A great awakening of the people in Greece, in Crete and elsewhere is observed now, since the war has begun, and great opportunities are open to us in every direction, which we are not entirely free, unfortunately, to meet fully, as we are obliged to strive for life's necessities, which have become with the war, and the awful taxes the Greek Government has inflicted, very pressing and very hard indeed. Still we are doing, and trust to be enabled by the Lord to do, our best up to the end.

I am always enjoying in love the memory of our meeting in Athens and Corinth, and I can't help remembering you whenever I face the initials, V. D. M. (We had told him that one interpretation of those initials was, "Very Dangerous Man.")

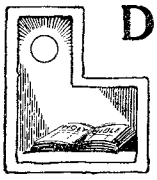
With much Christian love, I remain, dear Brother,

Yours in our Redeemer.

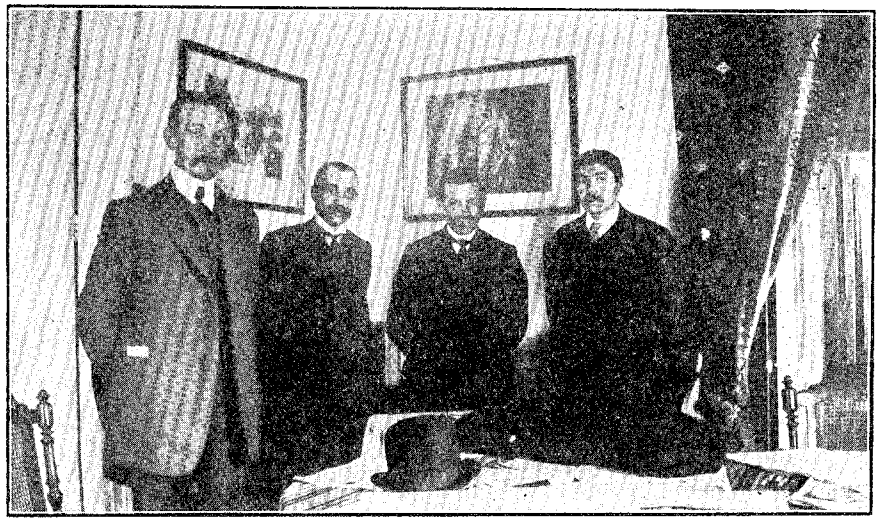
JOHN J. BOSDOYANNES.

Greetings from the little gathering of the Lord's People at Athens and Pirens.

Message from Crete and Greece, By Brother John K. Bosdoyannes



DEAR Brethren in the Lord: I deem it a precious privilege from the Lord to have this opportunity of addressing in His name, and through the pages of this Souvenir Convention Report, all those who call upon the one name given under heaven, who call Him Lord and Saviour, have His Spirit, and trust in His precious blood for their adoption in the sonship of the great Father's household of faith, rejoicing in the hope and expectation to be soon presented by Him faultless by His grace, before the presence of His glory beyond the vail.



Greek Brethren Who Assisted us at Athens and Corinth.

Whether it is the last greetings, we tender to each other, from near and from far, and the last mutual encouragement in the great fight of faith, truth and justice this side of the vail and in anticipation of our impending General Convention, in the General Assembly of the first borns, or whether we are going to still tarry here as witnesses of His love and wisdom, among the groaning creation, and how long this may last, surely lies in the supreme will and counsel of Him whose we are, whether we live or die. But living here to conquer or passing beyond the vail through the great whirlwind which is going on, and the chariot and horses of fire, all the signs of the times bespeak as approaching. Our fervent prayer, expectation and hope is that by His grace, we shall not be ashamed, but that Christ shall be magnified in our body, whether it be by life or death.

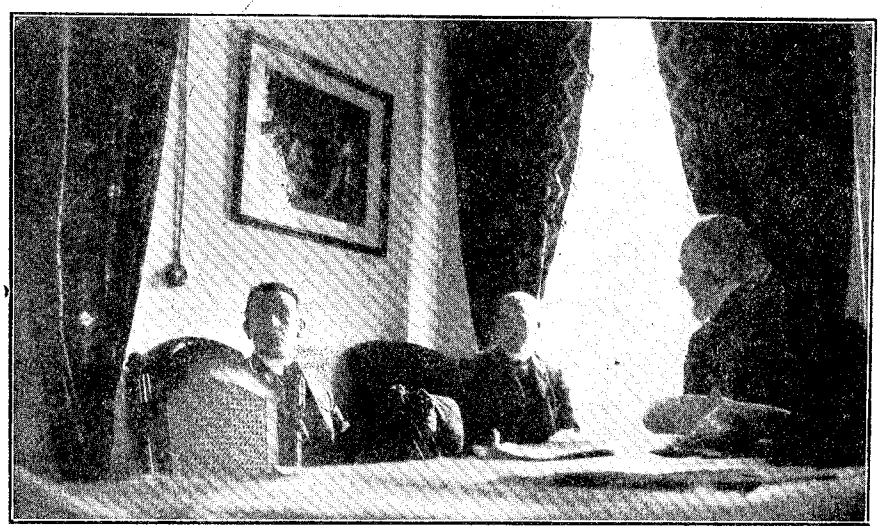
As the "feet" of his body, glorying that we are in the world as He was in the world, we also glory in the hearty desire and ambition that the great prophecy about the "feet"—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation"—might be fully fulfilled on us especially by now, when we see the feet of the great image smitten by the stone cut out without hands and soon to be carried away by the awful whirlwind now in action.

Amidst the roaring thereof, the mighty swelling of the European Kingdom Mountains, the threatened removal of the earth, society, and the destruction of every foundation of order, justice and peace, this "earth" is being upon, what can the righteous, the feeble, trembling, weary feet do? "If the foundations be destroyed, what can the (blood-made) righteous do? I think this is one of the pressing questions engaging the brains and the heart of the "feet," the dear members of the household of faith.

I cannot guess how that "beloved servant," and other dear servants of the harvest, would answer the question, for all of us. But turning, however, for an answer in the Master's Word "for a Word in time," I cannot see what else "can the righteous do," than what he has said to us, "When ye see these things begin to come to pass, then look up, and lift up our hands and rejoice for your long-looked and longed for redemption draws nigh." And what else would he have us do, as a work of God, than to believe on Him, whom He hath sent, "and let not our hearts be troubled" in these hard circumstances, but as the "feet" of Him that publisheth peace, to have His peace, "that peace of God that passeth all understanding, "and which can keep our hearts and minds through Christ Jesus, and as far as He will lead and use us, to be His mouthpieces, peacemakers for others.

This would greatly assist the "feet," I think; to give diligence in making their calling and election sure, which is to not fall from their sacrificial covenant, not to fail to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. Surely this is not an easy work to do; this is fighting the good fight of faith, in this evil day, that they may lay hold on eternal life, whereunto they were called, and fight not against flesh and blood, but against powers and rulers of darkness of this world. Such a fight calls indeed for the whole armor of God, that we may be able to withstand in *this evil day*, and having *done* all—the things mentioned above —to *stand*.

For, next to the above great question of this day, the equally all important question concerning the "feet" is, *who shall be able to stand* in the day of His presence? And it is in connection with the end of this Age, the antitype, that the apostle puts forth five types of temptations, which the typical people, the Israelites, have experienced and which temptations he says, will antitypically, be the snares and stumbling stones for the antitype, the Church, at the end of the Age, and for the admonition of whom they were written. Consequently it is in connection with this that he urges: "Let him that thinketh he standeth, take heed lest he fall." (I Cor. 10:1-12.)



Pastor Russell Interviewing Greek Brethren

Still, knowing that we are in Him, who was made unto us wisdom of God, we hope and pray that He may enlighten our understanding, "so to think soberly, and that we, by His grace, shall be made to *stand*, for the Lord hath power to make us stand.

We, your brethren in Greece, greatly feel, as no doubt all the household of faith in the world, the need of this power, to stand as witnesses of Present Truth among the nations in the language of which the message of salvation was written and proclaimed at first, and among the first to receive and preach it to others. The little classes rejoicing in the Present Truth, and scattered

over Greece and Turkey, wish and pray that our testimony and witness of the "glad tidings" to our nations might be, so to speak, our song in these last hours of the harvest-day, sung in power and truth, so that it might not only call forth all those who are the Lord's and perhaps for the kingdom, even at this, may be the twelfth hour, but it might sound also melodious and edifying to the future generations.

Therefore, beloved brethren, pray for us, that the Lord should open to us a door for the Word, to speak the mystery of Christ, and that we may make it manifest as we ought to speak. We pray for you too, till we meet then in that General Assembly of the first-borns, beyond the vail, and have no more need of each other's prayers, and no more fear of slackening and falling. Brethren, in the name of our Greek fellow-believers in the present truth, as it is in Jesus, I wish you all that the Lord be with your spirit, the grace with you.

Message from Colon, Isthmus of Panama, by R. A. H. Ryfkogel.

Subject: "WE ARE NOT OF THOSE THAT DRAW BACK, FOR WE ARE PERSUADED THAT HE IS ABLE TO KEEP THAT WHICH WAS COMMITTED UNTO HIM."

DEAR Friends and Brethren:

This is the first and probably also the last occasion that such an opportunity offers itself to address the whole body of Bible students the world over. Hence in the name of the Father and in the name of our dear Lord and in the name of The Associated Bible Students of the Isthmus of Panama, I beg to convey to you through these lines our Christian greetings,—our love and our sympathy,—assuring you that we have been sharing with you and participating in all your sorrows as well as your joys,—as the One Anointed Body. (I Cor. 12:25,26.)

Are you not surprised to hear the echo of the Truth coming from this quarter? I suppose some are, yet, indeed, it pleased the Heavenly Father to send His sickle quite beyond the sea, on this shore about seventeen years ago to separate the wheat from the tares in the "Land of the Cocoanut Trees"; where due to the most enterprising nation (U. S. A.) the greatest engineering feat of the age (The Panama Canal) has been accomplished; and by this means, divine providence has supplied labor for thousands and has distributed money in a masterly way all over the globe; holding in check perhaps by this agency the disintegration of the present order of things before His due time; but at the same time the mean and the vile, the poor and the rich of humanity have been attracted either by the desire for wealth or the necessity of making a livelihood, or some other selfish aim, to this dumping ground; a chaos of nationalities and tongues, a real Babylon of races,—and out of these peoples Jehovah's grace is achieving the greatness of the greatest feat—in that He is cutting, trimming and polishing stones for the future temple from among them; real and peculiar jewels to shine in the kingdom; you will have only to glance at the accompanying picture, thus to verify the statement in I Cor. 1:26-29; Heb. 2:11; and that diamonds are found in coalbeds.

Therefore our hearts go out in gratitude to Him for all His kind favors towards us, all undeserved,—and not forgetting either the instrument—that Servant—who He has been using and is still using in performing this wonderful transformation in us and blessing us more than we ever could have thought of or could have asked; needless to say that he holds the third place in our hearts and of all the living this side the vail, the first place. Our beloved pastor, whom you all love also, and who is very, very dear to us and to whom we are unable to show either by words or deeds, how much he is esteemed and honored by us for his loving, sacrificing spirit and his labor of love.

Dear friends and brethren, while having this season in mind, our Lord's words recorded in John 12:26, came to me as a very appropriate one for this occasion and very adequate to the time we are living in and the time we are living out; it reads thus: "If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

These words were uttered by our Lord at a time when He perceived that His hour of great and final sufferings—and consequent deliverance—was not afar off, as the verses 27 to 32 seem to prove; and the words of our text were used in order to impress upon the minds of His disciples, His hearers, or His would-be disciples,—the specific condition upon which any may attain to a continual abode with Him and receive the reward of fulfilling that said agreement. The same which was true then is remarkably true today,—we are living in a parallel time; the true saints realize now more than ever before that the time of their final sufferings and deliverance as the Body of Christ it at hand, and to enter into the full realization of our Father's promises depends solely upon carrying out the terms of our text; and also that unfaithfulness with some is very noticeable.

Reading the text in our own words, we will say, "In case any man claim to be working for or with Jesus, it will be proven by his going after Him, and when such is the case, he will be exalted to where He is and be as He is." These words establish a supposition that in His days as well as in our days, some would hold out an appearance of serving Jesus and yet not be following Him.

What do we see all around us today, great forms of worship, highly adored and reverenced by a great majority of zealous people (I Cor. 15.34; Rom. 10:23) who have made the Bible the chart of their life and yet ignoring the fundamental teaching of the same, though claiming to be the servants of Christ and yet denying either by words or actions, the necessity of following Jesus'

method and path; and not alone among them we perceive slackness, faithlessness and the waning of the true heart service to Christ, but among us, (II Tim. 3:27; Rom. 20:30) who not very long ago by the grace of God have been brought into the liberty of the Sons of God, and were taught to worship the Lord in spirit and in truth and in the beauty of true holiness, the falling away from the true steadfastness is easily detected by their turning back to the same thing they have left and have repudiated. (II Peter 2:22.)

obedient to principles under distressful circumstances, to work the work committed to our care, the perfecting of our character to the likeness of our Lord; a love for righteousness and a zeal to have the cause of God as the principal topic of our lives, hence we can fearlessly claim to be following the Lord; and in the service of Jesus, in that our service consists of "filling up that which is behind of the affliction of Christ" (Col. 1:24) making up the Body of Christ, which we trust to have a share in, and are thus ready to render to Him the proper, willing

A Group from the Colon Class, Isthmus of Panama. About one-fifth of the brethren on the Isthmus.
Bro. Geo. Gill, Elder. Bro. R. A. H. Ryfkogel, Elder.
Taken on the step of the I. B. S. A. Building, Colon.

A wise and peculiar test was applied to the Church at the close of 1914, since then how many have made shipwreck of their faith, proving thereby that they were not settled, grounded and rooted in the love of God, nor in the faith of Jesus Christ—the promises of God,—some have been rescued by admitting counsels, but have received the rebuke of the Master—"If I will that he tarry, till I come, What is that to thee; Follow thou me." (John 21:22.) Hence the question is not that we have followed the Lord, but are we following Him and how are we doing it? Are we serving the Lord in His appointed way? (Phil. 1:29.)

If we honestly and candidly, after scrutinizing our thoughts and lives, can state that the consecration of our all to the Lord is as genuine as we at first made it, as evidenced by the growth in grace and knowledge obtained and are rejoicing still in the hope of the Glory of God," and that we are still recipients of His favors in forms of chastisement and trials, and a submissive disposition is being manifested under the drill, we have the assurance of the mind of Christ to be in us, thus we will realize a burning desire to copy the Lord in all His actions, to be service: our hearts' devotion, our sincere determination to be broken with Him drinking deep in His cup which He has so graciously invited us to share with Him; rejoicing in the fact "if we suffer with Him, we shall also reign together"; (Rom. 8:17,18; I Cor. 4:17) and receive in due time from our Father's hand the appointed kingdom which we are assured it is "His good pleasure" to give us.

Let us then, who are awake to the responsibility of the high calling and the cost of true discipleship, press on harder to be found in Him wanting nothing at the gathering to the last roll call, when He makes up His jewels.

"Why do they, then, appear so mean?
And why so much despised?
Because, of their rich robes, unseen,
The World is not apprized.
But why keep they that narrow road,
That rugged, thorny maze?
Ah, that's the way their Leader trod,
They love and keep the way."

Fruition Day. Discourse by Brother J. F. Rutherford. Subject: "FRUITION."

I WANT to read this morning, for your edification and encouragement, a portion of the 27th Psalm.

"The Lord is my light and my salvation: Whom shall I fear?" A great many doubts and fears have come into the lives of God's people in recent days. "The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise up against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the

time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up on a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

Properly upon our program, in the conclusion thereof, has this day been designated as "FRUITION DAY." Fruition does not mean that we are grasping at something, but it means that we have attained to the consummation of our hopes; it means a full realization of that for which we had hoped; it means coming into the great desire which we have. What is that great desire which every one of us have? Why have we come to this Convention; why are we here this morning? It is because there is a desire in every heart to accomplish one thing; to attain unto that thing. What is it? Some might answer (not those who are here, however), "I desire much comfort, ease, honor, and glory amongst men." That is not our desire. Our desires are all summed up in one, and that one desire is expressed by the words of the Psalmist which we read to you that we might have everlasting life upon the divine plane. That is the greatest desire any creature in the universe can have. It is a proper desire for us to have. The reason we are here is because we are seeking that thing. I was glad to hear our dear Brother Sexton say that no one is running for the great company class. We are running for the high calling—life upon the divine plane, life everlasting that is not subject to death. That is not a wrong, ambitious desire, but a proper one for the reason that Jehovah has called us to this position, and He has set this great prize before us.

We are assured that God caused things aforetime to be written for our benefit. So in the Scripture which I have just read, in the 4th verse, the Psalmist says, "One thing have I desired of the Lord." King David spoke these words, and caused them to be written for our admonition, upon whom the ends of the ages are come. David's name implies "BELOVED." You who are running for the prize of the high calling are God's beloved. God has very wonderfully set forth His good purposes toward us in pictures, for our encouragement. Sometimes these pictures are in words, at other times in figures, and again in pantomime. The Lord knew of our weakness, and therefore He set these things forth in diverse ways to encourage us. Chronologically speaking this Psalm was written near the close of David's experience. Therefore we may properly apply it to the closing days of our pilgrimage. How peculiarly the Lord is leading us from day to day. We see more clearly today than any have seen in times past these great things God has put in His Word to incite us to run for this prize. How wonderfully the Lord showed, long before we came into existence, the experiences we would have; the trials and joys that would be ours. Ofttimes we are more inclined to be depressed than to be joyful. I was struck by Brother Barton's allusion to the Brother who had never heard any of the Lord's people pray for joy. How often we forget to cultivate that. We are so easily discouraged. Rather we should keep before our minds that which would make joyful our hearts. If we keep before our minds what shall be the realization of our great desire, it should have a tendency to fill the hearts of those who are consecrated to God with peace, joy and happiness. Ofttimes when we are depressed by the trials that come to us, the Lord leads us to His Word, and we read there of the trying experiences through which David passed. We find the sentiment of some of the Psalms indicating that he was upon the very mountain tops, giving praise to God. How marvellously that expresses our sentiments. When we are depressed we find there the sentiments of our heart also expressed. When the trial is past again, and we feel strong in the Lord once more, we find again our sentiments expressed in the words of the Psalmist.

With these preliminary observations let us read the sentiments of this Psalm again, having in mind that it was spoken for us. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." It does not say "many things," but one thing, suggesting that each one must be a specialist. Long ago have men realized that to make a success of anything in the world one must be a specialist, and I trust each one of us here are specialists. What is our specialty? It is to attain unto the fruition of that hope of life everlasting on the divine plane, for reason that without it we cannot glorify God as we desire, and as God desired us to glorify Him when He called us. The apostle gives us the same thought when, in writing to the church he says, "This one thing I do." Not many things. I was glad to hear what our Brother had to say about those who talked of going fishing again. I think all of us have been thinking about that too. The way not to get into the fishing business again is to keep before our minds this one thing which we started out to do. If we can keep this great thing before our minds it will help us to make everything else subsidiary thereto. It means to have a longing for the consummation of our hope. This is to become the yearning of every heart journeying in the narrow way, that they may attain to the likeness of the Lord and Master.

The fact that the Psalmist expresses it in these words, "I have desired of the Lord," is conclusive proof that we have no right to it. To have a right to a thing means that we have a privilege to demand that thing. We cannot demand anything of Jehovah. God has promised to give us life everlasting if we conform to the conditions. As Paul expresses it in Romans

6:23, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

The desire is to "dwell" in the house of the Lord. This does not mean temporarily. This shows that none can DWELL there save he who has life everlasting. The time was when we thought the Baptist, the Methodist or other church building was the house of the Lord. Not so. That is not the house to which the Psalmist refers. The apostle Paul expressed this properly in Hebrews 3:6, when he said that Jesus, as a Son, was faithful over His house, the house of sons, of which Jesus Christ is the head. That is the house we desire to attain unto and to dwell in. When do we first have this desire? I think we will do well this morning to refer to our experiences, noting when this desire came to us and how we get into the house, in order that we may be encouraged to fight on in this good fight until we attain that to which we were called. I dare say all of us here had this desire in his or her heart.

The reverence of the Lord is the beginning of wisdom, the Scriptures declare. Was there ever a time when you did not reverence God? I am sure if that time existed when you did not reverence Him in your heart you would not have been drawn to the Lord. Therefore this desire came to us long before we came into the house. We desired to be in God's house, but we did not know how to get in or where to go. There were 186 different roads, we were told, leading to the house of the Lord. Some went in one, some went in another, while others passed from one to another, not being satisfied. We said, "Lord we are perplexed, we do not understand, we do not know what to do." Our extremity was God's opportunity, and Jehovah led us to the right way; He led us to His habitation, the kingdom that has no end. We came to realize the fact that we were sinners. We realized that we were born in sin and shapen in iniquity; that we were dying. We were told, or read, or heard read from God's Word that Christ Jesus died to redeem us from this condition. We believed this to be true, although we did not understand the philosophy of it. We could not understand how we could come back into harmony with God. The apostle describes this as feeling after God. We drew nigh to Him and He drew nigh to us.

Then we learned that the only way to come to the Lord was by giving ourselves wholly to Him. We came and said, "Here Lord, we present ourselves; we want to do your will. We cannot understand just what to do, but we ask you to lead, guide and direct." The Lord, in substance, says to us, "I know you cannot understand, because the natural man receiveth not the things of God." We were all natural men. None such can understand, no matter how moral they may be, or how great their desire to do right. None can understand these things save those who present themselves in full consecration to do His will, and are accepted. We presented ourselves, and being accepted by God through the merits of Jesus, and being justified freely, and being begotten by the Holy Spirit, we entered the house. That was the first we knew of the house. We could not understand it until that time.

Looking back we see a picture which the Lord caused to be made long ago for the very purpose of teaching where He would lead us to, and what is beyond. We call to mind that God instituted a Tabernacle service for Israel in the wilderness, and in connection therewith the atonement day sacrifices were offered once each year. At that time the High Priest passed with the blood of the animal that had been slain, first into the Holy, where the incense was sprinkled, and thence into the Most Holy, the Holy picturing to us the spirit-begotten condition, in which the church waits the realization of their hope, which is to enter ultimately into the Most Holy, the condition of spirit birth. In the Holy, we will recall, there was a golden candle-stick, a table of shew-bread, and the golden altar upon which the incense was burned. The shew-bread represented God's Word, which we are to appropriate to ourselves. Why are we here. This one thing have I desired, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple. The two things begin to come to us gradually, and in proportion as we apply the latter we see more and more of the former. In proportion as we become students of God's Word, in the same proportion as we appropriate God's Word to ourselves, do we see more of His beauty. Why is the Lord permitting us to be kept here? That is the reason why the church is this side of the vail; it is most evidently the reason, or they would not be here. Each one entering the spirit-begotten condition must at once become a student. A student of what? Of God's law, and therefore law students. The will of God is His law. Each one must become a student of God's law, and as we do so the beauty of the Lord becomes more and more apparent to us. As the beauty of the Lord is increased in our eyes, and the vision grows brighter and stronger, so our faith and hope becomes brighter and stronger. How wonderfully the Lord has led us. How precious He has been in this respect.

Looking back into the Holy, as stated before, and having a great desire to pass into the Most Holy, let us see how the Lord has led. Let us see whether there is cause to fear that which is before us.

Those of the world were represented by those in the camp of Israel. The court surrounding the Tabernacle represented the condition of those who approach unto the Lord, and who once were in darkness and superstition. They turned away from the camp unto the Lord, seeking Him. In the Court we saw the privilege of sacrifice. We presented ourselves in consecration, that we might be sacrificed with the Lord. When we got inside the Holy we began to understand God's arrangement. Let us see how gradually this has come to us in times past. The time was, even since we came into the Lord's house, when we believed that everyone was justified freely from Adamic condemnation when he believed in the Lord Jesus Christ and was baptized in water. In other words, we believed that the nominal Christian was justified. We were wrong in that because we did not see the beauty of God's plan. Now we see, had this been true, the great mass of Babylon would go into second death. If anyone were justified freely from Adamic condemnation prior to admission into the Holy, the second death would be the inevitable result; there could be no alternative. As we see the philosophy of this, the more beautiful does God's arrangement and character appear to us. Why was this so? For the reason that God has provided that none in this age shall be fully released from Adamic condemnation except those who make a full consecration to do His will. Therefore there is no complete justification to any except the consecrated. This justification does not come to any one until after they make a consecration. This, we see, is far different from what we once thought. Let us prove that this is correct, for fear someone here should take us up on the proposition. Let us look for a moment at the philosophy.

Our Lord Jesus, when He entered into Heaven, held in His hand, figuratively speaking, the price whereby the whole human race could be redeemed, namely, the merit of His sacrifice. He appeared in the presence of God and put into His hands. For what purpose? That it might be applied for the benefit of those who, during this age of the gospel should come into the Holy. Not for the whole world, but for the purpose, first, of being imputed to those throughout the Gospel Age who would make a consecration. Jesus there assumed the office of advocate for the church. An advocate is one who appears as sponsor for another. Jesus did not there become Mediator for the church, or any one else. He does not mediate for the church, but He will mediate the New Law Covenant later for the world. He has not assumed the mediatorship of the world yet, for that Covenant is not in operation. He became the advocate; He assumed the office of advocate, for every one who presents himself in full consecration at the door of the Tabernacle. Now then, suppose one out in the Court should be fully released from Adamic condemnation, and would not present himself in consecration, he would have neither Mediator or Advocate. Without either none could stand before God, because we are all unrighteous, or imperfect. If any one were released from Adamic condemnation without receiving an advocate, the speedy result would be second death, because they would be bound to fall.

One who presents himself to the Lord is not perfect by any means, but presumably he has a small portion of righteousness. He is right in a measure. While he is not totally depraved, God cannot deal with him at all. Perhaps he is ten per cent righteous and ninety per cent unrighteous. When he presents himself at the door of the Tabernacle Jehovah cannot accept him. Why? Because of his imperfection. He is not justified, because none are justified save those who are right with God, and being imperfect, having only ten per cent of righteousness, he would not be acceptable to God. He presents himself in consecration, saying, "Here Lord, I present myself; I fully surrender my will." Here Jesus, as his Advocate, says, "I will stand sponsor for this man; I will apply the merit of my sacrifice to cover his defects, so he may be counted as perfect." Being justified freely from Adamic condemnation by the imputation of Christ's merit, he automatically receives the legal right to life. In Jehovah's sight he is legally possessed of the rights of a perfect human being. These he must sacrifice. But how could he sacrifice them before he actually received them? He had to give these up before he received them. The words of Jesus in Matthew 16:25 proves this, "Whosoever will save his life shall lose it." Not that he *may* lose it. "Whosoever shall lose his life for my sake shall find it." Jesus meant, by finding life, the legal right to life. When one gives up his will in consecration

and received the imputation of Christ's merit, automatically the result to him was the receiving of a legal right to life. This he agreed to give up, because the will of God is that all who now present themselves to God should be dead with Christ, in order that they may live with Him. Consequently there was no real justification until first our consecration was made.

Thus we see today all of God's arrangement, and we appreciate more and more the merit of the robe of Christ's righteousness, realizing that while we are still imperfect His righteousness makes up for our unintentional imperfections. We could not see this until we got into the Lord's grace, not until we became students of His Word, and the more we study the more clear does it appear to our minds. Do we not see today the clear fulfillment of that Scripture which says, "The path of the just is as a shining light, that shineth more and more unto the day of perfection?" Not that we necessarily have perfect day now, but the light is to shine more and more unto the day of perfection, to all such as are following in the footsteps of Jesus. To those who dwell in the house of the Lord, to behold the beauty of the Lord and to enquire in His temple, the light has grown brighter and brighter. We have understood as we did not understand before how the church has a part in the sin offering, God's arrangement about the Covenants, and the development of the fruits of the spirit. How necessary are these things, and they have all come to us in proportion to our study of God's Word.

But, dear friends, as we have grown more and more in the likeness of the Lord, as we studied His Word, we have realized more and more that our trials have been greater. We have had more trials since we came into the Holy than we had before. The trials we had prior to that time accomplished parctically no good for us. The experiences may have brought some benefit, but they were not counted in God's sight. Why do we have trials in God's house? When we stop to think what we are seeking we can see the reason. We entered the Lord's house for the purpose of being perfected in the likeness of the head of that house, and He was perfected by the experiences through which He passed; by the things which He suffered, and we must have similar experiences. When we came into the house the Head said to each one, "What are you seeking?" "We started to seek everlasting life." Then He says, "Be thou faithful unto death and I will give you a crown of life," the highest form of life. The thought at once must come to our minds that this implies there will be a great struggle leading up to actual death, and our faithfulness and loyalty to God must be manifest all of that time. We find that the pathway that leads to the glorious life eternal on the divine plane is not a life of ease, it is not one strewn with flowers. We are not to be carried to the kingdom on flowery beds of ease. The apostle tells us that "He who will live godly in Christ Jesus shall suffer persecution." Again we read, "Christ suffered in the flesh, leaving us an example that we should follow in His steps." Again, "If we suffer with Him we shall also reign with Him; if we die with Him we shall also live with Him." Surely, then, each one of us should expect to have our trying experiences in the Holy, the first compartment of the Lord's house. Have we had them? Who of these but has been tried?

These experiences constitute a testing of our faith. We have had to war against the world, the flesh and the devil. Do we still have trouble with the spirit of the world? I think so, dear friends. Selfishness, pride, and desire for earthly things are temptations along this line. We look about and see others of the world enjoying ease, comfort, and many of the things which look good to us, and the temptation comes to our flesh, "Why was I born poor; why have I not riches, and lands, and money; why should I not have these comforts to enjoy; why should I not have the honor and glory that comes to these about me?" These thoughts may come to our minds because we are in the flesh. When we see these things are still attractive to us, and we are still warring against them, we are inclined to become discouraged. But the Lord says to us, as He did to His chosen disciples when He was in the world, "Be of good cheer; I have overcome the world." "This is the voctory that overcometh the world, even your faith." What other people may think we care not. What is the spirit of the world we care not. We would please our Head only. The flesh is one of the greatest enemies with which we have to contend—our flesh and the flesh of the brethren with whom we come in contact. Selfishness sometimes manifests itself in anger, sometimes saying things that should not have been said—things not pleasing to ourselves, and not pleasing to the Lord; sometimes doing things not acceptable to our own judgment, and not in accord with the Lord's will. All of this inclines us to discouragement. We think that after so long a time in the way we should be free from faults. All of these experiences come to us to make us realize that we are not perfect in ourselves, but our standing of perfection is entirely by virtue of the righteousness of Christ Jesus imputed to us.

So the apostle Paul, who had trials along the same line that we have, being himself in the flesh, wrote for our benefit, for our instruction as though Jehovah was speaking to us through him, "My strength is sufficient for you; my strength is made perfect in weakness." How true. The adversary tries to discourage us as much as he can. Discouragement is one of the weapons which he uses. Some who are weak in the faith, and who have little faith in their own strength to run in this way, are much inclined to say, "There is no use trying. I have been so long in this way, and I see I am not perfect; I am still subject to frailties which I had when I first started. I might just as well quit, for I will never attain to the prize of the high calling; I must be in the great company class." This thought comes to many, if not to all. The Lord says to us in Hebrews 10:35-36, "Cast not away therefore your confidence, which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God ye might receive the promise." What promise? The promise of life on the divine plane. You have need of patient endurance, manifesting confidence in God's will by the full surrender of your own will, and doing your best to conform your will to His will, before you can receive the promise.

As we stand in God's Holy today, in the house of the Lord, beholding the beauty of His character, we are being changed gradually from one degree of character to another. The time may come when, by His grace, all will be beautiful. Not in these faces. We did not make them; they were birthday presents to us. They came to us in such a way that we had no control over the matter. But we are looking for a different body, in the likeness of our Lord and Master. Is He beautiful? Yes, dear friends. As the Scriptures tell us, "He is the fairest among ten thousand, the one altogether lovely." We shall be like Him when He sets up His kingdom and takes unto Himself His bride. Then we shall be beautiful.

So, seeing the Lord has brought us into the Holy for the purpose of giving us these experiences and trials, let us see what are some of the glories just beyond in the other compartment. We cannot see in there. The Lord has not permitted these natural eyes to behold what is there, but He has given us a mental vision of some of the things. Not that we can see exactly what they are, but He calls our attention by way of comparison, to some of the marvellous things He has in reservation for those who love Him.

In I Corinthians 2:9-10, we read, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." The natural man understandeth not these things, but God has revealed them to us through His Word; He has given us a mental vision by faith of some of the wonderful beauties and glories. We know that the Head of this house, the Lord Jesus, has been exalted to a position of honor, glory and power above all, save Jehovah alone. We know that all power in Heaven and earth has been committed to Him. He has been made heir of all things, and we shall be heirs with Him. By way of comparison let us try to get before our minds some of the wonderful things God has for us.

Were you ever out upon the great ocean. Go out in one of the great Trans-Atlantic Liners, more than 1,000 feet in length, some of them, and weighing thousands of tons. Ordinarily they would sink. The ingenuity of man has so developed these that they will not sink. We see them plow through the ocean, and marvel at the wonderful things man has done. As we see one of these giants tossed by the waves as a cockle shell we wonder at the great power represented, yet it is but a small sample of the power of the Lord, for all power in Heaven and earth has been committed unto Him. Early in the morning we ascend the mountain, and from the top behold the plain below, and as we look upon all that God has made we marvel at the power represented. All of the beauties we see now are but a little suggestion of what the earthly class will have. But the spiritual class will have something far more marvellous. Go out at night time and gaze into the canopy of the heavens, and behold the stars, the planets, the lights with which God illuminates the heavens. The Lord Jesus made them. In all of these things we see the diversity of the wisdom and power of God. We are told that Lucifer walked among these stars. He that created Lucifer is greater than he. Those who will be with the Lord Jesus will be greater than angels, cherubim and seraphim, and all of the hosts of Heaven. We delight to come together in Convention, to fellowship with one another as pilgrims in a barren land. How sweet is this fellowship, yet it is but a foretaste of the fellowship we shall have when we enter the

Most Holy, into the presence of the Master, where we will be with Him and like Him.

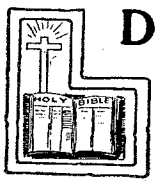
Keep in mind, "This one thing have we desired, that we might dwell in the house of the Lord all the days of our life, to behold his beauty and to enquire in his temple. Will the time ever come when we will cease learning? Never. To my mind it is a sweet thought. Even if we have attained the likeness of the Master, Christ Jesus; even if we have become immortal, having the divine nature, the time will never come when we will cease learning, for the reason that no creature will ever be equal to Jehovah. Throughout the endless ages of eternity even the Christ will find more and more things whereby God's name can be glorified. There are more things to learn. Let us keep before our minds these things which God has in reservation for us, that the fruition of our hope may be more real to us, that our faith may become stonger, and that we be not willing to turn back, or go a fishing or become discouraged because of our weaknesses or any other cause.

The Lord has not permitted us to see into the Most Holy, but He has given us a beautiful picture of those having the privilege of entering there. Before examining this we wish again to call attention to some of the words which we have read from the 27th Psalm, that we may be encouraged, more particularly, about keeping this before our minds. "The Lord is my light and my salvation; whom shall I fear?" Why fear anything—the world, the flesh, the devil, demons, men, or anything else. Let us fear God only. So then, "In the time of trouble he shall hide me in his pavilion (if I dwell in the Lord's house) in the secret of his tabernacle shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me. Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." Let us go from this Convention resolved by God's grace not to be discouraged. We have left the world and have come into the Lord's house, and we have a desire to dwell there and behold His beauty and enquire in His temple. The light is shining brighter and brighter to us, and whether a long or short time remains to us here, in due time that shall come which we have so much desired.

For our encouragement the Lord in the 21st Psalm represents the kingly class, the Christ class, the antitypical Davidic class, taking their position in the Most Holy, the glorified condition. "The king (the kingly class) shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice." The great joy that shall come to us will be the full fruition of our hopes. "Thou hast given him his heart's desire." None can experience this save those who enter the Most Holy. Our desire today is to attain to that position. The Father who has given us that desire says, "Thou hast not withholden the request of His lips." If today we are privileged to stand in the Holy and fellowship with each other, and our Head, Christ Jesus, it is not because of effort of our own, or because of ability or learning on our part, but because of the mercy, and kindness and love of the Lord; because He has held to us and we have humbly followed in the Master's footsteps the best we could, trusting in Him. We are greatly privileged to be here today; greatly privileged to be still in the truth. A dear sister remarked a few days ago, "I am glad to see the brethren who have been a long time in the truth still holding on." I am sure it is encouraging to see those who have been a long time in the way still being true. None of us are entitled to any credit—no one but the Lord. The blessing of His goodness has kept our heart. With thankful hearts, therefore, should we give glory and praise. Then the Psalmist, speaking for the kingdom class in the Most Holy, says, "He asked life of thee, and thou gavest it him, even length of days forever and ever." We remember the 4th verse of the 27th Psalm, "This one thing have I desired of the Lord, that I might dwell in the house of the Lord all the days of my life, to behold His beauty and to enquire in His temple." Here we have the answer through the Psalmist, "He asked life of thee, and thou gavest it him, even length of days forever and ever." "His glory is great in thy salvation; honor and majesty hast thou laid upon him." Honor and majesty, not from any earthly court or government, but from the court of Jehovah, from the government He has in Heaven. "For thou hast made him most blessed forever." When we see with the natural eyes the beauties of God's creation, and the things which He has given to natural man, and think of the still greater things He has in store for them, we get a little glimpse, or conception, of the majesty, and power, and glory, and honor that shall be the portion of the class which the Psalmist describes as "most blessed forever." We can understand the words of God's servant in another place where he says that all creatures in heaven and earth shall give glory, and honor and power to this class, because they are made like the Master, and are to be with Him in His kingdom. "Thou hast made him exceedingly glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved."

So while today we are dwelling in the Lord's house to behold His beauty and enquire in His temple, we are looking forward to the time we may pass into the Most Holy and be forever with Him. The fruition of our hope is to be like our Lord and king. Let us hold fast what we have, and see that no man takes our crown. Let us run with patience the race that is set before us, holding to the Lord's hand a little while longer. A little while longer and we shall have finished the trials and tribulations, and it will be our privilege to see Him face to face and dwell forever with Him in His kingdom. A little while and we shall have fully attained to that to which we have been called, namely, everlasting life upon the divine plane. I am glad again to have had the privilege of speaking to you, and to have some of your fellowship. Let us continue to strive until, by His grace, we attain that which we desire—the likeness of our Lord and Master.

Message from South America—Mrs. Bellona Ferguson, Avare, Estado de Sao Paulo, Brazil, S. A.



DEAR Brother Jones: Your "advance announcement" of the conventions for 1915 came promptly to hand and we are very much pleased to know of your intention to get out another souvenir report. May God bless each convention and especially be with you, dear brother, in your efforts to serve the Lord's people who cannot be present. The Father knows the needs of each of His children, and we praise Him for raising up brother Jones for the purpose of filling more than twelve baskets with the fragments from these wonderful gospel feasts, to be handed out later to each one who desires to partake of the Lord's bounty. We gladly bear testimony to the mysterious way God moves to keep His promises, His promise to "supply all your need." (Phil. 4:19.)

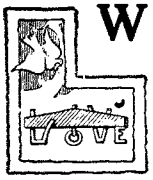
I am almost tempted to say there is nothing in the havest work that will bear richer fruit or be a greater surprise to the worker who casts his bread upon the water to be received after many days. Many of us feel we could never reach the goal without the help we get from the Pilgrim Brothers' discourses, "God bless 'em." We feel justified in saying there is more then one "prophet among us." Here I will copy a few lines from a brother in the flesh (not fully consecrated but a believer in truth) to whom I sent one of the reports. He says "I am glad of your convention book of 1913. It is serving me well, I am reading it every night, excluding everything else, and in such a way I shall never finish, thus it is always new. Pastor Russell is generally the best speaker, but, some of the sermons are equal to him, and one *may be* just a "leatle" better, if possible, this one is on page 204, and is by Bro. Barker and is marked several times by you; subject, God's purpose in spirit-begetting. I would read a while and then turn back to study his picture." Where there are so many and all good it's hard to single out any one and say—it's best, but was there ever anything better than Bro. T. P. Yates—Character Development page 91 of 1914 Report or Bro. Sullivan's—The Harvest—End of the Age, page 28, or Bro. Stewart's—Dean of Reproduction, page 168. Those who ever read anything that can come up to Yates—Personality of Satan, 247." How pitiful would be our fate without these reports. The very pictures of the brethren are a blessing to us who have never seen even one of them in the flesh. Wish I could say a word worthy a place in the coming Report of 1915, but I am only an humble sister and count it a rare privilege to sign myself your debtor for more than mere words can pay.

Yours in the anointed,

MRS. BELLONA FERGUSON.

Message from Brother Wm. A. Baker. Subject: "LOVE DIVINE."

TEXT: 1 Jn. 4:7, Beloved, let us love one another.



WITH what earnest solicitude the "beloved Apostle," exhorts his "little Children" to emulate "the love divine, all love excelling!" How tenderly he admonishes his "beloved" to zeal and preseverance in the attainment of this crowning element of Christian character: Love! Happy that soul, able to rise above the sordid atmosphere of our fallen estate and glimpse in all it's glorious effulgence the "love of God which passeth understanding."

What love is this? His word replies: "God *so* loved the world" (Jn. 3:16). "God commendeth His love toward us, in that while we were yet sinners (having no claims to His love), Christ died for us." (Rom. 5:8), "Because He laid down His life for us:—we ought also (*all so*) to love one another." (Jn. 3:16; 4:11).

When first we came to know this love, we were living to ourselves, *self*, with all it's dreams, it's shimmering hopes and fleeting fancies held us in thrall. But, we went unto Him in prayer seeking, we knew not what nor how, except what He called it "love," and assured us that to be obtained, it must be sought as a man seeketh for hidden treasure. He took us at our words and by a "strait and narrow way," (Matt. 7:14) past many an obstacle, over many a difficulty, through many a trial, brought us safely into the love of His God, and bade our hearts rejoice and our joy be full, John 16:20-27. Had we chosen for ourselves, or our friends chosen for us, it would have been otherwise; we would have been brighter here but less glorious there; been happier here but our joys would have been less there. Ours would have been Lot's not Abraham's portion.

Of this love, once the natural possession of man in his Edenic perfection, but little today remains; hence the logic of the Scriptural exhortation, that diligence now be given to its attainment. Much of that which now passes current among mankind under the euphemism of love is all too frequently but selfishness or lust.

To fully appreciate this exalted element of a Christ-like character, so essential to the making of "our calling and election sure," we must turn our thoughts to Eden and the perfect Adam, federal head of the human family, in the "image" and "likeness" of his Creator. That this "image" was not physical, needs no elaboration. It consisted in his mental and moral nature.

Eden must have been a very beautiful place, with its verdant lawns, sloping in gentle declivity to the banks of murmuring brooks and silvery lakes, their placid depths glistening with teeming life. What majestic groves of mighty trees and parks of beautiful shrubbery, with flowers of wondrous hues and fragrance, must have adorned it, lading the balmy air with their sweet perfumes; while graceful birds, mellow of voice and gorgeous of plumage, flitting like bits of animated rainbow from bough to bough, poured forth in melodious crescendo, paeans of praise to the great Creator. In this bower of beauty God "put the man whom He had formed."

But notwithstanding these many blessings, bestowed with such a lavish hand, this man soon felt a lack, not in himself but in his environment. In all this glorious creation he found no companion, none to enter with him into his enjoyment of the beauty and blessings of his wondrous paradise; no one to share his quiet hours of meditation nor his plans for the future. God saw that it was best that man should first realize his need for companionship, then said, "It is not good that the man should be alone," (Gen. 2:18). When, with rapturous vision man first beheld his perfect mate, he exclaimed, "This is now bone of my bone and flesh of my flesh." No human pen has ever traced, in fewer words, a love scene of subtler charm, as this brief account in Genesis, and no human epic records a tragedy so great as contained in those next few verses.

If Adam's first experiences were joyous ones, what must have been his subsequent happiness in the perfect companionship of his perfect mate, before sin entered and earth's blight came. Here for the first and only time, earth truly knew "Two souls with but a single thought, two hearts that beat as one." And thus, for a time, they walked in perfect synchronism of heart and mind.

But soon there came a change, and the curtain of human history lifts upon the one greatest tragedy in all time; rebellion in heaven and disobedience on earth. Lucifer, chief in rank among the hosts of heaven, ambitious for rulership (Ezek. 28:12-14; Isa. 14: 12-14), staked his all upon the capture of this, God's latest creation, and the usurpation of man's kingdom; and lost! the death which he denied (Gen. 3:4), defeating his purpose. The serpent "beguiled" the woman, and, through her, struck down the federal head and king of earth.

Few appreciate the severity of this test of Adam's obedience and loyalty to his Creator. Attention has been centered upon "the apple," and diverted from the penalty, thus Satan has sought to confuse. When first Eve came to Adam and told him all she had done, what anguish of heart must have gripped him. The light of his love for God was eclipsed by the shadow of this great sorrow. In his alarm and consternation every thought of the wisdom and love of "the giver of every good and perfect gift" must have vanished; while, creeping, like a thousand-fanged adder, into the depth of his desolate heart, came the conclusion: "She has disobeyed, she must die, and *I will lose her.*" Believing himself about to be deprived of her companionship, Adam, doubtless, determined to share her penalty, partook of the fruit also, thus, paractically, committing suicide.

Was it Adam's love for his mate that prompted him to his disobedience? It might thus appear, but behind all this was his love *for self* and the thought of his own discomfort. Here at its fountain head, in the heart of the perfect man, love was poisoned at its source, and the blight of *self-ish-ness* began it's withering work in the human soul; and this stream, sullen and swollen, has never risen above it's source, but continually has sought lower and lower levels. Adam owed his first love to his Creator and had he remembered, all would have been well, Eve would have been disciplined (Gen. 3:16), for her disobedience but the race would not have died.

With disobedience came death, and with death came the concomitants, physical, mental and moral degeneracy until today the "love divine all love excelling" finds expression only in the hearts and lives of God's "New Creation." (2 Cor. 5:17.) So Paul says (Rom. 12:5, margin), "Be kindly affectionate one to another in the love of the brethren." "Beloved we ought to love one another." This divine love is

(1) *Inclusive:* John 3:16, "God *so loved* the world."
(2) *Sacrificial:* John 3:16, "God so loved—He gave."
(3) *Enduring:* Of Jesus, who exemplified this love, we read, "Having loved His own, He loved them to the end."

Paul has defined for us this glorious attribute of the divine mind in 1 Cor. 13. As the astronomer takes his spectroscope, catches the pure white ray of light, as it comes from some far-flung "orb of day," (so distant that traveling at the stupenduous rate of 186,000 miles per second, the tiny visitor was hundreds, perhaps thousands of years, in reaching our globe), passes it through the prism, divides it into its primary elements and projects its many colors and peculiar lines upon the screen, where he can analyze the far-off star that gave it birth; so the Apostle Paul has passed through the prism of his matchless mind, the pure white ray of the love of God, divided it into its several elements and recorded these for our edification on *the pages of God's Word.* The spectrum of love, he divides into *ten colors.*

First: Patience ("Suffereth long.")

Love patiently endures every test and trial; seeks for a contrite heart, desiring it at any cost, in His own way, even though he send sorrow and thrilling anguish. "Consider him that endured—lest ye be weary and faint (relax) in your minds." Heb. 12:3.

Second: Kind (Is kind.")

Kindness is *love in action,* seeking not only to do good, but to do it in the kindliest manner. Is sympathetic and indulgent.

Third: Generous ("Envieth not.")

Rejoices in the prosperity of others, while for itself it seeks only—

"The daily cross to clasp and bless,
With such familiar zeal
As hides from all that not the less
It's daily weight you feel."

Fourth: Meek ("Is not rash" *margin*).

Meekness is *love in submission;* quietly waiting upon the Lord and murmuring not at His providential leadings. Content

"To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone."

Fifth: Humble ("Is not puffed up")

Humility is *love in resignation;* acknowledging every good gift and blessing as from God, enabling us

"In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait."

Sixth: Courteous ("Does not behave itself unseemly.")

Courtesy is *love in trifles.* The disciple of Christ should become the most polite and polished of characters, observing all the amenities of life. "A word fitly spoken, how good it is." A "thank you," or an "If you please," may seem a small matter, but it is these "little things" that make up the sum of all true greatness.

Seventh: Unselfish ("Seeketh not her own.")

Unselfishness is *love in training,* willing and glad to sacrifice it's own comforts and conveniences for the sake of others. No cost so dear, no sacrifice so great, but love will find a way to quietly minister to the object of its affections. "The God of all comfort . . . comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble." 2 Cor. 1:3, 4.

Eighth: Good Tempered ("Not easily provoked.")

Good temper is *love on the daily battle field of life.* Temper has reference to a proper combination and balance of ingredients, which make for powers of resistance, especially under sudden pressure or impact. Steel is said to be "good tempered" when it has good powers of resistance. This is sometimes obtained by heating and then plunging the steel in an oil bath until cooled. The secret of our good temper is the oil of the Holy Spirit liberally applied. This is the quality which enables us to make even our home a school of rich experiences. Are we bestowing all our geniality upon the brethren, and reserving all our frowns for the family altar? Let us remember that love is not easily provoked, but neutralizes all life's acid and sweetens every bitter experience.

Ninth: Guileless ("Thinketh no evil.")

Guilelessness is *love in fellowship;* seeking always to interpret kindly the actions of others, not permitting evil suspicions nor giving place to evil, envious thoughts. Those who thus walk are not a numerous company and of them the Revelator says (14:5) "And in their mouth was found no guile, for they are without fault."

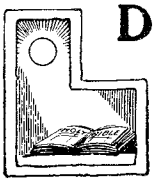
Tenth: Sincere ("Rejoiceth in the truth.")

Sincerity is *love triumphant,* controlling it's desires and purifying it's motives. "Every man that hath this hope in him, purifieth himself." (1 John 3:3)

Beloved, this love is not common to our human nature, it belongs to the "new mind" and it must be diligently sought and faithfully cultivated. We would not have known *love* except God had "manifested His love" (Rom. 5:8; John 17:6, 23) for "we love . . . because He first loved us." (1 John 4:19).

"Beloved let us love one another for love is of God, and every one that loveth . . . knoweth God . . . for *God is love.*" (1 John 4:7-8)

Message from Finland by Bro. Kaarlo Harteva.



DEAR Brother in the Lord:—

Thanks for your kind letter of April 11th. Surely it would be a great joy to be present in person at the General Convention if this should be the Lord's will, but it is good also to be present in spirit waiting upon the general convention on the other side of the vail.

We have many times marvelled how the Truth has found us in this far-away-country of Finland, who know but little English. But God is mighty to send His message to every one, who does "hunger and thirst after righteousness." We have been very hungry indeed, and we have needed very much of the present truth to be translated into Finnish. And how sweet its influence has been! We have experienced the great change in our whole life since we came into the truth. We have seen the deep meaning of Jesus' words: "If the Son therefore shall make you free, ye shall be free indeed." Oh! glorious liberty, in a time when men will be more and more bound hand and foot.

In the same proportion as we have been blessed with the truth we have also tried to spread it in our country and one book or booklet in average should be now in every fourth family and at least two tracts in every family in the whole Finland. We hope, therefore, that every one worthy in our country has come now in some way in contact with the truth. Yet the found jewels are very few. The highest number of subscribers to the Watch Tower in our country has been about one for every 500 families. In Helsingfors, our capital, with about 160,000 inhabitants, about one for every 135 families.

October 1st, 1914, we had a peculiar experience. To that day the work in our country was miraculously prospering and we had been showing the photodrama of Creation every day to great crowds, but just the above-mentioned day everything was changed. We were compelled just that same day to stop with our entertainments and by and by the whole work was diminishing. We had expected that our sacrifice should be completed to that day and we had acted according to our conviction. We were almost even literally exhausted. But now it seems as if more opportunities were again opening.

September 20th, in connection with our convention, we had a nice opportunity at a great public meeting to proclaim the end of the times of the Gentiles. As some other small interesting matters I can mention that our office is on the "Michael" Street, our "upper room" for meetings on the Regent Street in the Parliament building, much "above" the Parliament hall (in the 5th floor) and the meetings for public have been held in a hall called "Dawning."

Although we have been after October 1st in some way disappointed, we praise God, that He has given us time to copy better our precious Master. We see now the necessity of this added time for us. We were not enough perfected for the kingdom. Now we have had time for that finishing work and we are sure that He, who has begun the good work in us is also willing to finish it. We desire, therefore, only more and more to glorify His name and proclaim His mercies and we long to be able to do it daily better and better, so that we eventually may hear His "well done" and be permitted a share in the kingdom. Then we will see our precious Heavenly Father, our dear Lord Jesus Christ and the Apostles and all the saints—the jewels. We are very glad that we have had already the nice privilege to see some of the dear ones in our country, as our beloved Pastor Russell, Brother Rutherford, Brother Pierson, Brother Lundborg, Brother Jensen and many others and we long only to see them again. We thank all those, who have visited us and strengthened us, and every channel, which God has used in order to bless us. We remember daily them and the whole household of faith in our prayers hoping that others will also remember us and we trust that He will help also us "to make our calling and election sure." Praise to His name!

With much Christian love,

Your brother and servant in the Lord.

BRO KAARLO HARTEVA
Finnish Representative
Finnish Office
of I·B·S·A·
LUOMINEM
The
Movies
of
Creation
in
Finland
LUOMINEN
Translated means
Photo Drama of Creation

Discourse by Brother W. M. Batterson.

Subject: "THE LAMB ON MOUNT ZION." "HIS FATHER'S NAME. THE HARP AND SONG OF THE 144,000."

Rev. 14:1-3.

WE will not take time to enter a discussion as to the Lamb referred to here; though he be the central figure in the picture. All are satisfied as to who the Lamb is (Jno. 1:29, I Pet. 1:19) and his worthiness of the pre-eminent place here accorded him, Rev. 5:5-6. Let us note the position he is in, "a Lamb stood" as in Dan. 12:1, and 11:3, 20; there the Scripture signifies to reign or assume authority. "On the mount Zion" and the mount we understand to represent a kingdom. See Dan. 2:36, 44, and Jer. 51:24-25. Here we have the picture of our Lord reigning in the kingdom of Zion (Isa. 24:23). The purpose of that reign we will have occasion to refer to later, for the present we leave it to look at the 144,000; of them it is said they were with the Lamb, as he stood, in other words they were standing with him, reigning with him. Those who had overcome and were to sit with Him in His throne

(Rev. 3:21). They have his Father's name written in their forehead: the name written in their foreheads would indicate a clear mental perception and grasp of what was in that name. It also implies that they overcame through the knowledge of that name. To the child of God that view and knowledge is by faith. We remember Jesus declared it was eternal life to know God (Jno. 17:3) and in the same connection the 6th verse says, "I manifested thy name." Before calling attention to that name let us note that the harp and song stand very closely related to it. The harp we understand is an instrument of ten strings, upon which the praises of "His Name" is sounded (Psa. 92:1-3). Those ten strings we understand are ten doctrines, as they resound with praises to His name. The doctrine of creation, the Law of God, sin, the Ransom, faith justification, sanctification, resurrection, glorification, restitution, and second death. These doctrines we are assured "will publish the name of the Lord" (Deut. 32:2-3). We all know that to enjoy the music of a harp is one thing, and to produce it is quite another. Many may possess the harp who have not learned the music and enjoyed strains of the song, yet have not learned to sing it themselves.

Going back to His Father's name, let us study for a few moments the petition of Moses, the servant of God, and its answer (Ex. 33:18-22 and 34:5-6). He prays "I beseech Thee show me Thy glory." It is our privilege to come with the same petition: 'The light of the knowledge of the glory of God in the face of Jesus Christ has shined into our hearts (II Cor. 4:6).

In answer God declares "I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee." Here we see that the glory of God, His goodness, and His name are synonomous, or signify the same thing.

The condition of beholding His glory or learning to know His name, is revealed in the words, "behold there is a place by me." The place of fellowship with God (I Jno. 1:3) must be sought, found, and maintained; "Thou shalt stand upon a rock," none learn to know His name except they stand; as none keep the place by Him except by standing. The standing place is in Christ, as "that rock was Christ" (I Cor. 10:4; Matt. 16:18). And in this standing place this song is learned, "He set my feet upon a rock, and put a new song in my mouth" (Psa. 40:3).

The next and last condition on which His glory may be seen, the glorious name be known: "I will put thee in a cleft of the rock, and cover thee with My hand while My glory passeth by," "no man cometh unto the Father but by Me," and we may confidently sing "in thy cleft oh Rock of Ages hide thou me." There in the cleft of the rock, under the hand (power) of the great director his Father's name is learned. "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him."

None can stand upon the rock except they yield fully under His hand, and by faith perceive that nothing can possibly come to the one who stands upon the rock except it come through His hand; then everything to faith is accepted as from Him, coming through His hand to the child of faith. "By faith we stand." It is necessary to accept everything as through His hand (power) if we would stand in harmony with the "Law of Love." If we put ourselves under other powers, envy, malice, strife, and bickerings result, and we become engrossed with the needs of others rather than with His glory. The glory of His wisdom and power, the glory of His name.

His name He proclaimed to be "The Lord God merciful and gracious, long suffering and abundant in goodness and truth, keeping for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It is this name that is written in the forehead of those who reign with Him. "We beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory" (II Cor. 3:18). Now let us see what is learned in having this name written; as the "Lord God merciful." Mercy then as a quality of His name is a part of His very being, and it would be impossible for God to do anything unmerciful as for God to deny Himself. This being true it would be impossible for anything but mercy to come through His hand, and those who learn to know His name by accepting everything that comes to them as through His hand, must accept the "all things" as mercies from Him. To do otherwise would be to deny His name.

Secondly, as "the Lord God gracious." We understand to be gracious is to show favor, and God can not be ungracious any more than He can be unmerciful; He can not deny Himself, and those who know His name find mercy and favor in everything coming through His hand to them, otherwise they would deny His name.

Thirdly, "Longsuffering." Now we know that "Love suffereth long and is kind," and God is Love, how gladly and confidently we should stand and yield under such a hand; nothing but Longsuffering, loving kindness, can ever get to us there, and to receive as other than a kindness the thing coming through His hand would be to deny His name.

Fourthly, "Abundant in Goodness and Truth." This is His name, and for God to do other than good is impossible as for Him to lie; God is good, and nothing but goodness can ever get through His hand; then to think of anything as other than good as coming through His hand to us who stand upon the rock is to deny His goodness, and they who learn to know His name are learning to know that "All things work good" through His loving hand; "All things are for your sakes." To doubt His

goodness would be to impute iniquity to Him, and thus misrepresent His name: no wonder that "without faith it is impossible to please God."

Fifthly, He is not only abundant in goodness but also in "truth," God cannot lie, and those who learn to know His name are proving His faithfulness by trusting implicitly in His word.

Sixthly and lastly, "He will by no means clear the guilty." "His justice stands approved," as an inherent quality, God cannot do an injustice, and the ransom must be provided, the claims of justice satisfied"; "that man might know His Father's name." God can never deal other than truly and justly, and to doubt, murmur, complain or rebel against the thing that comes through His hand is to deny His name.

The music of this song is sounded forth through the sanctifying power of the truth as to God's name, in the hearts of those who catch the music of his name, sounding forth from the ten stringed harp; they by standing on the rock, yielding fully under the hand of the great director, hidden in the cleft of the rock, very near to the heart of their leader, are learning the harmony so essential to good music, it is a part of their experience or life; "In tune with the infinite" "We all with open face beholding as in a glass the glory of the Lord are changed into the same image; from glory to glory:" With the Psalmist they exclaim, "Bless the Lord, O my soul, and all that is within me bless his holy name." 103:1.

Of all those who have the harp, and who have caught strains of music of the song, only those who give special attention to the Great Director, and the leaders of his choice learn to produce the music of "His loving kindnesses every morning, and His faithfulness every night;" any notes of murmuring or complaining would spoil the song, there is nothing in it but praise to his name.

These directions have been given to all who have accepted the harp. We record a few. "Have faith in God," "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you and despitefully use you." "Love one another as I have loved you." "We ought to lay down our lives for the brethren." "We that are strong ought to bear the infirmities of the weak and not to please ourselves." Let each esteem other better than themselves," "Make straight paths for your feet," "Keep yourselves in the love of God."

The strains of the song are for "His tender mercies that are fresh every day," the "mercy that endureth forever," and "Grace so full and free" for a long suffering love that has waited 6,000 years to be gracious to the world of mankind; and of praise for his goodness, "They shall abundantly utter thy great goodness." "O that men would praise the Lord for his goodness."

As we have studied of the name of our God what truth in the words "How excellent is thy name," surely we should "Give unto the Lord the glory due unto his name. O worship the Lord in the beauty of holiness;" and to wholly worship Him is the only way we can give Him the glory due His name. Surely it is true "They that know thy name shall put their trust in thee."

Since as we see that to those who know his name, have learned to know that God could bestow nothing other than mercies, favors, kindnesses, goodness, and truth we understand why they should "In everything give thanks" as in no other way could they show forth the praises of His name.

"Cause us thy hallowed name to know,
The work of faith in us fulfill."

The 144,000 learned this as a song in the night, (Isa. 30:29), as the Lord descended in a cloud to proclaim His name. Remember the Lord stood with him in the cloud. So in the cloud of sorrow, temptation, suffering, and trial those who stand with Him as they yield under His hand in the darkness, in the night of tears, see His glory and learn His name. As illustrated in 2 Cor. 12:7-12 in the experience of St. Paul thrice he had asked the Lord to take away the cloud, the trial, the thorn in the flesh. Had he seen the glory in the cloud he would not have asked that it be taken away; but that could be seen only when the will was fully submitted (If any man shall do his will he shall know) and a fully submitted will is thankfully submitted. "In everything give thanks." With his will thus perfectly attuned to the will of his Father, the music of that gracious promise resounds, "My grace is sufficient for thee, for my strength is made perfect in weakness." Then and then only could he see the mercy, grace, long-suffering, and goodness of God in permitting the thorn to get through his hand to his child. It was then he could see the thorn as a means to save him from danger, the danger of being "exalted above measure"; then triumphantly he exclaims: "Most gladly therefore will I rather glory in mine infirmities that the power of Christ, (God's hand) may rest upon me. A song in the night that took pleasure in infirmities, reproaches, persecutions, necessities and distresses for Christ's sake.

"We would thy wondrous love proclaim
With every fleeting breath
And sound the music of thy name
Abroad through all the earth."

Thank God the music of His name shall be sounded through all the earth. "The glory of the Lord shall be revealed and all flesh shall see it together." Isa. 40:5, Num. 14:21, Isa. 60:13, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. In the poetical language of the prophet in Isa. 35 we are told of that glad day when all flesh "shall see the glory of the Lord and the excellency of our God." When his goodness, his name as revealed in his mercy, grace, long-suffering love shall be known to all, "all shall know him from the least to the greatest." The prophet locates the time when this glory shall be revealed as immediately following the time when "God shall come with vengeance and with recompense" "and every mountain and hill shall be made low."

"Then the eyes of the blind shall be opened" the eyes of those who in earth's night of tears have been "blinded by the god of this world" lest the light of the glory should shine unto them. They had seen nothing of the excellencies of our God. "Then the ears of the deaf shall be unstopped." They had heard nothing of the music of this name or song. "Having ears to hear they heard not."

"Then shall the lame leap as an hart, and the tongue sing." Why do they leap and sing? Because they see the glory of the Lord. So when we find ourselves lame, unable to heed the director's admonition "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my name's sake, rejoice ye in that day and leap for joy" we, too, need to see the glory of the Lord and can pray, "I beseech thee, show me thy glory." "Make straight paths for your feet lest that which is lame be turned out of the way. Are we dumb from praise when the night of sorrow overtakes us? Again we need to see his glory. Thank God the lame ones shall be able to leap and all the dumb tongues to sing in the light of that glorious day.

As we have seen only an 144,000 are keeping time to the music in this manner during the night and because of this as "the riches of the glory of His inheritance" there is given them as sharers of His glory a song that none others can ever know, but thank God when he "shall make the place of His feet glorious" as the "ransomed of the Lord shall return," they too, shall come to Zion (the mount) with songs. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor and glory and power, be unto him that sitteth upon the throne and to the Lamb forever and ever."

"Oh! what visions of glory are brought to faith's view,
Of glory which all soon shall see;
For the great King of Glory shall make all things new,
And Oh! what rejoicing there'll be."

May it be ours to yield ourselves wholly under the mighty hand of God, and patiently waiting upon the Lord, learn the music of this harp and song, "The music of Thy name."

Message from New Zealand by Brother Edward Nelson.

DEAR Brethren of the New Creation: Grace, peace, and overcoming power from God our Father and from Jesus Christ our Head and Redeemer, unto all who shall read this, greeting; from the brethren in New Zealand, fellow-members with you in the same body, bought with the same precious blood, rejoicing in the same hope, and striving to walk in the same narrow way which leadeth unto glory, honor, and immortality. The invitation to pen a message for the convention report did not reach me until June 9th—two days after the convention was over. The mail for America leaves the 12th; conequently it will not be much more than a greeting of love such as I know the dear brethren in the four centres, Auckland, Wellington, Christchurch and Dunedin, and the scattered ones elsewhere in the Dominion would be glad to send. It is fortunate that we could send one picture of our best and most representative convention (if it arrives in time to be inserted). This was held 18 months ago on the farm of Brother J. Walters, Lower Hutt, 15 miles from Wellington, fifty attended and it was a soul refreshing occasion. About thirty-six persons visiting from a distance and the Walters family were accommodated on the farm and the others came out every day from Wellington. A barn was transformed into an auditorium. This reminded us of the Master's word, "gather my wheat into my barn." Another smaller Convention was held in the Southern centre, Dunedin, Christmas, 1914, but I had not the privilege to be there, but it was much enjoyed, I was told.

The harvest work began in New Zealand about 1904, with Brother and Sister Richardson's arrival in Auckland. A small class was started there ere they finished the city. Brother Hook came into the truth at that time, also Brother and Sister Worthington, at whose house they met for a long time. In 1908 Brother M. W. Thompson with Sister Thompson, myself and Sister Neibel from Los Angeles, Cal., arrived in Australia, and after working there in various states and separating and meeting again we find ourselves now in 1915, situated like this: Brother Thompson gone before us to the final convention. Sister Thompson in America and Sister Neibel and myself in New Zealand.

A very large proportion of studies have been circulated in this country of 1,000,000 population. The friends in the truth in New Zealand seem to increase faster now than at the beginning, at the same time we have the joy of seeing most of those who were in Christ at the beginning abide faithful, growing in grace and knowledge, and in the fruits of the Spirit. One of these "first fruits" of New Zealand was Sister E. Kelly. The brethren professing full consecration number more than 100 in New Zealand, besides several friends of the truth, of noble character who are approaching the first vail.

Wellington has the largest and most flourishing class at present, and if they endeavor to "keep the unity of the spirit in the bond of peace," they will no doubt keep the lead. Auckland would be in the front numerically were it not for the divisions that they have had. It does make the heart heavy,

1—John Walters, Wellington. 2—David Hook, Auckland. 3—Edward Nelson, At Large. 4—Ed. Murray, Wellington. 5—Charles Walters, Wellington. 6—George Nairt, Dunedin.

when we have such a glorious gospel and such a glorious hope and have all become recipients of God's grace in Christ, covering our weaknesses and imperfection, that some should refuse to "receive one another even as God for Christ's sake received us." May each of us realize our responsibility along this line in all classes throughout the world. Every individual can contribute either to the strength or weakness of this unity, by the measure of love which we possess, and exercise.

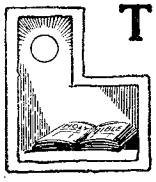
I should also mention the dear brethren who have come from "home"—Great Britian and Ireland. They have truly been a great help and comfort to the classes they are associated with. Four of these are elder brothers now in New Zealand.

The Creation Drama was shown beginning last September in Wellington, Auckland, Dunedin and Christchurch. It was fairly well attended and made a deep impression on many. There were no follow-up lectures at Wellington and Auckland, but in Dunedin and Christchurch we had good aftermeetings. The worldwide attack on our pastor arrived in Dunedin just as we were closing the season there. An article in London "Truth" was reprinted locally and replied to. When we opened in Christchurch we expected trouble and got it. Both bill posters and newspapers refused to take any ads, to say nothing of giving us publicity. The reporter of the leading morning paper in Christchurch came around the first night with the "Truth" article asking a number of questions. Next morning the "interview" appeared with several misstatements of what I had said, yet on the whole without malice, and I think, it did as much good as it did harm. Anyhow it is a grand privilege to be companions of those who are so used; those who are made a gazing stock both by reproaches and afflictions." (Heb. 10:33.)

Finally let us remember what is the hope of our calling. It is the hope of the glory of God. (Rom. 5:2.) The glory of God has not yet been revealed to all flesh. They groan and travail in pain together—now more then ever. The Heavenly Father loves them, longs to bless them, to show them His glory. To the natural mind the heavens declare the glory of God's creative ability. In the death sentence inflicted on our race, and in the law covenant is shown His justice. But what He especially terms "His glory" is a "mystery hid from ages and generations. It is now made manifest to his saints, to whom God would make known, what is the riches of the glory of this mystery among the nations; which is Christ in you the hope of (joint-heirship) glory." (Col. 1:26-27.) Moses was shown this special glory at his earnest request, being a type of the body of Christ. After he had seen great manifestation of God's power in the deliverance of Israel from Egypt's bondage and in the manifestation of wrath against sin, he was placed in the cleft of a rock while the Lord passed by and His glory was proclaimed. "Jehovah, Jehovah; a God merciful and gracious, slow to anger, abundant in loving kindness and truth keeping, loving kindness for thousands, forgiving iniquity, transgression and sin and that will by no means clear the guilty, but provides a ransom sacrifice in his Son, and so honors justice. (Exod. 33: 18; 34:6-7.)

This is God's glory. This is what we are heirs to. We are to dispense this loving favor to all soon. Beloved let us love one another, for love is of God.

Fruition Day. Discourse by Brother E. D. Sexton. Subject: "DISCOURAGEMENT."



TODAY is designated as fruitage day, and as we desire to be in harmony we have chosen a subject based upon the words of the Lord, which should help us to understand just where we are, what our relationship is to the Lord, what degree of fruitage we can discern in ourselves, and what point of character development we may have reached. We take as a text this morning words that were seemingly written for this period. If the text was labeled 1915 it could not have fitted better. We believe that, whereas the Lord used the words at that time as an admonition, as words of encouragement and stimulation of faith to those who were with Him, yet they seem to have a special application at this time. The text is found in John 14, verses 1, 2 and 3: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

It would seem, dear friends, not only is it a characteristic or quality of the fallen flesh to be perplexed or discouraged, but we can almost say that under some conditions even those who are perfect may be considerably perplexed, and we know a majority, at least, were perplexed in measure. We see there an example, or illustration of the conditions which obtain in the church at the present time. We remember the circumstances surrounding some of those who were types of the church. Take the great prophet, Elijah. He was a noble man of God. He had untiring zeal and devotion to God's work, but under some circumstances where he should have been most elated with the favors God bestowed upon him, he seemed subject to great discouragement. You remember Elijah's demonstration before the priests of Baal, where Israel was to determine who would be their God—whether they were to have Baal as their God, or Jehovah. Elijah put it to a test. The proposition was that they were to bring certain sacrifices, and pray to their God to give manifestation of divine acceptance by sending fire to consume the sacrifice. Elijah gave the priests of Baal all the advantages he could. He said, "Put your sacrifices in the most favorable place; have the most favorable conditions by taking the heat of the day—anything that can in any way help your case I will give you, so there can be no cavil when it is over."

You remember how the priests of Baal put on their sacrifice, and called upon their god to send fire. I think Elijah must have been somewhat of a joker, for he told them to pray harder. He said, "Perhaps you are not praying loud enough for your gods to hear; pray louder; perhaps your god is asleep, pray louder still. It may be your god has gone visiting—pray louder." They shouted and prayed and cut themselves until the blood flowed, but to no avail. Then we can imagine Elijah, at the close of the day, when the sun was nearly down, saying, "Now I will show you something. You just watch. I want to make this thing very startling. I want to show you that I know God and God knows me. To put a little more interst in this matter, suppose you baptize this sacrifice of mine. Do not sprinkle it, but souse it. Let the water run all around. Wet the stones and all. Now are you satisfied that it is practically impervious to more water absorption? Then Elijah prayed to God and fire came down from God and dried the carcass and consumed it, together with the stones, and even licked up the water from the trenches that had been dug round about. Let not your heart be troubled, Elijah.

That was a wonderful thing, was it not? Directly after witnessing this wonderful manifestation of God's power, Elijah got discouraged and let a woman chase him out of town. He sat down under a juniper tree and groaned and moaned, because he was discouraged. It seems to me if I could pull off anything like that in the middle of Oakland I would never be discouraged again. I would never allow myself to be discouraged after God had acknowledged me in that way. Yet I have no doubt that some of you, if not all, if you will examine your experiences, have had just as much evidence and as conclusive, and as spectacular in some respects as Elijah, and yet your heart became troubled; you got discouraged.

I am going to tell you a little circumstance in my own life. I am sure you will forgive me for this, because I know more about my own experiences than those of any one else. I think it was about eighteen years ago, and I was in Southern California. I was very much discouraged. I had been about two years in the truth, but two years then did not count like two years now. Let one be in the truth two years now and he is a man, but I had been in the truth two years and I was just a big babe—I was a precocious babe, but still a babe. I was looking for something to do to earn my way. I remember going down Broadway in Los Angeles, and I believe I had one five dollar gold piece left. I was getting pretty blue. I had forgotten about Elijah and the fire. I put my hand in my pocket and felt the five dollar gold piece, and thought I would pay my way as long as I could, anyway. I told the Lord as I prayed, walking down the street between First and Second on Broadway, "Lord, if you will give me something to do to earn something I will take the first thing I can do, I do not care what." I went out to an employment agency conducted by a man named Hummel. He had a new man there named Trimble. I was on the other side of the fence and my name was "tremble." I asked, "Have you anything to do?" He said, "Can you drive mules?" "Yes." Do you know anything about irrigating orchards?" I said "I have never done any irrigating, but it seems simple enough to just turn on the water and let it run." When he put things before me I began to back down. I said "What is the wages?" He said "seventeen dollars per month." I said, "O dear!" I had told

the Lord I would take anything He would send me, but when I made the contract with Him I forgot to mention the wages. I had to take the job and be loyal to the Lord and my word. After paying my $1.50 for getting the job he told me I would have to take some blankets along. I groaned in spirit. I found it was some three and one-half miles from the railroad. I groaned some more. I finally found myself at a little railroad station called Orange, and with the blankets on my back I pointed toward the foothills for El Modena. As I got near to the end of my journey I asked myself, "What sort of a fool

errand am I on, anyway, going out here into the wilderness with no one to commune with. Surely it is a foolish proposition. I though to myself, "perhaps there may be something for me to do out here," and so I turned my season of discouragement into one of supplication. I said, "Lord, if there is any work to be done for your cause in this village will you please give me the work to do?" On the following Sunday I went to the little Quaker meeting house, which was the only place to go. That evening I saw a lady there—now we do not believe in premonitions, or what not, but as soon as I saw her I said, "There is someone for the truth. I entered into conversation with her, and she began to explain the 11th chapter of Daniel. After explaining it she caught me smiling. She said, "You do not agree." I said "I understand it a little differently" she said, "How do you explain it?" I told her. You have read the chapter and know about it. You should have seen her jaw drop. She knew it was true. To make a long story short, she came into the truth without much difficulty, and she brought her husband into the truth. He was a little more difficult, but he came. She brought her daughter into the truth. She brought her son into the truth, and I believe that thirty or forty people have been brought into the truth in that little village since that day.

Is that all? No that is not all. Here is the Elijah part, if you please. I told you these people were good Quakers. The good sister whom I have mentioned, Sister Davis, of El Modena, told me that all of her life she had wanted to understand the prophecies; she had wanted to understand the Lord's will and Word, but she could find no satisfactory interpretation. About three weeks prior to the time I met her she had been praying the Lord that He might open the prophecies to her, for she felt sure the time had come for her to understand them. I believe the sister said the last day before our meeting she had not only prayed for an opening of the prophecies, but she had prayed that the Lord would send some man to open the prophecies to her understanding. She said that on this particular Sunday she said to her daughter, "Anna, when you pray this morning pray that the Lord will send some man to explain the prophecies." She said when she went to the meeting house all fear and worry had gone from her mind, for she felt sure the Lord would answer her prayer. Here was the answer, carrying his blankets along the dusty road. While our experiences may not be quite as spectacular as those of Elijah, the Lord is able to give us wonderful manifestations of His providential overruling of our experiences. Let not your heart be troubled.

We have a great deal of temptation to be troubled and discouraged. I think when our Lord talked with His disciples He had in mind some of the chronology. You know some have been worrying about chronology, and because things have not come just as they expected, they are discouraged. The Lord did not altogether forgive the disciples, so to speak, although He made allowances for their discouragement. He said "O, foolish and slow of heart to believe all that the prophets have written." Some doubted. To Him there was an evidence of lack of faith on their part to believe on the Almighty God and the Christ whom He had sent. So today, my dear friends, our chronology has bothered us. It is not going to bother us any more, I hope. You know John got discouraged, though he was a wonderful man of God. John was the first one to engage in the Jewish harvest. We think of John as one of the most aggressive, the most fearless of the prophets of God, except Elijah, yet he got to doubting as he came to the end of his work After proclaiming Jesus as the one to come after him, the latchet of whose shoes he was not worthy to loose; after declaring that He would thoroughly purge His threshing floor and burn up the chaff with unquenchable fire; after pointing Jesus out as the Lamb to take away the sin of the world; after saying "He must increase but I must decrease—poor John, when his work was almost done, sent a messenger to Jesus to inquire, "Are you the one, or look we for another." He became perplexed because things were not working out as he thought they should. Even the Lord became discouraged, despite His perfection. In the Garden of Gethsemane He was in perplexity, and God sent an angel to assure Him that He was all right, and that His work was all right too.

I do not think it strange that we should feel some perplexity at this time. Our object is to point out how to meet this, and how to have that full assurance and knowledge that our case is safe in the hands of Him who has such a vital interest in all of our affairs. Some have said of me, "What will Brother Sexton do and say if 1914 comes and he has not gone beyond the vail; what will he have to talk about?" I will have 1914 to talk about, of course. I have not gone back on 1914—1914 has not gone back on me. You say, "Brother, were you not disappointed last October?" Certainly; were you not disappointed? O dear, I wish you were a little bit disappointed anyway. It would be more polite, to say the least. You were looking for the Lord to come and take you home to be His bride, and He did not do it, and you were not disappointed? How would this work out in the natural? Suppose I were going to be married to some young lady (I mean middle aged lady). Suppose I received a telegram from Brooklyn to go to Labrador, or the Fiji Islands, or somewhere else, and be gone for a year or more. Suppose I go to my intended and heave a deep sigh, and say, "My dear, I am sorry, but we shall have to postpone our marriage for one year. I have orders to go to the Fiji Islands, and we cannot be married now as we had intended. I shall be gone about a year, but when I get back we will get married. I am very sorry but that is the case." Supposing she should say, "I am not disappointed. It is all the same to me whether it is this year or next." I think I would stay in the Fiji Islands. I am sure she would never be my wife. I would rather have her say, "My dear, I am sorry. Of course I shall be disappointed. But my heart is set upon the Lord and His work, and this seems to be the furtherance of His cause. We love each other; go and may God bless you, and I will pray for you every day while you are gone. I will anxiously look for your return. I will try to be cheerful, but I am disappointed."

I think that is the way the Lord looks upon us, don't you? Let not your heart be troubled. You believe in God. 1914 is right so far. I believe that everything happened that God intended, but not what we anticipated. Our intentions may be good, so far as our heart is concerned, but it might not work out just what God has in mind. 1914 is all we have to hang anything on, and when this year is gone, 1915. Then what? Come around and I will tell you. But I do know this—under no circumstances will I let my heart be troubled. Chronology

is one of the greatest things that helped you and me to get development of character. We will not be cast down. We will simply take fresh hold, so to speak.

We can understand some of the disappointment of the disciples. Thirty years before all men were in expectation, looking for Messiah to come, and He did not come. They were disappointed a little. Some were discouraged and turned away. But the faithful kept the chronology in mind; they kept waiting and looking, and were rewarded. So many, dear friends, have looked in the wrong place. An old sister in Los Angeles died recently, at the age of 94, and she had been looking for the Lord forty years. She was one of the good saints who in 1874 stood in an upper room in Chicago, robed in white and ready for the Lord to take her, which was October, 1874. That was significant, was it not? She waited until the sun went down and the darkness came; then she went home. She has told me many times of the disappointment she felt when the Lord did not take her, body, robe and all. But I am sure she was glad afterward. She had been disappointed 41 years. You can stand it a few months, surely. Our dear Sister Johnson told me afterward, "Brother Sexton, I looked in the wrong place; I looked into the sky for the Lord when I should have been looking into the Bible." That is where we find the Lord. That is where the Lord said, "Let not your heart be troubled."

You remember Philip went to Nathaniel and said "Come, we have found the Messiah." Perhaps Nathaniel said, "How do you know you have found the Messiah?" "How do I know?" We imagine Nathaniel saying, "Yes, how do you know? There are many deceivers these days and how can you know this man is the Messiah?" Do you suppose Philip said, "Why, he has a great big tabernacle down town, and there are thousands of people coming out to hear him. He has 5,000 converts every week. He is doing a great work?" No, I will tell you how he answered. He said, "Nathaniel, we have been studying our Bibles, and according to the statements of the law and the prophets this is the one "of whom Moses in the law and the prophets did write." There must be some one to fit the description which they give, and this man fulfills the conditions. We have found the man. COME." Nathaniel was an Israelite indeed, and he went.

I was at one time in a little place in Pennsylvania. I was canvassing for Millennial Dawn. You know what that is, don't you? I met a Lutheran Minister who said to me, "Look here, you have no business to come down here and distribute this work to our congregations, and take our best members out." I replied, "that is the only kind we want, and it is a sad reflection on you that you let them escape. If you had something to give them they would not want to go. I have been in town for several days and I find there are only about twenty members to a church. I am content to get those you cannot hold. If I got one from each church it would be a great haul. Seeing you are in the business, and as these books would be such a help to you, I will sell you a set of them at a reduced price, for seventy-five cents." He bought them. I hope they did him good. I do not think he wanted to buy them.

When Philip went to Nathaniel back there it was a chronology matter. The Master said to Nathaniel, "I knew you when I saw you under the fig tree." I do not think the Lord was referring to a natural fig tree. I think probably He recognized him under the great fig tree—the Jewish arrangement, the law dispensation. Nathaniel was under that fig tree, an Israelite indeed, and a praying one at that.

What we wish to impress upon your hearts and minds is that the disciples had reached a period of perplexity. They were not looking for Christ to be crucified; they understood not that Christ must suffer and enter into His glory. It was hard to impress this lesson. As we look upon the occurrences there it should make us patient toward such as may be slow of heart to understand things at the present time. It is hard sometimes to see people in the Presbyterian, Baptist, Methodist or other church at this time, when we know of the errors they are laboring under. We put before them the truth, which looks so plain and beautiful to us, but they are slow of heart to believe. It did not take me long to come into the truth. I started to read a special number of truth literature about eight o'clock, one evening and at half-past eight I was in the truth. At nine o'clock the next morning I was out of Babylon, and I would have been out sooner if the office had been open. I had the privilege of bringing the truth to a Brother Pennington, who died some time since. He was a saturate solution of Babylonianism. I would present some truth to him and say, "Can't you see that?" He would just blink his eyes. What was the matter with him anyway? It is easy to write on a clean slate, but when it is written full and you have to scrub this all off first it is more difficult. My mind was blank, so far as religion was concerned, and it was easy to write there. Brother Pennington was a worker in the church and steeped in its teachings, and a worker in the Y. M. C. A., and it was hard to get rid of all of these ideas. We can sympathize with the disciples back there, for they, too, were a saturate solution of the law and the prophets. It was not easy to get them to see the truth. It was hard to understand about the Lord being crucified. Peter said, "I go a fishing." Some of the others said, "We go too." This was 1,900 years ago, but night before last there was a bunch of the Lord's people standing in the hotel planning ways and means to "go a fishing" (laughter)—and I was one of them. (More laughter.) The disciples went "a fishing," and they caught a lot of fish, didn't they. No, they did not catch any at all, though they toiled all night. I am looking forward with joyful anticipation in the hope that we will not catch any fish, but that like the disciples, there may be for us a wakening of new activities.

I am talking to you as to one family. I do not like the preaching that says, "You do not think that you will be in the little flock, do you? If you do, you have another think coming." Some in the audience would feel, "Why that man on the platform says, you don't think you will be in the little flock? I am discouraged." I do not like to preach that way, nor do I like to hear that kind of preaching. I like to assume that every one here is anticipating being in the little flock; that every one here is anticipating a crown of life. And not only that you are anticipating, but that you are doing so with a good basis of hope, in that you are measuring up to the conditions of character sufficiently well so you can say, "I believe if I continue as I am now I shall get the crown. I am assuming that you will all be in the little flock, and receive a crown. It may be you will not, but I hope you all will. Wont there be any of us in the great company? As a matter of fact there is no great company now. I was for several years in a great company, and then was promoted. (Laughter.) Where am I now? What a question. I am in the race for the prize of the high calling. Do I know it? If not I am not fulfilling the apostle's words where he says, "Let us draw near with full assurance of faith." I am not trying to say what there may be about me that tends to draw me away, but I know the Lord said, "He that cometh unto me I will in no wise cast out.'" 'Cast not away your confidence, which hath great recompense of reward." For you and me to talk for one moment about being candidates for the great company implies a casting away of our confidence, and a disbelieving of the Lord; and secondly, that we are running for a prize that does not exist. "Hold that fast which thou hast; let no man take thy palm branch." We do not find anything like that in the Bible. "Hold that fast which thou hast; let no man take thy *crown*." I am assuming that every one here is running for a crown, and more than this, that you can win it. If I do not get a crown no one is to blame but myself. I may have a crown, and I will have a crown. I do not mean that I will have a crown in spite of all that God can say, but according to the conditions God has given me, and by His grace, I can and WILL HAVE a crown of life.

Sometimes in the past, we and perhaps some in our day also, are consoling themselves with the thought that they will not need to do as much to get into the great company class as to gain a place in the little flock. There is no great company, you remember, but there will be one when the little flock is taken away. How can we distinguish the great company from the little flock? We cannot distinguish them, because they are not distinguishable. Some may be gravitating in the direction of the great company, or in reality it is toward the second death, for every step in the direction of the great company is a step in the direction of eternal destruction. How can we know who these are? We cannot know. Some may be going down, and suddenly retrace their steps and finally win a crown. It is not good to distinguish them. We might liken it to using sugar in our tea. Suppose we put a spoonful of sugar in the tea and stir it up. Now you say, "Show me the sugar." I cannot because it has become mixed with the tea. A chemist might put in a certain chemical which would take out the sugar, and leave only the tea. So God's people are mixed up and we cannot tell the sugar from the tea. The Lord will in some way put in what corresponds with the chemical, to take out the sugar (the little flock) and what is left will be the tea (the great company). We are going to be with the little flock, are we not?

I saw a picture on a bill-board at the station yesterday which reminded me of the early days when I used to run in races. A hundred yard dash could be run very quickly. The picture reminded me of the potato race where a potato is placed every ten yards, for a hundred yards. When the race comes off each

contestant must run and get the first potato and return it to the basket at the starting point, return for the second and come back, and so continue until the last one has been deposited in the basket. While the racer at the end has only gone one hundred yards from the starting point, he has been running back and forth many times, while the hundred yard dash takes him in a straight line to the goal. The great company would seem to be running a potato race, while the little flock go striaght to the goal without the running back and forward.

One point I forgot to mention, about the present evidence that the culmination is near. In the 24th of Matthew the Lord said there would be wars and rumors of war, but the end is not yet. But when ye shall see nation rise up against nation, and kingdom against kingdom (when there is a general war) then lift up your heads and rejoice, for you know the time is at hand. In Revelation 11:18 we read, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." These all synchronize in one period of time. Are the nations angry? If it is true the time of rewarding, and of judgment is here. Do you think the nations are angry? Germany is angry, is she not? Is France? Yes. England? Yes. Turkey, Austria-Hungary and Italy? Yes. Sweden and Norway? Yes. America? Yes, we are angry enough to fight, as a nation. We are angry with Germany, and are saying, "Germany, don't you do it any more." We are angry with England, and are saying, "England, don't you fly our flag any more. I am angry." England might ask, "What will you do if we continue to fly your flag?" "Well, we cannot say, but we are *angry*." The nations are angry. Last summer at the time we were becoming greatly perplexed, we were delighted to see the war break out. Not because we want war, but because we want God's will to be done in earth. We want to see the destruction of all of the corrupting influences. We do not like war; we abominate war, we hate it, but we are glad to see the evidences that the kingdom of heaven is at hand.

The Lord not only said, "Let not your heart be troubled, ye believe in God believe also in me, but in another chapter He said, "Be ye also ready." How ready? I want to tell you, my dear friends. It is for you to know when you are ready, and for God to know when you are *ripe*. Are you ready? A good brother called me up over the telephone last January or February, when I was going east. He said, "I understand you are going to Brooklyn, Brother Sexton; do you know that you will never get back here?" I said, "No; I did not know it." "Why, didn't you know we are all going the 1st of April?" I said, "All right; I might as well go from Brooklyn as from Los Angeles." He said, "Are you ready?" I never had such a telephone message. It not only hit me in the ear, but it hit me in the heart. I made up my mind from that moment on that I would be ready, so far as I could be. I do not mean by "ready" that I am necessarily ripe. The Lord knows when the fruit is ripe; I know when I am ready. You have heard how Lord Kitchener, of England, is calling for a big army. When a soldier enlists, after a week's drilling he has learned to present arms, and to shoulder arms, and some of the simpler things pertaining to the life of a soldier. He says, "I am ready now to go out and fight." Kitchener says, "Wait a little while; keep ready for anything and everything, but I will tell you when you are a seasoned soldier." Ordinarily it requires two years, but Kitchener's standard is six months now. While the soldier is ready, almost from the time he enlists, he is not ripe for six months. You and I may be ready, but God alone can determine when we are fully ripe for the kingdom. Let us always be ready.

"Hold that fast which thou hast; that no man take thy crown," is sufficient indication that there is a crown. You are not going to give up your crown. You will not say, "I do not want a crown; I do not believe there is a crown for me. There is a crown of life for every one who will fulfill the conditions, and you are not going back on them. Fight the things that hinder, to the best of your ability, and all of the time you are fighting, say, "By God's grace I will have a crown." Paul had his fight. I dare say none of us think of Paul as one who had nothing to do but walk up and receive a crown. Paul says, "So fight I, not as one that beateth the air, but I keep my body under." I never understood that until recently. Paul did not say, "So slug I." Slugging is not fighting. If you can get a man down, and then batter him, there is not fighting in that. Fighting clearly means that you will get some blows in return. I have no doubt that Paul received many body blows, many which startled him, many which made him quiver, many that made him appeal to the Lord for more strength and help, that he might be ready.

How should we be ready? I have a little formula about being ready. It works beautifully, and through this the Lord is keeping me from discouragement. There is a good Brother I knew well many years ago, who said, "Whenever I think of discouragement I think of Brother Sexton." Paul knew about that too. He said "Whatever is saggy; whatever is hanging down, should be strengthened—strengthen the feeble knees; strengthen the hands that hang down. It is an indication of dejection. I told the Brother not to think of Brother Sexton as being discouraged any more. Ever since that telephone conversation about being ready, I have taken a greater hold upon myself by being ready. I made up my mind not to go to bed at night without feeling, so far as possible, that I am ready. I say "Lord, you know whether I am ripe, but I am ready." I pray, "Our Father, who art in Heaven, hallowed be thy Name. My Heavenly Father, I come to you at the close of this day with gratitude in my heart and thanksgiving upon my lips. I thank you, Heavenly Father, for all of the favors, bounties, and benefits you have bestowed upon me, for food, shelter and raiment and all the comforts of life which I enjoy. I thank you for my preservation; I thank you for the forgiveness of my sins through the atoning blood of Jesus Christ, your Son. In His name, in His merit, I come to you with my thanksgiving, and with my petitions. I likewise pray, dear Heavenly Father, that you will forgive me for all of my shortcomings; for all of my sins, of omission and commission that may be standing between you and me. I have a consciousness, through your Word, that I am forgiven, and that I am at peace with you. I thank you, dear Heavenly Father, for the privilege of being your child; I thank you for the privilege of laying down life in your service. Now, dear Heavenly Father, I am about to take rest. In gratitude I lie down—in thankfulness, and I pray earnestly that I may at all times have the consciousness of your favor, and that I am acceptable to you. I thank you for all of these things, and I pray that I may continually have your grace and favor to strengthen me; that your arms may surround me."

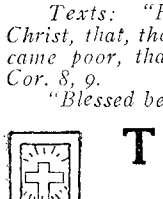
"He maketh me to lie down in safety." Are we ready, dear friends? May God determine when we are ripe. "Let not your heart be troubled." You believe in God. His Word is sure. If faithful to that which you have you shall have a crown.

Discourse by Brother J. P. MacPherson. Subject: "OUR FUTURE INHERITANCE."

Texts: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." 2 Cor. 8, 9.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you." 1 Peter 1:3, 4.



THE majority of Christians profess to believe in the doctrine of the ransom, and yet when we come to consider their ideas, we find that a real understanding of this subject is lacking. True, they profess that Jesus Christ came to redeem, but to redeem us from what and to what? They do not know. We trust that our remarks of this afternoon will assist us to appreciate the value of the Redeemer's death and the merit accruing therefrom both to the church and eventually, to the whole world.

Glancing back, according to the divine record, to the early dawn of creation, we find that God was alone. Think of the silence that must have prevailed in the whole universe, because, as yet, no life was manifest aside from Jehovah, the source or fountain of all life. In His own due time, the Logos was created, and thereafter He became the honored channel of creation. To Him, the Father granted the privilege of creating all things, the planets, the angelic hosts, and man, made in the Creator's image, to be the lord of all the animal creation. What joy must have filled the heart of the Logos as He would behold all these perfect beings praising Jehovah and then to know that He had

been used of the Father in their creation. Then came the deflection of Lucifer and the temptation of the first pair, their fall and the sentence of death pronounced upon them, also their ejection from the Edenic home. With this stain upon the Father's creation, we can well understand how desirous the Logos would be to have this stain removed. We do not know the method adopted by the Father in placing the plan of man's redemption before the Logos, but we do know that some arrangement must have been made because the Father never coerces the will of any of His creatures. In due time, the Logos laid aside the Heavenly glory, the ego or life principle being transferred to the earthly plane. In so doing, we must not think that He retained His right to the spiritual nature, but rather that He exchanged His right thereto for the earthly. Thus at 30 years of age, when He presented Himself to John at the River Jordan, He was exactly what Adam was prior to his disobedience. Did He there exchange the earthly for the divine? We answer no! Had He done so, no one could have been redeemed. What He did do was this: He presented Himself to the Father in fullness of consecration, and the Father accepting Him, begat Him of the Holy Spirit to the new nature, the divine. That new creature then became the possessor of all that the man Jesus had possessed prior thereto, namely, the humanity, the life rights, and the right to life which had never been forfeited. Immediately, as the antitype of Aaron, our Lord commenced the offering of His humanity, which was finally completely offered three and one-half years thereafter. In the sacrificing of His humanity, His earthly life, He did not sacrifice His right thereto. To have done so would have necessitated His disobedience. Adam, by his disobedience, forfeited his right to life immediately upon his transgression of the divine commands, whereas our dear Redeemer by His obedience maintained His right to life. So then, taking our stand at Calvary, we see that when Jesus died, He there laid down His humanity together with all rights and privileges as a man, but He did not lay down the right to that earthly life. Committing His right to life into the hands of the Father, He died, and for three days He remained in the tomb; then the Father raised Him therefrom, a divine being, with the right to life as a divine being, together with righteousness as a divine being, all of which He possessed as a personal matter. Aside from that which was given Him as a reward by the Father, He possessed, as an asset, the right to the earthly life which, because of His obedience to the Father, He had never forfeited. Forty days subsequent to His resurrection, He ascended on high, there to appear in the presence of God for us, and since that time He has been advocating the cause of the New Creation. Thus seen from the standpoint of the ransom, our dear Lord truly became poor for our sakes. As we trace His footsteps from Jordan to Calvary and see how He was maligned, His good intentions misconstrued and finally His crucifixion. As we remember that in His perfect person He had blended all the traits of the perfect human being, we can readily appreciate to some extent at least, His intense suffering and His agonizing in Gethsemane, and yet through it all He remained loyal and faithful to the Father, and did not forfeit His right to the earthly life. Praise the Lord for such a Savior!

Now, the question arises: How do we become rich through His poverty? True, we were all members of the fallen race, all condemned, yet the Father condescended to choose the bride from this condemned family. Thus we become rich through the merit of the Redeemer and the unmerited favor of the Father in granting us this wonderful divine inheritance. But let us pause for a moment to see something of the philosophy of this matter. Knowing as we do that the Father cannot deal with sinners, and realizing that we are all sinners, as members of the family of Adam, we are indeed desirous of knowing how we attain that blessed relationship as sons of God. In the world, enjoying that which they term pleasure, we are not satisfied. There is a longing for something real, something genuine, something that will bring heart satisfaction. We begin to feel out for that something, and the Lord through His indirect providences, brings us to a realization of our undone condition, and the fact that we are sinners. He points out to us the terms of covenant relationship with Him and invites us to count the cost. This we do and then coming to Him we say, "Lord we have determined to serve you instead of self, and we bring to you that which we have, our little all." Could the Father accept of us as a sacrifice? No, indeed, we are imperfect. Something else must be done before we can be granted the privilege of calling God our Father and be accepted as part of the world's sin-offering. Here it is that the Lord Jesus assists us by imputing to us something that we lack. What does He impute? A right to life? No! Righteousness? No! What, then, does He impute? We answer, He im-

putes to us of His merit, the merit of His earthly sacrifice covering or offsetting our demerit, thus making us righteous in the Father's sight. The result of this imputation of His merit and our being counted righteous thereby, is the right to life which logically results therefrom. The moment of the imputation is the moment of the Father's acceptance and our being begotten as new creatures to the new nature. There the right to the earthly life which, by faith, resulted to us by virtue of that imputation, was given up, and as new creatures we continue to wear the robe of Christ's righteousness, covering the weaknesses and imperfections of the flesh, until we attain the mark of the crystallization of character where we can radiate the Father's likeness, then receiving the new body in the resurrection, we will need no covering but will be perfect, awaking in His likeness.

As we thus view the subject of the ransom, we find that there are certain terms which we do well to keep clearly in mind if we would fully appreciate this subject. These terms in their beauty have been brought to our attention by our dear pastor in the columns of the Watch Tower. We pause here to consider some of these terms, believing that it will be helpful to us to have them clearly before us. The terms which we will consider at this time

are: the ransom, sin-offering, righteousness, merit, life-rights, right of life and atonement.

The ransom simply means, the valuable thing itself, the price, provided by the Redeemer, to which the church add nothing, nor do they take anything therefrom.

The sin-offering shows the *manner* in which that price is made applicable for the cancellation of sin.

The atonement, as it relates to the satisfaction of divine justice, shows the application of that price, upon which basis of satisfaction, the world if they will, may be reconciled or brought to at-one-ment with God during the millennium.

Righteousness means our Lord's right doing as a man, that is, as long as He was a man, He did right as a man; now that He is no longer a man, He has no righteousness as a man, but He has that, which, on the divine plane corresponds to righteousness on the human plane, namely, merit, which He imputes to the church.

Right to life is the result of the imputation of the merit of Christ making us righteous. In other words, the right to life automatically *results* from our being made righteous through the imputation of the merit of Christ.

Life rights, in the plural, have to do with those rights and privileges which we might enjoy as humans, but which we are glad to give up in order that we may have more time for our spiritual development and the spiritual development of others. For instance, Adam lost his right to life the very moment he disobeyed, but he did not lose his life rights, that is, his rights and privileges, until 930 years thereafter. Jesus for three and one-half years was giving up His rights and privileges as a man, at the same time retaining His right to the human life.

An illustration that has been very helpful to myself in seeing the church's part in the sin-offering, is as follows: Suppose a man worth $500,000, on his death bed. He wills that the money should go to his five sons, with the one proviso, namely, that during the lifetime of his wife, she should have the sole benefit accruing from the principal. The principal must not be touched, nothing added thereto or taken therefrom. Upon the death of the wife, the money is to be equally divided among the five sons. Thus if you please, it is that the sons received the inheritance from the Father through the mother. Applying the matter, we find that our dear Redeemer has willed that His right to the earthly life should go to the faithful of the human family. But there is also a provision in this plan, namely, that the church should have the sole benefit of the death of Christ during her lifetime upon the earth. When the church shall have passed beyond the vail, the merit of Christ will seal the new will or testament, then the world, like the five sons, will come into their inheritance; in the meantime, they are waiting for the manifestation of the sons of God, little realizing that for which they wait. Viewed thus, it is Christ's death that blesses the world through His body, the church.

Recapitulating, therefore, we would say, Adam the very moment that he sinned against the Lord, was legally dead, immediately losing his right to life; for 930 years he was gradually losing his life rights and his human life. Jesus for three and one-half years was maintaining His right to life, at the same time giving up in sacrifice His life rights and His human life. Rewarded with the divine nature in the resurrection, He still maintained the right to the human life which He had never forfeited. Before applying this on the behalf of the world, He is permitting the church to have the benefit therefrom during the Gospel age. Imputing of His merit to the church, thus constituting them righteous from the Father's standpoint, the right to the earthly life accrues from that perfection and that very moment the Father accepting us and begetting us to the new nature, we are dead so far as the will is concerned. Christ as our High Priest then continues the offering of each of us as members of His body, thus *by favor,* we participate in the world's sin-offering, in order that suffering with Him we might have a share in the glory to follow. Thus while the church do not have any part in the providing of the ransom price, yet nevertheless, they do share in the ransoming, or recovering of the world, after the price is paid.

Truly through the great work of our dear Redeemer, we are rich even here, though we have not yet entered into our reward beyond the vail. Who ever heard of poor sons having a rich father? Or who ever heard of a rich father with poor sons, that is, providing the proper conditions existed? So our Father, my dear brethren, is rich. Some years ago it was my privilege to do advance newspaper work for our dear Brother Rutherford, and very frequently the newspaper editors would ask us the question, "How can this man hire these big halls and travel from place to place and not even take up a collection?" We knew it was absolutely useless to explain to them of the voluntary fund provided by Bible Students the world over, because chances are that after you would conclude, they would not comprehend or understand. So we used to tell them that Mr. Rutherford had a very rich Father, and that usually sufficed, for the reason that they made an earthly application of the matter, whereas we meant that his Heavenly Father was very rich. One editor in particular made this statement in the columns of the press: "Mr. Rutherford comes of a very rich New York family and is not lecturing for remuneration." Surely we are rich, even here, inasmuch as we have the earnest of that coming inheritance beyond the vail.

Possessing this earnest, we quickly learn that we have a life work on our hands. The Father has determined that every one who would enter into that glorious inheritance beyond the vail must be conformed to the image of His precious Son. This means close application of the principles of the Word. How beautifully the apostle has expressed this thought of transformation in his second epistle to the Corinthians—the third chapter, verse eighteen: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the spirit of the Lord." Gradually we are changed—transformed—made ready for our glorious inheritance. We remind you of the fact that all our dear Redemer has to impute to the church and eventually to give to the world is that which pertains to earthly things. He gives spiritual life to no one, only as He is used of the Father to impart that life, we remember the apostle's words, "All things are of the Father and by the Son." Thus seen, we can readily appreciate this truth, namely, that when the Lord Jesus imputes to us of His merit covering our demerit as a human being, the Father begets us to the new life, the Lord Jesus becoming our Advocate thereafter. At this point we pause a moment to draw a clear line of demarcation between the begetting of the spirit and the anointing. The begetting is an individual matter, whereas the anointing is manifestly a collective matter. The begetting might be said to be instantaneous with the imputation of Christ's merit and the Father's acceptance of the sacrifice. The anointing a gradual matter. Therefore, one could lose the anointing and not lose the spirit of begetting, but he could not lose the spirit of begetting and retain the anointing. Failing as a prospective priest, he would lose his place in the body, and in so doing lose the anointing, but not denying the Lord, he could still retain the begetting and finally have his share in tribulation and remaining faithful to the Lord, become a member of the great company class, when it is formed. Another question which is agitating the minds of some of the Lord's dear people is this: Are we begotten to the divine nature? Some are reasoning that if we are, then surely we must be born of it. True, if we were begotten of the divine nature we would of necessity be born *of it;* but we are begotten *to,* not *of* the divine nature. This is proven conclusively by the Apostle Peter in 1 Pet. 1:3, 4. "*To* an inheritance incorruptible and undefiled, reserved in Heaven for you." The only incorruptible inheritance is the divine. As to whether or not we will become partakers *of* this inheritance depends entirely upon our course during the period of development as is clearly shown in 2 Pet. 1-4: "Whereby are given unto us, exceeding great and precious promises that *by these* we might become partakers *of* the divine nature." Another line of argument we might here present which conclusively proves, to our understanding, that we are indeed begotten to the divine nature. All of us will agree, I am sure, that the great company do not make their calling and election sure, but receive a position before the throne as antitypical Levites, and yet they will possess the spiritual nature. If they were begotten to the spiritual nature rather than the highest order of spiritual, namely, the divine, then they make their calling and election sure. So then all of the spirit begotten ones of the Gospel age are begotten *to* the divine nature, but those who will eventually obtain that nature, will be determined by the Father in the resurrection. The organism determines the nature, and to all the faithful,

zealous, self-sacrificing saints will be given the divine nature, whereas to the great company will be given the spiritual nature, not the divine.

Gradually as the Christ character becomes more manifest, we are weaned from the things of the earth and have our minds centered more and more upon the Heavenly things. A gradual bending Heavenward of that which naturally inclines earthward—heights of character here, heights of glory there. Through the favor of our Lord in becoming poor for our sakes, and then His advocacy of our cause subsequent to our becoming new creatures, we will eventually enter into the riches of the kingdom held in reservation for the faithful overcoming church. Praise the Lord for such a Savior. We worship, we praise and adore Him, because He is worthy.

In the dear Lord's providence we have come to the very closing hours of the experiences of the Christian church on this side of the vail. Soon, how soon we are not definitely informed, the church militant will give place to the church triumphant, then we shall indeed be satisfied. In the meantime, it is necessary to be earnest and zealous because there is sttll a possibility of losing our crown if we should acquire the spirit of self sufficiency. We remember the Apostle John's admonition, "Be thou faithful unto death and I will give thee the crown of life," and again, "Take heed that no man take thy crown." Some of the friends are priding themselves because they think the church is all sealed and that the door to the high calling is closed. We do well to remember that the door is not yet shut and that this is no time to pride ourselves on having successfully obtained. On the contrary, dear brethren, let us with all humility continue to serve our precious Master until He shall take us to Himself. The adversary of our souls is doing all in his power to stumble and to keep us from the kingdom, and because of all this, we oftentimes make mistakes which with all our heart we regret and implore divine forgiveness therefor. How glad we are that we have an Advocate who is ready at all times to advocate our cause and a just and merciful Father who is ready to forgive us of all our mistakes. The credit is not to the man who falls and stays down, the credit is to the man who if he falls, gets up and tries again.

On every hand we see the evidences of the dawn of the new day bespeaking our deliverance from the bondage of our imperfect flesh. Oh, how good it will be to enter into that glorious inheritance promised to the faithful. No fear of anything to mar our eternal happiness, just one grand eternity of peace and happiness in the service of our Beloved. Even now, as the storm clouds scurry across the sky and the shadows of the approaching night draw on, we will not fear, because we know that soon these dark clouds shall scatter and the sun of righteousness rising with healing in its beams will bring joy and happiness to the poor sin-cursed human family. What a privilege it will be to assist the poor race from the mire of degradation and superstition into the freedom of God's children. Glorious are the prospects for which we thank the Lord.

Finally, my brethren, let us remember the words of the Apostle Paul as recorded in his first epistle to the Corinthians, fifteenth chapter, fifty-eighth verse: "Be ye therefore steadfast, immovable, always abounding in the work of the Lord, knowing that your labors are not in vain in the Lord." Poor bleeding feet members, rejoice, the day of your deliverance and exaltation ever draweth nearer, then we shall be satisfied.

A Message from Germany.

Dear Brother in Christ: I often had an opportunity to see your picture in one of the different souvenir reports, that I purchased in 1910 and 1914, and I am always glad to see the beloved brethren there and to read what they have to tell of the marvelous things about our one hope in which we are called, to be joint-heirs with our Redeemer and Savior. But you are not able to look in all the eyes and faces of those who have been blessed by your labor in compiling the souvenirs.

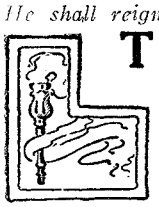
Please take this little photograph of Brother and Sister Fischer in their home, and may the Lord be pleased to give us a small place in your heart. With sincerest greetings,

Yours in the Lord,
RICHARD FISCHER.

Discourse by Dr. L. W. Jones. Subject: "AMBASSADORS OF CHRIST."

Text: "We are ambassadors, therefore, on behalf of Christ" (2 Cor. 5:20).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. 11:15).



THE topic I have chosen for our consideration this afternoon is that of "Ambassadors for Christ."

I trust that as we consider this subject for a little while in the light of the Scriptures we may be blessed and encouraged.

As I have come in contact with the friends from various places and hear reports of the work as now being carried on, it seems to me there is a sort of lethargy creeping over the friends. Many having had their minds directed so intently upon October 1st, 1914, that since that date there has been a sort of falling off of interest and a waiting for the door to shut. While some tell me they do not see it that way, others look at the matter in the same light that I do.

However, instead of a lethargy creeping over the friends, it may be that the illustration used by Brother Sherman this morning may better describe the condition. You will recall his story of a great ocean liner running into a fog and after drifting about for some time and not knowing where they were, suddenly the fog lifted and they saw they were right at the mouth of the harbor. Such may be our case, at any rate we are in somewhat of a fog,

yet we have the consolation that when it does lift we will indeed be right in the harbor. Furthermore, we can now, in the midst of the fog have the assurance that the ship (the church) is safe.

It is because the matter appears as it does to me that I have chosen this topic, with a view of refreshing our minds and of encouraging one another to faithfulness and patient endurance.

In casting about for the cause of the peculiar condition of the friends at this time, it occurs to me that possibly they do not have clearly before their minds just the work the Heavenly Father is doing. In this connection, I wish to mention three illustrations, two of which were mentioned in the discourses last Sunday, the other being a personal experience I had:

All during the Gospel age the Lord has been preparing the jewels for His royal diadem, and *the secret of it all is that He is now putting on the finishing touches.*

In a recent discourse at this convention, the illustration was used of a quarryman preparing the marble for some great building, and the speaker at that time told how, after using several sizes of chisels, he finally took two pieces of the marble which he wished to polish and used them to polish each other by rubbing one against the other, with some water or oil between, with fine sand or pumice-stone. The point I wish to make here is that the heavy work had all been done, and in doing that heavy work with the large hammers, it has been demonstrated that the stones were of good character and without flaws, and this last process of rubbing together was for the purpose of making them beautiful.

Thus it has been during the Gospel age, the heavier work has been done upon the church as a whole, but now the finishing touches are being given the individuals by means of the individual members rubbing against each other, with a great deal of the water of the truth and oil of the holy spirit between them, and these experiences, while trying to each, will, if they are properly exercised, work out for them the peaceable fruits of righteousness, and give to each that beautiful Christian character which our Lord is looking for.

The other illustration given was that of a potter; in this illustration the speaker referred to the crystallization of character. It was shown that after the potter would place the soft clay on the wheel and shape it, even though it looked like a perfect vessel, it was useless until a further step had been taken—that of crystallizing or hardening it. This work is done by what is known as firing it in a kiln under intense heat. When it came out it was thoroughly hardened or crystallized and ready for service. And so the Apostle Peter says, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing had happened unto you."

No, dear friends, let us not think these experiences strange, but rather let us get the proper focus upon them, and, as we realize that the polishing will make us beautiful in the Lord's sight, so let us realize that the final trials, which crystallize our characters, make us of value to the Lord, "vessels meet for the Master's use."

The other illustration is that of a personal experience I had when on the tour around the world with the committee investigating missions, missionaries and missionary work. It was during my visit at the Great Pyramid. While there it was my privilege, together with Brother Morton Edgar and his helper Judah, to climb up the Well Passage. This passage leads from near the bottom of the Descending Passage to the junction of the First Ascending, the Grand Gallery and Horizontal Passages, and represents the way out of sin unto life. The passage is small, much like a crooked chimney, and is about 200 feet long, although if it were absolutely perpendicular it would be about 165 feet. But the thing that impressed me was that the last twenty-five feet were the most difficult to climb, as the walls were absolutely perpendicular, with little chance to gain a hold for either hand or foot. To me this teaches that the last part of our course (the church now and the world in the next age) is the most difficult, and is when we must have the greatest faith and perseverance, but the reward will be grand—we land on the plain of LIFE. I did not get discouraged and turn back, and I am afraid if I had, the difficulties of getting down to the bottom of the passage would have been many and severe, but gradually progressed until I came out of the passage.

Now then, let us apply these thoughts to ourselves as ambassadors of Christ, and to ambassadors in general: Ambassadors, as a rule, do not have anything very difficult to do until some great diplomatic problem arises, such as are now taking place in the world in connection with the great war. It is then demonstrated what kind of a man the ambassador is. He must do his part in the handling of difficult questions, and, in the event of war, will be given his passport and told to leave the country, that they will not longer recognize him as the representative or ambassador, and in trying to leave the country he may suffer violence at the hands of the mobs, etc.

This is our condition at the present time, a change of kingdoms is taking place, great questions are arising in connection with us, and we must endure patiently unto the end, and if need be, suffer much for Christ's sake, in the interests of His kingdom, soon to be established. And in leaving this earthly country where we are serving as ambassadors for the Heavenly, we too, may suffer at the hands of the mobs, both literally and figuratively. Therefore, let us remember that all of these experiences are the finishing touches which the Master is permitting that eventually we may shine in His kingdom.

Of what are we ambassadors? We answer, of the kingdom of Christ and His truth. As He was in this world, so are we, His followers, as we read in John 18:37: *"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."*

The comments on this in the '99 Tower, page 123, are very much to the point:

"It was the Lord's faithfulness to the truth that brought upon Him the opposition of those who were blinded by the adversary. It was His witness to the truth that cost Him His life, and it was the giving of His life in defense of the truth that constituted the redemption price. Similarly all of the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan. It is such witness to the truth that is to cost all the truth followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the kingdom witness to the truth—a good confession respecting the kingdom, its foundation and its ultimate superstructure in glory."

Who are these ambassadors? We answer, only Christians, those who have renounced the things of this world and have sworn allegiance to the Heavenly things, and hence "our citizenship is in Heaven."

How do we receive the appointment? Through first, repentance; second, justification, and third, consecration. The Lord will not accept anyone as His ambassador who does not first recognize that he is a sinner; second, who does not believe on Jesus as his Savior; and third, who does not sufficiently appreciate what the Lord has done for him to say, Henceforth I will not live unto myself, but unto you who died for me, and I therefore present my body a living sacrifice in your service, which I consider as the only reasonable thing I can do.

When are the appointments made? We are appointees of the kingdom now, in this Gospel age. The Lord is carrying on a great work here on earth during this Gospel age, and hence has had His representatives here to represent Him and His government.

Where are we ambassadors? We are not ambassadors in Heaven, but here on earth, amongst aliens, foreigners and strangers to the covenants of Jehovah. "We of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc., and our hearts would be at times dismayed, except as faith is able to see the Lord with us in the ship, and able to grasp the thought of His mighty power in His own time and way to speak peace to the world. It must not surprise us, however, if a dark hour is before us—if the time shall come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us — so that in the darkest hour we shall be able to sing and rejoice in Him who loved and bought us with His own precious blood, and to sing the song of Moses and the Lamb.

What will be the cost of being ambassadors of Christ? It will cost us our all; we must leave our people and our father's house, and represent the Lord in a strange land; we must love Him and His cause more than anything else. Thus Jesus put the matter up to Peter, who after Jesus' crucifixion, returned to the fishing business—Jesus said (John 15:21), "Simon, son of Jonas, lovest thou Me more than these?" If we do not love Him more than all these things, then we are not worthy of Him, as he said (Matt. 10:37, 38), "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after me, is not worthy of Me."

Conditions of our ambassadorship. These are twofold:

FAITHFULNESS.

"He that endureth unto the end, the same shall be saved" (Matt. 24:13).

"Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

OVERCOMING.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne" (Rev. 3:21).

"To him that overcometh will I grant to eat of the tree of life which is in the midst of the paradise of God" (Rev. 2:7).

"To him that overcometh will I grant to eat of the hidden manna" (Rev. 2:17).

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" (Rev. 3:5).

"He that overcometh, will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of My God, which is New Jerusalem, which cometh down out of Heaven from My God; and I will write upon Him my new name" (Rev. 3:12).

"He that overcometh shall inherit all things; and I will be his God and he shall me My son" (Rev. 21:7).

Rules for the ambassadors. The rules also are twofold, the first being given by our Lord, and is found recorded in Matt. 6:33: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The second rule is from the Apostle Paul, found in 1 Cor. 10:31: "Whether therefore, ye eat or drink, or *whatsoever ye do,* do all to the glory of God."

Our example. Our Lord is our Example, and as we are to represent Him, we do well to take heed to His example and admonitions. Let us note some; remembering that, as already quoted, the very object of His coming into the world was to bear witness to the truth, and thus we read of Him, Rev. 1:5: "Jesus Christ, who is the faithful witness." We too should be found faithful witnesses. Again, Heb. 12:2: *"Looking unto Jesus,* the author and finisher of our faith." Again, Heb. 3:1: "Consider the Apostle and High Priest of our profession, Christ Jesus."

Thus the Prophet Isaiah wrote, Isa. 52:11: *"Be ye clean that bear the vessels of the Lord."* The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the good tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidences of being in heart-union with the Lord. "Unto the wicked God saith, What hast thou to do to take My covenant into thy mouth? Seeing thou hatest instruction, and casteth My words behind thee" (Psa. 50:16, 17).

The effect of our ambassadorship upon us. The effect of keeping the thought of our ambassadorship upon our minds and hearts is seven-fold:

1st. DIGNITY is added to our character. While all the ambassadors realize that of themselves they have nothing to commend themselves to the Lord, and would not be fit representatives of Him and His perfect government, yet when we realize that we are covered with His robe, that we go forth in His strength, and with His message and not our own, it lends dignity to our character.

2nd. The HONOR of the position will cause us to walk circumspectly, so that we will do nothing to cause reproach to be brought upon His name, character, word or government.

3rd. The RESPONSIBILITY of the position will be appreciated, which in turn will assist us in being faithful to our trust.

4th. TRANSFORMING POWER; it will enable us to transfer our affections from earthly things to the higher or spiritual. At first, before becoming ambassadors of the spiritual kingdom, our hopes, aims and ambitions are all centered upon the earthly—we think of my family, my farm, my automobile, my this and my that—everything is tending earthward, just like the staves of an umbrella, which all point downward, but just as the umbrella in a wind-storm is turned wrong side out, and all staves then point upwards, so when we become ambassadors of the Lord, our affections are taken from the earthly and henceforth are centered upon the spiritual.

5th. ASSISTANCE TO THE NEW CREATURE. Keeping the thought of our ambassadorship upon our hearts and minds assists greatly in the battle of the new creature with the low, groveling tendencies of the old creature, now disowned by us and reckoned dead.

6th. WALK IN LIFE. The thought of our ambassadorship regulates our walk in life—henceforth we walk after the spirit and not after the flesh.

7th. PRODUCES THE FRUIT OF THE SPIRIT. Lastly, the thought of our ambassadorship produces fruit of the spirit and thus an entrance is abundantly administered unto us into the kingdom.

SALARY OR RESULT.

1st. We will reign with Him, as we read: "If we suffer with Him we shall also reign with Him."

2nd. We will be joint-heirs with Him in His kingdom, honors and work.

3rd. We will have a share in blessing all the families of the earth—"If ye are Christ's, then are ye Abraham's seed and heirs according to the promise (of blessing all families)".

4th. Unto us will be given great glory, being exalted with Him.

5th. We will have great honor, as the bride of the Son of God. Just think of it! What more could we ask or think? Yet there is more.

6th. We will be given immortality—the deathless condition, the condition where it is absolutely impossible for death to have any hold upon us. We will have self-existent, inherent life, not depending upon anything or anyone for our existence, but will continue living forever and ever.

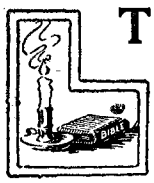
7th. We will have the divine nature—the very nature

of Jehovah God Himself. Previous to our Lord's exaltation and glorification, no one was on the divine plane with the Heavenly Father, and now to cap the climax, He has passed by all the angels, cherubims, seraphims, and others on planes of existence higher than mankind, and has taken out, chiseled, polished and shaped from amongst fallen mankind this class of ambassadors who will be the bride of His dear Son.

In it all He has demonstrated the perfect co-ordinate workings of His glorious attributes of justice, wisdom, love and power.

Therefore, dear brethren, as we consider from these various viewpoints the thought of our ambassadorship, and that soon we will finish our work here, receive our passport, and perhaps leave this earth amidst the hooting and jeering of those who have never heard and learned the sweet song of Moses and the Lamb, may these thoughts stimulate us to more and more faithfulness, keeping in mind the admonition to "seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and confidently resting in the promise that "He which hath begun a good work in you will perfect it."

Holiness Day, Scottish Cathedral—Discourse by Brother F. W. Plaenker. Subject: "HOLY CONVERSATION."



THE text which we have chosen for our consideration this morning is found in 1 Peter, first chapter, verse 15, "But as He which hath called you is holy, so be ye holy in all manner of conversation." To be holy is to be pure, to be morally and spiritually perfect, to be sinless. I am sure none of us can claim that degree of holiness today, while still in the flesh. Holiness, let us bear in mind, is the state or quality of being pure—freedom from sin. As our text implies, it is a quality of Jehovah. Jehovah's holiness differs from man's holiness, and that of all other beings, in that it is inherent in Him, it is original with Him. In Leviticus 19:2 we read, "I, the Lord your God, am Holy." In Leviticus 21:8, "I, the Lord, which sanctify you, am holy." We are glad that He who is to sanctify us is himself holy. In Isaiah 6:3 we read, "Holy, holy, holy is the Lord of Hosts." Our Lord Jesus recognized the holiness of the Father better than any other, and He says, as recorded in John 17:11, "Holy Father, keep through thine own name those whom thou hast given me."

Since holiness is a quality of Jehovah it is from everlasting to everlasting. It is the order of God's universe. It is natural; unholiness is unnatural. In Psalms 90:2 we have these words, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." As we read in Malachi 3:6, "I am the Lord: I change not." And again in James 1:17, "Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." This gives us assurance that the holiness of God is eternal, unchanging and unchangeable. It is reasonable, then, to expect that if God is holy, His influence, His power, and all His operations would be holy. This is the same principle expressed in Romans 11:16, "If the root be holy, so are the branches." Again, the Master said (Matt. 7:18), "A good tree cannot bring forth evil fruit." Holiness cannot produce unholiness. In harmony with the principles expressed in the Scriptures we have just quoted, we read, in Psalm 51:11, "Take not thy Holy Spirit from me." Again in 1 Thes. 4:8, "God, who hath also given unto us His Holy Spirit." This Holy Spirit is in some Scriptures erroneously designated the "Holy Ghost," as in 2 Peter 1:21, "Holy men of God spake as they were moved by the Holy Ghost." It is the same Holy Spirit. We can testify to the holy influence of the Scriptures as we read them, and it is because those who wrote them were moved by the Holy Spirit of God. All of God's works, the Scriptures tell us, are holy, perfect. In Psalms 145:17 we read, "The Lord is righteous in all His ways, and holy in all His works." Let us bear in mind the text which we are considering, namely, that we are called to be holy in all manner of conversation, even as God who has called us is holy. We have just learned in Psalm 145:17 that God is holy in all His works, and all of His ways—not holy once in a while as most of us are. In Deut. 32:3, 4, we read, "Ascribe ye greatness unto our God; He is the rock, His work is perfect."

The Scriptures also teach us that in one sense God only is holy. We will see that this is in the same sense in which He is the only one who is good. Note Exodus 6:3, "By My name, Jehovah, was I not known unto them." This introduces God as a self-existing one, which is the meaning of the word, "Jehovah." His holiness, then, is self-existing, not created, not received, not imparted to Jehovah by another, therefore we read in Rev. 15:4, "Who shall not fear Thee, O Lord, and glorify thy name, for thou only art holy." Again, 1 Sam., second chapter, the second verse, "There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God."

These Scriptures do not deny the holiness of Jesus. Jesus was created by God, and made in His likeness, and therefore received of God's holiness. We would not overlook the statement of St. Paul in Heb. 7:26, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners." We remember the Master's words, in Matt. 19:17, "There is none good but One, that is, God." God is the only one who has self-existent, uncreated goodness; the only one who has inherent goodness, not having received it from others. We read in Genesis 1:21, "God saw everything that He had made, and behold it was very good." The goodness there was an imparted goodness.

The question arises, if God is holy, and all His works are holy, how did unholiness come into the world? This is a question which has perplexed many well-intentioned Bible students. I know of no people who are more in error on this point than are the Christian Scientists, and I was erroneously following in that faith, or lack of faith, confusion. I was led to believe that since God is holy and perfect, and inasmuch as He made all things perfect, everything must be holy, and I had more difficulty in battling against my false sense, my dream sense, than I now have in battling against the world, and the flesh, and the adversary. The Scriptures give us a simple answer. In Romans 5:12 we are told, "By one man sin entered into the world," and thereby many were made sinners. Many became unholy through the one who sinned. In harmony with this we read, in Ps. 51:5, "Behold, I was shapen in iniquity; in sin did my mother conceive me." Lest any fail to appreciate the lack of holiness on the human plane; in the human family of which we are members; lest any fail to realize our own untrustworthiness, I wish to read a portion of the 14th Psalm, which is descriptive of man in the sinful state. "The Lord looked down from Heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." How impure this race must seem to Jehovah, who is pure in all His ways. They are workers of iniquity. This is made even more forceful by the Apostle Paul's quotation in Romans 3, beginning with the ninth verse: "What, then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin." The Jews thought they were a holy nation; they were called to be a holy nation. If you will read in Exodus 19:5, 6, you will be reminded of the fact that they were called to be a holy nation, but their holiness was conditioned upon their ability to keep God's holy law. Did they keep it? No. Some did, indeed, prove themselves worthy of a better resurrection by works of faith, but none proved themselves able to keep that law fully in their flesh. As stated, there was none righteous, none that understood, none that really sought after God; they had altogether become unprofitable; "There is none that doeth good, *no, not one.*"

St. Paul would not have the church escape this condemnation as human beings. Let us read to you from Ephesians, the second chapter. Here he tells us, "We all had our conversation (or lived) in times past in the lusts (or desires) of our flesh, and were by nature the children of wrath, even as others." We are helpless of ourselves, as

members of the human race, and our progress toward holiness, righteousness, will be because of what God does in us. The ancient worthies were merely reckoned holy. I do not belittle their efforts to keep God's holy law, to do His perfect, righteous will. Indeed, God commends Abraham in Romans 4, and he is introduced to us as the "Father of the faithful." It is well for us to try to imitate Abraham; to follow the noble example he has set. But lest we think of these ancient worthies as actually holy and perfect, we call to your attention in Hebrews 11:40 where it is stated of these, "God having provided some better thing for us, that they without us should not be made perfect." They died in faith, not having received the promise, and they are not to be made perfect, holy actually, without us. We may think of the prophets as very holy, pure men, because their prayers were answered. St. James guards us against this thought by telling us of Elias, in Jas. 5:16, 18, "Confess your faults one to another, and pray for one another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." You and I are likely to be discouraged about praying, thinking God will only hear those who are pure, holy, righteous. We say, "God will not answer my prayers because I am impure, I am sinful, I am unholy." But there is an encouraging thought in this context, which let us notice carefully. The passage continues, "Elias was a man subject to like passions as we are." He was not holy; he was not perfect. "He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit." Did God answer his prayer? Yes, God read the heart of this man, and the answer came accordingly. Surely this is an encouraging thought that though the righteous only have the privilege of prayer, yet God considers those righteous who are striving to do His will to the best of their ability through the assistance of the Scriptures, and of Jesus, our Lord.

The apostles, who did mighty works by the Spirit of God, were imperfect, fallen men naturally. You remember when Paul and Barnabas went to Lystra, and healed a cripple, the people lifted up their voices saying, "The gods have come down to us in the likeness of men." You remember the attitude of the apostles, and their words, "We also are men of like passion with you." There is a tendency today, as then, to think of certain ones of ability through whom mighty works are being done as being pure, holy, righteous. But as the apostle in his day would not have any so think, surely we should not thus reason today. We remind you of the sin of St. Peter because of his flesh. St. Peter was a great preacher of what was then known as "present truth," as we read in 2 Peter 1:12, "I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." We read in Galatians 2:11 that Peter became a dissembler. He ate with the Gentiles before certain Jews came down from James, but when these came he withdrew and separated himself, fearing those of the circumcision. Then other Jews dissembled with him. Surely his conduct then was not exemplary. But we must remember that we are not instructed to be holy as was St. Peter, or St. Paul, or some other one called to be a saint, but *"as He that hath called us is holy,"* so are we to be holy. We have another striking example of St. Peter's imperfection and natural unholiness, in Mat. 16. When the Lord asked the disciples, "Whom say ye that I am?" St. Peter answered promptly, "Thou art the Christ, the Son of the living God." Jesus answered and said, "I say unto thee that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." It is because of this statement that Catholics desire to pray to St. Peter. It was not upon the fleshly St. Peter that the Lord's church was to be built, because that would have been a very poor, unstable foundation. Notice how St. Peter fell from that height. There is but one verse between these words and the rebuke from the Lord, which was merited by St. Peter. Rather I should have read another verse of commendation first, "I will give unto you the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." "Then charged He His disciples that they should tell no man that He was Jesus, the Christ." "From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord; this shall not be unto Thee." But He turned unto Peter and said, "Get thee behind me, Satan; thou art an offense unto Me, for thou savorest not the things that be of God, but those that be of man."

Can you and I trust in human beings, looking to any one as our standard of righteousness in the face of such a record as this? Just before the Lord rebuked St. Peter for telling Him He was not to go to Jerusalem and suffer the ignominious death, the Lord had assured Peter that whatsoever he would bind on earth would be bound in Heaven, and whatsoever he would loose on earth would be loosed in Heaven. But St. Peter's words relative to the Lord's sufferings were not binding, thank God, and He suffered that you and I might live. Our Lord and St. Paul did not disfellowship St. Peter, nor did they ever after despise him and know him as an opponent to the cause of Christ, but their very criticisms helped St. Peter to rise above the flesh, and to re-establish himself on the rock, Christ Jesus. And thus it behooves us all to observe the Golden Rule, heeding the admonition of St. Paul in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Because of St. Peter's prominence in the church his sin needed to be publicly exposed lest, like Barnabas, others should be led, through undue reverence for the man, to follow St. Peter's example. I would not be on the platform today if my own errors had not been exposed, and if I had not thus been helped on the way by the brethren. Let us watch and pray, and assist one another. Let us not think that we are more righteous than such as may temporarily be in error. Let us take heed lest we fall. All of the dear friends who know me know that they cannot endear themselves to me in any way better than by lovingly criticising me when I am in error.

Let us not lose sight of the following facts:

(1) We are naturally unholy and that, therefore,

(2) Our thoughts are not God's thoughts, nor our ways His ways, as suggested in Isaiah 55:8.

(3) That we are called, not to the holiness of men, or of an association of men, but to the holiness of God (1 Thes. 4:4, 1 Pet. 1:15).

(4) We are to be holy in all manner of conversation (or living) 1 Pet. 1:19.

(5) While we have a measure of holiness through the spirit, and are acceptable in Christ, we must "strive to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

God has given unto us "exceeding great and precious promises, that by these we might be partakers of the divine nature." For example, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." "If we suffer with Him we shall also reign with Him." How precious these promises are. Let us not forget that Jesus said He would come again and receive us unto Himself, that where He is there we may be also. He gave Himself for the church that He might purify a peculiar people, zealous of good works; that He might purify and cleanse it and present it to Himself a glorious church, not having spot, or wrinkle, or any such thing. St. John says, "Every one that hath this hope in him purifieth himself, even as He is pure." We well know the things of this earth are soon to be dissolved, and that is another reason why we are admonished to be holy in all manner of conversation.

Now, dear friends, let us briefly review some of the points made by the Apostle Paul in the sixth chapter of 2d Corinthians. After calling attention to some of the matters that have been on my mind, and burdening my heart, perhaps this passage will be more forceful. I will begin at the 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I

will dwell in them and walk in them; and I will be their God and they shall be My people. Therefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." A sister once said to me, "I am so glad the Lord did use the word 'daughters' in this verse, anyway."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of the Lord."

May God add His blessing!

A Letter from Georgetown, Demerara, British Guiana, S. A.

"The Georgetown Class of British Guiana, South America, sends love and greetings in Christ to all the dear brethren the whole world over."

Dr. L. W. Jones,
Chicago.

Dear Brother in Christ:—

Your special letter re-a personal message from representative brethren in foreign lands only reached me the 12th inst, having followed me around from one place to another. I had an inkling of what was desired in your ad—of 1915 Report, and replied from Barbados, which reply I hope you received safely.

I am not the Representive for the West Indies at present, that being in the hands of Brother E. J. Coward to a large extent. His present address is Basseterre, St. Kitts, B. W. I.

We are, and have been, with you all in spirit, at what we know must be glorious conventions, and truly would like to be with you all in person, if such had been the will of our Lord. And may His blessing be upon your efforts in serving His own.

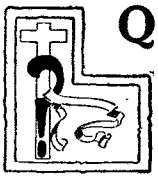
I am not quite sure whether you would wish anything at this late date, and you may have decided to print the little message I sent from Barbados. However, we will send by next boat (D. V.) a word of love and greeting from Demerara. IN NO WAY LET IT CONFLICT WITH ANY MESSAGE BRO. COWARD MAY BE SENDING, FOR HE IS AT PRESENT THE REPRESENTATIVE.

With much Christian love, in which all join,

Yours in the Redeemer, by grace.

A. B. BLAKE.

Question Meeting—Oakland Convention—Conducted by Pastor Russell.



QUESTION 1. *Do we, the Church, receive our full share in the anointing instantly or gradually?*

Answer. The expression, "anointing of the Spirit," is slightly different from the expression, "begetting of the Spirit." The thought connected with the word "begetting" is that of an instantaneous work, while the thought connected with "anointing" is a more gradual work. We are under the process of anointing from the time we enter the Lord's family, from the time we are recognized as members of the family of Christ, and receive a place in the glorious company of Royal Priests. We know that some fail to get their full anointing. Some of those who have been properly received, and begotten of the Holy Spirit, will fail to be fully anointed, and therefore will fail to be of the Royal Priesthood Class. They will be of the Great Company Class instead. We therefore think that the expression, "anointing of the Spirit," must include that mollifying and mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God.

CHANGE OF FEET-MEMBERS ONE BY ONE.

Question 2. *Is there any Scripture which shows that the Feet-members of Christ will all be changed at one time?*

Answer. We believe to the contrary—that instead of all the Feet-members being changed at one time, it will be a gradual work. One may be changed tonight, another tomorrow, etc.; and yet their change may be said to be all at one time in the sense that it is all in the Harvest time, all in the end of the Age. The change of some will be in the close of the Harvest period. As an individual matter, it will be one person after another. The Apostle says, "We shall not all sleep, but we shall all be changed"; for "flesh and blood cannot inherit the Kingdom of God." Our change will be "in a moment, in the twinkling of an eye." It will not be a gradual change to the individual, but an instantaneous change. Instead of sleeping, as the saints of the past have done, when our time comes to die, ours will be an instantaneous change. The Psalmist prophetically says, "I have said, ye are gods, and all of you children of the Most High. But ye shall die like men"; and this Scripture we understand to refer to the dying process that comes to all of the Church, the same as to mankind in general. We are New Creatures, and hence the expression that we shall "die *like* men." As men die, so we will die. Men do not generally die in bunches; so we would think it strange if many of us should die at one time. The world will not discern any difference between our death and the death of other men.

SIN-OFFERING MADE BY HIGH PRIEST.

Question 3. *For what sins do the Church suffer?*

Answer. The members of the Church suffer for any sins of the flesh they do not properly repent of and properly make amends for. The Apostle says that if we would judge ourselves, if we would punish ourselves, correct ourselves, we would not be judged of the Lord. If we would thoroughly attend to these matters ourselves, we would not need to be chastened by the Lord. When He finds it necessary to deal with us, it is that we may not be condemned with the world.

The whole world is in a condemned condition. God is choosing some who will be justified to life everlasting on the spirit plane. If we are faithful it will not be necessary for the Lord to punish us, but rather to encourage and help us. This would not mean that we shall not have trials and difficulties, but it does mean that if we chasten ourselves we shall not be punished by the Lord for our sins, for the weaknesses of our flesh which we might have avoided, and for which we are to some extent responsible.

We are not to suppose that a New Creature would sin wilfully. If he thus sinned, he would be no longer a New Creature. He would have gone back, like the sow that was washed, to her wallowing in the mire. The sins that the New Creature would suffer for would be those sins of the flesh which he might have avoided, and which he failed to correct. These sufferings would give him a sharper appreciation of his duties; they would be disciplining for his good.

But this may not be the thought of the questioner. He may mean, "What has the Church to do with the Sin-offering?" The Church has nothing to do with the Sin-offering, as a *Church*. It is the Lord Jesus who is the responsible One in the whole matter. In the type it was not the under priests that did the offering, but the high priest. So it was the Lord Jesus that offered up Himself. He offers us up as His members, but He does not do this contrary to our wills. We desire that He will offer us up as parts of Himself, that we may thus have a share in "the sufferings of Christ and the glory that shall follow." It is His merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with Him in the world's Sin-offering, as *His* members. We participate in the sufferings which are counted as *His* sufferings. You and I could not atone for sins by our sufferings—either for our own sins or for those of others. That is all in the Lord's hands.

CHRISTIANS' SUFFERINGS DIVINELY SUPERVISED.

Question 4. *Do the sufferings that we experienced before coming into Present Truth benefit us as Christians?*

Answer. I do not know what the questioner had in mind. The question seems to imply that he refers to a class already Christians. If that is his thought, and he refers to the sufferings we have as Christians before we receive the light of Present Truth, I would say, "Yes." All the sufferings of a Christian are under Divine supervision, and many of us, I believe, before coming into Present Truth, had certain experiences of trials and difficulties that worked out for us a great blessing, and prepared us to receive the Truth. I have known many who have given me their experiences along this line. They were so engrossed in business that they would not have taken the time to study the Truth.

I knew a gentleman in the grocery business, for instance. He was a Christian, and had purchased the six volumes of the Studies in the Scriptures. But he could not take time to study them. He did not realize that the greatest business in the world is the Lord's business. The grocery business was his greatest business for the time being. The Lord very graciously let him break his leg. He had to remain quiet until the bones were knit. He told me afterwards that his enforced vacation was the best time in his life; for he read the six volumes. Before that he never had time; after that he always had time.

It was the same with a certain sister. This sister said to me one day, "I wondered at one time very much why the Lord let my hands get all crippled up with rheumatism. I had always been very active up to that time, knitting or sewing or doing something else. Then my hands became all knotted up with rheumatism, as you see them. I could not sew or knit or do anything else; my hands were useless. Finally, I found that, by trying, I could manage to turn over the leaves of a book; and I began to read. After reading awhile, the thought came to me, God let your hands twist up like that so you could read."

These are some of the ways in which various ones of the Lord's people were blessed and helped to come into Present Truth. God has a way of dealing with His children. If we are His, then the next thing is to be fully submissive to His will and to be glad to follow His providences.

Question 5. *Is it manifesting the spirit of Babylon to have the Photo Drama of Creation exhibited in a theater after the theater manager has just shown his regular production?*

Answer. It would not seem that way to me. If so it would be wrong to talk to a man about the Truth after he had been hearing some bad talk. This would seem like reasoning in a circle. Each one has a right, however, to use his own judgment. If any of you are in the photo drama work, do not do anything to hurt your conscience. As for me, I would be glad to show the drama to 5,000 after they had attended a regular theater, if I had the opportunity.

PROPER AND IMPROPER ADVERTISING.

Question 6. *Is it showing the spirit of Babylon to solicit advertising contracts from merchants for space on Photo Drama announcements?*

Answer. It would not be proper to say to a merchant, "Advertise with us and thus contribute something to a good cause." That would not do. It would be begging for the Lord's cause, a thing we are not authorized to do. But if I were a merchant and had an opportunity to put an advertisement into a Photo Drama announcement, I would think it would be one of the best chances of advertising I ever had. I would think I was receiving a benefit. If for $1 or $2 I

could have my business card circulated all over the neighborhood, I would say, "These little leaflets showing about the Drama will interest the people; and while reading the notes about the pictures, they will also read about my business." I would think I had good value for my money. If any man thought that he was not getting good value he ought not to put his advertising in. It is a purely business transaction.

In soliciting the advertisement, one should not mention the religious feature. We do not do this at all. It is purely business, so far as the merchants are concerned; and I would let them advertise all that they choose. The fact that we do not permit advertisements in The Watch Tower does not signify that to do so would be wrong. I see nothing wrong in a merchant's advertising his wares. If I were publishing a daily newspaper, I would expect to sell advertising space.

A brother who owns a newspaper consulted me a little about his advertising. He said that the merchants in his vicinity were accustomed to advertise, and that some of the best advertisers were dealers in liquor and tobacco. I told him that I would not put any liquor advertisements in. I would put in advertisements of shoes or clothing or groceries or hardware, and would solicit such advertising, if I were running a newspaper. I see nothing wrong in advertisements or in newspapers. I would see nothing wrong in putting six or eight pages of advertisements into The Watch Tower, if the articles advertised were staples that every one wanted to buy. But since The Watch Tower goes into the home and represents me in a special way, I like to have all the space used for religious matter—not, however, because the advertisements would be wrong.

Once we put into The Watch Tower a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure for cancer. We have had hundreds of letters come in from Truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the Truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested.

Question 7. *Is it showing the spirit of Babylon to co-operate in methods promulgated from I. B. S. A. headquarters, Brooklyn, without closely scrutinizing those methods?*

Answer. I would think that each one would have to use his own judgment about this matter. If anybody had been very badly "stung," he should be very much on his guard. If he had not been "stung," he would properly not be so much on his guard. It is quite right to use your own judgment about the matter. So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. But you must use *your* consciences. While there are many wise and capable brethren at the Brooklyn office, yet by present arrangement they are my assistants under my general supervision as long as I live. That was the arrangement made when I turned my property over to the Society, years ago. This applies also to the Society's work in foreign lands.

TRUE DEFINITION OF BABYLON.

Question 8. *If the I. B. S. A. headquartetrs should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out of her, My people," and if so, how?*

Answer. I think if the I. B. S. A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies "confusion," and in Revelation 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic Church. To some extent those kingdoms came under the influence of Christianity—to the extent that there was Christianity in the Roman Catholic Church.

It is well to emphasize that there was a time when the Roman Catholic Church was the only church in the world, and when the people knew no better than to be in it and of it. Where would they have been, otherwise? Then there came a time when the church officials, those who were high in the church management, succeeded in coming into affiliation with the Roman Empire; and the Roman Church became its successor. Then the Church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic Church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal church and the world took place.

In many European nations this has now been gradually changed. In some the church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic Church. The church has to do with everything. In Great Britain, the representatives of the church of England sit in Parliament, as part of the government. The church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's government are linked together in the minds of the people.

This state of things God calls Babylon—the professed Church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at the present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning kings and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches—Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true Church operates. There is a system in connection with all of them, even in the Baptist church, the most liberal of all.

The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers—say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you that the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless, the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only $400; while the one who does stand by him, though no more capable, will be sent to a place that pays $1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst

them. They have a human head. The General Conference is the highest authority.

So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church. I said to him, "Brother ———, I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean, too. We claim that there is only one Church. If you belong to that Church, you belong to our Church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr. ———, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?'" He looked at me as if he thought, "What do you take me for—a greenhorn?" I said, "Now, Dr. ———, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If anyone can tell me how he got into Babylon by getting interested in the affairs of the Watch Tower Bible and Tract Society, let him show me how he will jump out, and I will jump with him.

ISRAEL'S PRIESTS DIED TYPICALLY.

Question 9. *Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."*

Answer. This is explained better, perhaps, in the Studies in the Scriptures than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing heaven itself.

The antitype is that our Lord Jesus offered up Himself as the bullock. The bullock represented Jesus as a man; the goat represented the human nature of the church. As High Priest, Jesus slew the bullock; at baptism He offered the sacrifice of His humanity. The typical priest took His two hands full of incense and crumbled it in the fire on the incense altar—that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

When Satan came to Him with temptation, His loyalty was an offering of sweet odor to God. When He had the suggestion come to Him to avoid giving what He had agreed to give, He put the temptation away and would have nothing to do with it. "The cup that My Father hath poured for Me shall I not drink it?" was ever His sentiment. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. Then our High Priest went under the veil—into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then, forty days later, He sprinkled upon the Mercy-Seat in the Most Holy, in heaven, the blood of Atonement on behalf of the church.

The apostle here is trying to get the church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the most holy of the tabernacle, not without blood. That blood, in every case, represented the blood of the high priest—his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

Then the apostle declares, "It is appointed unto men [*men-priests*—get the thought] once to die [typically, in passing under the veil] and after that the judgment," or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the Mercy-Seat, he came out and blessed the people.

Our Lord Jesus, the High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But "To those that *look* for Him, He shall appear a second time, not as a sin-offering, but unto salvation." This is the best I can do on this question in the limited time I can give here.

Question 10. *Does not the attainment of the divine nature mean attainment to the image of God in which man in the beginning was created? Does not the word nature here have the significance of disposition, character?*

Answer. It does *not!* Man never had the divine nature. The Apostle Paul points out, in discussing this subject of natures, in connection with the resurrection, that there is one flesh of fish, another of beasts, another of birds, and another of men. The fish does not have the same kind of flesh the bird has. We all know the difference. The flesh of fish, and of birds, and of beasts, is all different.

Then comes man, the highest of all the earthly beings. The apostle also calls our attention to higher forms of existence; he calls attention to another plane of life. He shows that man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. He tells us about angels, principalities, powers, and the divine nature, the highest of all. The perfect human being is God manifest in the flesh. It is as close to the divine nature as the flesh could come. It represents the divine nature as nearly as is possible for a human being. The angels are also in God's image or likeness; the cherubim and seraphim as well, though on a higher scale than man. The highest of all is the divine nature. That nature only God had originally. And that kind of spirit nature which God has He gave to Jesus at His resurrection, as a reward for His faithfulness. Jesus did not have it before He became a man; but as the Father has inherent life, i. e., life in Himself, not a life derived from food and water, "So hath He given to the Son to have life in Himself." We cannot understand that kind of life. I cannot imagine how God could give a life that has no need of anything to sustain it. You never had any experience along that line. I never had. We would have been as great as God is to fully comprehend Him.

We see the difference between apprehending and comprehending. To *comprehend* is to take in *fully*. To *apprehend* is to touch, or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and He is so great. We cannot comprehend God. We can simply touch Him, or apprehend Him.

The apostle dwelt upon this matter; he was apprehending, or touching God, as God had apprehended or touched him. God has laid hold of us, come in touch with us. We do not come in touch with God and say, "We will have Him for our God." He laid hold upon us and told us about His arrangement for us. We were responsive to it; we thought how wonderful that He would thus take notice of us. So we are seeking to apprehend that for which we are apprehended of God. Man was not created in God's image in the sense that he is of the divine nature, which is far above cherubim and seraphim, while man is a little lower than even angels.

Question 11. *Cannot Revelation 7:9-17 be applied to the saved world of mankind, rather than to a Great Company class? Is there not a very serious danger in teaching that there is to be a great company on the spirit plane, and that those who lack a thorough appreciation of the high calling, and a consecration thereto, will be saved notwithstanding?*

Answer. It would be very dangerous for any person who does not see a thing to presume to teach it. The questioner evidently does not understand this subject, and that cuts the answer short. When we leave a subject as the Lord puts it, we have it right. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully." "We speak that we do know." This is the privilege that we intend to have until we die. Is it not?

"IT WILL SURELY COME—IT WILL NOT TARRY."

Question 12. *What does Habakkuk 2:3 mean? "For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; for it will surely come; it will not tarry."*

Answer. This is explained on the first page of every issue of The Watch Tower. God has provided in His Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of His plan more or less clearly through the prophets and through the Law. The jubilees prefigured restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's plan. The passover represented still other parts. These pictures were all harmonized into one great picture, or view—God's great plan to bless the world. "In thy seed shall all the families of the earth be blessed," God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give His people.

In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that He would set up His kingdom. All of these promises would be parts of that great view, or vision. Its fulfilment would seem to tarry long. Does it seem as though God had forgotten that promise to Abraham? the prophet seems to query. It has sometimes seemed as though God had forgotten it. "But," declares the prophet, "it will surely come; it will not tarry." It does not really tarry. There might be various times when we would expect to see more than we do see. We may have expected to see more of the trouble upon the world before this. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfilment of the vision.

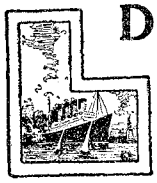
But the vision is still for an appointed time; and we are not to give it up. We trust ourselves to God's arrangement. It was not the Lord's way to have everything go off in October, 1914. I do not know how much may yet happen between now and October, 1915. If I were to give a guess, I would not be able to see how our expectations could all be realized between now and October, 1915. I hope they will. I shall wait longer than October, if necessary. The vision is *sure*. All these blessed things are positively certain to come; it is simply a matter of His time and of our understanding of His time. When you and I have fully grasped the main feature of all this matter, we are surely close to it. It was a very close hit that this great time of trouble began near October, 1914; and it is going on now at high speed. None of the prayers that it may stop are being answered. If the time of the world war had been merely a guess, it would certainly have been a great hit. It would have been a miracle. We have come very close to it, if not exactly.

Question 13. *Pastor Russell says, "The children of Israel's journey through the wilderness toward the land of Caanan was typical of the Christian's journey through this world of sin toward the Heavenly Canaan." Typical Israel did all their fighting after they got into the land of Canaan. Where is the antitypical Canaan, and what are the antitypical Canaanites, and how are they fought by antitypical Israel?*

Answer. The Apostle Paul intimates that this whole matter of Israel's history was typical of the experience of Christians. (1 Corinthians 10:11, margin.) But we need to be very cautious; for in some instances we are leaning, in a certain degree, to our judgment. But my thought would be that this traveling toward Canaan typifies the attempt to enter into a proper relationship with God. Isreal did not enter into Canaan as quickly as they might have done. If they had had proper faith they might have entered in very soon. They might at once have gone from Mount Sinai into the land of Canaan, and had God's blessing with them. They did not go in because of unbelief. So any of us who wandered through a wilderness state before coming into the family of God did so, not because it was necessary, but because we did not exercise sufficient faith. We did not need to wait forty years, or any period of time, but could have come quickly; by consecration we could have entered in at once.

But the majority were delayed. Like the Jews, they did not enter in quickly. Instead of promptly entering into the blessings they might have had through the exercise of more faith, many wandered around many years. Joshua there represented Jesus, in type. The sooner the Jews would recognize Joshua and his leadership, the sooner would he cross Jordan and enter the land of Caanan. So the sooner we recognized that the Law could accomplish nothing for us, the sooner we ourselves, under Joshua (Jesus) got into Canaan. When the Israelites entered the Promised Land, then began the wars with the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These represent the weaknesses of our human nature that we are to battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.

Message from Fiji, by Brother Dan. O. De Zilva.



DEAR Brothers and Sisters:

I esteem it a great privilege indeed to be given this opportunity of addressing the entire household of faith in spirit, although not present in person. Now, upon first reading the above title and the strange name below it, some of you may jump to the conclusion that I am a Fiji Islander, and that fifty years ago my ancestors were cannibals, who continually fought with one another with clubs and spears, as the European nations are doing today only more scientifically and on a more elaborate scale. But such, however, is unfortunately not the case, for I was born in Ceylon, South India. "Oh, yes! We thought there was something wrong about you or your name." But wait a minute, please, and let me tell you that I was born of European parents. Well, there isn't much difference, after all, between the European of today and the cannibal of less than a hundred years ago, is there? However, the fact remains that I am a peculiar man naturally, and I hope I am one spiritually, even as we all are—"a peculiar people."

Well, thanks to the efforts and subsequent results of the early missionaries, I was educated wholly in mission schools and college, and "brought up in the nurture and admonition of the Lord," as the Prayer Book says. My parents were consecrated Christians and at an early age I was taught to go to Sunday school and church, and I filled up my spare time with as many such services as I possibly could, so much so that some thought my zeal would develop into "religious mania." But I grew none the worse for my regular church attendance three times every Sunday, and my Sunday school teaching in connection with three different churches—Baptist, Presbyterian and Church of England. Neither did I grow any better. At the age of nineteen, I graduated as a

land-surveyor and served the British Government for six years, during which time I gradually drifted into all kinds of worldliness. It was then that a copy of the Divine Plan of the Ages was placed in my hands by my dear uncle, Brother Van Gwest, of Ceylon. It was just the thing he needed for years, and it was just what I had been praying for—a helping hand for Bible study. It strengthened my

faith in God as the Creator and Sustainer of the universe, it increased my love for Him and His Word, and simply filled my heart with unbounding joy and love to all mankind. I began to tell the good tidings to my friends, who said, "Why don't you get up and preach these things from the pulpit in the church?" I had to reply that the minister would not let me do so, as these new truths were so contrary to his orthodox views. Not long after, I was transferred to the Islands of Fiji, in the Pacific Ocean, and I am glad to admit that I did not leave present truth behind me in Ceylon, but carried it over with me across the ocean, and was more than overjoyed to find that it had preceded me, for I met it even in far-off Fiji. We scattered the truth amongst the islands, by means of free volunteer matter and books, and by God's good grace we covered the country. But I longed for more fellowship with the dear ones in America. I longed to see the work carried on in that "land of the free." I longed to see the dear pastor face to face, and to attend a convention. My wants and wishes were realized last year when I proceeded on furlough to America and attended the Clinton convention. There I was so impressed with the Photo-Drama of Creation that I resolved, if possible, to take it to India. But the dear Lord opened up the way in another direction, and after learning to operate, I brought the drama out to Australia, where it is at present "still going strong." My visit to America was amply repaid. The fellowship with the dear brethren and sisters was heavenly. My stay at the Bethel Home for about one month was fraught with much blessing. The dear pastor's face was an inspiration.

I had desired a small share in the harvest work, but the labor of love with the photo drama in New Zealand and Australia exceeded all my expectations. The privilege of thus proclaiming the Gospel to the peoples of Oceania I much appreciate. And now to crown it all, I have been promised the loan of the drama for exhibition in Fiji. What a wonderful witness it will be to the dark-skinned natives of these sunny shores. Fifty years ago they were cannibals; today they are Christianized and civilized, and well acquainted with the Bible in their native tongue. The translation of the drama lectures into Fijian is well under way and when it is complete I hope to have them read aloud in every large town and country place whilst I operate the pictures with my lantern.

Now, my message to you all is contained in Hebrews, the thirteenth chapter, verses fourteen to sixteen: "Here have we no continuing city, but we seek one to come. By Him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."

How true it is with us, or at least it should be, that like Abraham of old, we have "no land, no, not so much as to put our foot on," even though the common saying today is that "the best thing a man can possess is to have a piece of land." "Here have we no abiding city." How well this is exemplified in the lives of our dear colporteurs, and pilgrims; also in those who travel and work with the exhibitions of the Photo Drama of Creation. We are continually moving to and fro in the earth; we cannot get settled down. Like the dove sent out of Noah's ark, we find no resting place for our feet, but return, not empty-handed, but with an "olive leaf" of praise and thanksgiving for labors accomplished in His name, "in the midst of a crooked and perverse generation." An olive leaf plucked out of the waves and tempest-tossed sea of trouble and struggle, commotion and strife.

And even as the olive leaf is an emblem of peace—world-wide peace—and also the harbinger of a grand and glorious time when the earth shall blossom as the rose and the whole earth shall be filled with the knowledge of the Lord; so the little all that we bring to God as a result of our labor of love is but a foretaste of that blessed epoch when all things both in Heaven and earth shall render glory and praise to God, when wars shall cease, when men shall no more build and another inhabit, but when "every man shall eat of his own vineyard, dwelling in his own tent."

Therefore, let us offer the sacrifice of praise to God continually."

To offer is to give something we have. "But what have we that we received not; of our own selves we can do noth-

Australian Photo-Drama Crew.

ing." We therefore give what we have received of the mercy of God through Christ—"by Him."

Now to sacrifice, in the general sense of the term, is to give up something belonging to us; something tangible, something perceived by our senses. But in this verse we are called upon to offer the sacrifice of praise. How can praise be any sacrifice to make? How can mere singing and speaking, that is the fruit of our lips, be any sacrifice to us? How can the fruit of our lips be something we can give away as a sacrifice? How man giving thanks to His name be a sacrifice? Let me try to explain how it can be. Now, we all know when one's mind is filled with a subject, one is inclined to speak frequently and freely on that topic, for "out of the abundance of the heart, the mouth speaketh." As, for instance, a boy at school or college who is keen on cricket. He is found constantly talking about the game to his fellows, and if any particular one played the game well and excelled in it, he would be praised by them all. And so, in after years, they may speak about their nationality, riches, learning, etc., and praise him who is "high up the tree" in these worldly attainments. But we are not so enjoined by the apostle. We are to give praise not to learning or riches, or anything else, but unto God.

It is no sacrifice to sing and talk about ourselves; for "self-praise is no praise." But some do "blow their own trumpets," while some praise others "to the skies." How much time is spent in doing and saying things for pecuniary and worldly profit in the mad rush for wealth. And alas! how much spare time is spent in singing, humming, whistling tunes of praise to human deities, when the Creator of the universe is passed by unsung. If we compromise with the world in indulging in worldly or sentimental songs, we would

be looked upon by the world as quite orthodox. But if we drew the line pretty clearly and let our lips sing always only for our King, immediately we would be looked upon with suspicion and called psalm-singing, Sankey-and-Moody, namby-pamby, and so forth. And here comes the rub. But we ought to sing praise to God, to His name, His wisdom, power and love. We should be talking about God's goodness to us and ours.

Why, even "the Heavens declare the glory of God, and the firmament showeth His handiwork." "Day unto day uttereth speech and night unto night showeth knowledge."

There is music even in the spheres; and why should not man with his marvelous gift of speech and voice, use it to the glory and praise of God. Surely he shall, and most assuredly he will, when "every knee shall bow and every tongue confess to God."

But some of you may ask, what sacrifice is it to sing praises to God and to tell of His excellent might?

Just you look around you and listen to a few of those popular songs sung, whistled and hummed by the worldly-minded. How captivating are some of their strains! How they ring in the ears and seek to escape even from our own lips. How eagerly they are caught up by one after another and carried over sea and land. Is it "all for Jesus; all for Jesus"? Alas! no. It is about some pretty lass a long way from Tipperary, or down in Kentucky or Alabama or somewhere. This is the fruit of their lips. The subject of daily, hourly conversation should be of God, of things eternal, of things spiritual, of things that are for our edifying, and not about worldly matters. Alas! how much time is spent by consecrated believers, not so much in gossip and scandal, but in light and frivolous conversation, idle talk, et cetera.

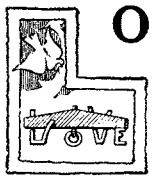
But in the text we are now considering, we are enjoined to praise God continually and it becomes a sacrifice in so far as we curtail our conversation on trivial and worldly affairs and devote all our time and talents to singing and speaking to His praise—"giving thanks to His name." How often do we forget to acknowledge God in everything? How often do we hear people speak of chance or luck, and of so and so happening to them through ill-fate? Well and good for them who are of the world. But for sons and daughters of the Heavenly King, it is right and proper that we should acknowledge God in all things, both good and bad alike—"whate'er befall, whate'er betide."

The sacrifice consists in the praising of God at all times, "continually," to the exclusion of every other consideration; for this is well pleasing in God's sight.

"But to do good and to communicate, forget not." "Without Him we can do nothing." "He is the Author and the Finisher." By Him, therefore, let us do the good thing; of our own selves we can do nothing; we can give nothing; we can impart nothing; we can communicate nothing; for "what have we that we did not receive?" Therefore, let us communicate the good we have received at God's hand to others, that they, too, may be blessed. Let us not be miserly and try to store up knowledge within ourselves, but let us "pass it on" to others less favored or in poorer circumstances. Let us give according to our means or God will make our means according to our giving. "Let us do good to all men as we have opportunity, especially to them who are of the household of faith." The natural human tendency is selfish and tempts one to store up knowledge to oneself and to keep this world's goods for oneself, so as to lord it over others. It is a sacrifice to humiliate ourselves and to give out everything we have received, both temporal and spiritual. Thus only shall we be well-pleasing in God's sight, "for with such sacrifices God is well pleased."

Discourse by Pastor Russell.

Subject: "LOVE OF THE FATHER AND THE SON OUR PATTERN."



OF THE Master we are assured that at the conclusion of His earthly ministry He still dearly loved His disciples. We read, "Jesus . . . having loved His own, He loved them unto the end." We are to draw a strict line of demarcation between the love of God which the Bible points out as applicable to all mankind, and the love of God which is conferred upon the Church. In the large, broad sense of the word, the Bible assures us that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." However, there was nothing in the fallen man that God could really *love,* in the sense of fellowshiping him. Really, there was nothing in man to draw out the love of God toward him—everything rather to the contrary. And this was the reason God sentenced man at the first, immediately after his fall, declaring Father Adam not worthy of His continued love and favor, and condemned him to death. —Genesis 3:17-19.

We are not to understand that God changed His mind meantime and concluded that, after all, He did love Adam and wished that He had not condemned him to death. Rather, we are to understand that the love of God which He exercised toward the world is of the sympathetic kind. You and I might have a kind of sympathetic love for a poor dog. If he had injured his paw, we would like to bind up that paw. We would have the sympathetic love. Not that we really *loved* that dog, but we had sympathy for it. So God's attitude toward the world is an attitude of sympathy. And He would have His people have a kind, generous feeling toward all men, and even toward the brute creation. In harmony with this the Apostle tells us that we are to do good to all men as we have opportunity, but especially unto them who are of the Household of Faith.—Galatians 6:10.

The Lord makes a definite rule. We are not to class the Household of Faith in with the world. We are not to think of giving the world the same affection or love or interest that we give to the Household of Faith. Neither does God.

The love which God has for the world is entirely different from that which the Savior mentions when He says, "The Father Himself loveth *you.*" This seems to me one of the most wonderful texts of the Bible—that our great God could have a love for us—so small, so unworthy of His love or attention! This same sentiment of the Heavenly Father is reflected in the words of our text, "Jesus having loved His own, . . . He loved them unto the end." No doubt was there. We cannot think that those who were especially His own then, those who had come to Him and become His followers, were the most talented people in Jewry, any more than are His disciples today. Were they especially His own because they were so well educated? Was it because they were so refined? No. Was it because the world appreciated them and would take charge of them, or because they could be raised to responsible positions in the eyes of the world? No.

WHY JESUS LOVES HIS OWN.

Why did Jesus have this special love for them?—"having *loved His own,* He loved them unto the *end.*" There is something important here. You and I wish to know whether the Savior loves *us.* His is not merely a random love. There is a principle involved. He loved them because they were *His own,* but not in the selfish sense that a man would love his house and his dog and his cat, because he possessed them, because he owned them. Not in that sense did Jesus call His disciples His own. His was an unselfish love. He purposed to do something for them.

What was the reason that Jesus loved and called His disciples His own I think you are agreed with me as to the reason. He loved them because they had those qualities of heart that would make them lovable from His standpoint. I think that those qualities are ones that you may have and I may have. You and I in thinking along this line, may *see* and *know.* I am glad the Bible says that Jesus *loved His own.* I am glad I am one of His own and therefore can believe that Jesus loves *me,* not in the merely sympathetic sense that He loves the unbelieving world, but in the special sense made manifest in our text.

The quality that made Jesus love them was, I believe, first of all, their honesty. It seems to me there is no quality more estimable in the sight of God than honesty. Should not everybody be honest? I answer, Yes. *Is* everybody honest? Evidently not. The honesty which these disciples manifested was that they were ready to confess that they were nothing of themselves. They could not keep

the Law of God. They could not think of themselves as anybody. They knew, as all Jews knew, or ought to have known, that God had given them the Law as the standard. They could not keep that Law. They were honest enough to confess it. Their hearts were therefore in the attitude to look for something that God had to give that would be better than the Law Covenant.—Romans 7; 8:1-4.

HYPOCRISY THE GREAT SIN.

Notice the great ones, the holy, the religious ones, of the Jewish nation—the Scribes and Pharisees and Priests. They were claiming that they kept the Law; but they were not keeping the Law, as Jesus pointed out. That meant that they were deceived. They were professing to keep the Law. They made broad their phylacteries. They made long prayers to be seen of men. Jesus was continually reproving them. Doubtless there were many murderers, thieves and vagabonds in Palestine; yet we notice that Jesus passed all their criminality by as insignificant as compared with hypocrisy. The most serious denunciations the Master gave were toward this class. The further you and I can get away from being religious hypocrites the better. If the whole religious community professing Christ could get away from hypocrisy, it would make a great stir in the world. There is a great deal made of certain names, indicating certain religious activities by means of these names, but the names do not match the facts in the case.

The disciples were honest, confessing themselves nobodies and confessing that they were not able to do right, not able to keep God's Law; and because they thus accepted God's Message, speaking peace with God and telling them that they might have forgiveness of sins through Him—because they had this attitude of mind, Jesus received them as His disciples. They were glad to believe the Message He had to give—that He was selecting the Kingdom Class, to be highly exalted to bless mankind. They left all to follow Him. He had taken a similar course. He had forsaken all to do the Father's will. He had given up the glorious condition which He had with the Father before the world was. As a human being He had consecrated Himself at the time of His baptism, gladly, willingly, that He might do the will of the Father. Here were some, these dear disciples of His, having noted His purity and having received His Message, who were glad to walk in His steps, that they likewise might do the will of the Father. Jesus declared that each of these was His mother, His sister, His brother. There was the secret of it.

NONE SO PRECIOUS AS THE LORD'S OWN.

Our Lord had received these disciples as being very closely related to Himself. They were the most precious ones in all the world. They were not His natural brothers and natural sisters; but because they had the Spirit of the Father, because they had His own Spirit, they were greatly beloved. Having loved His own, He continued to love them to the end.

At the conclusion of His earthly career, you remember, at the time He was thinking about them, and thinking about leaving them, He prayed to the Father about them. He said, "I pray not for the world." He was about to die for the world; but He did not pray for the world, because the salvation of the world was not yet due, in God's Plan. He prayed for those that had willingly given themselves to be His disciples and to walk in His steps. He prayed that they all might be one—not that they might all be one person; they would always be different persons, but that they might all have one spirit, one mind, one heart, one disposition, that they might all be true disciples, that they might be one with the Father.

This was His prayer for them. He said that His followers should love one another *as He had loved them.* This is bringing it down to you and to me. It is one thing to realize the love of the Lord Jesus for us, and it is another to realize that the *Father Himself* loveth us because we have left the world and turned our backs upon sin. You may never be able to conquer all these weaknesses of yours fully, to your dying day. The Lord judges the heart, the will. He knows whether you have turned your back upon sin. He knows whether you have given up your heart entirely to do His will, to walk humbly in the footsteps of Jesus.

"The Father Himself loveth you!" What would you take, my dear brother, for what that text teaches of the Love of God toward us as His children? He has a love for the world. As a God, a Creator, He has the supervision of all His creatures. God has made provision for every creature, even the sparrow. But for all who have come into this loyal attitude of mind, He has love—sympathy, and more, esteem!

"KEEP YOURSELVES IN THE LOVE OF GOD."

If we know that we came into the love of God, then let us remember, as the Apostle John says, that we are to *keep* ourselves in the love of God. You say, "Are we able to keep ourselves? Did not St. John make a mistake?" No, my dear brother, he made no mistake. We must keep ourselves in the love of God. "We are not able to keep ourselves, are we?" Yes, the keeping is with *you.* God will never force your will. God is not now seeking those who need to be compelled. By and by, in the next Age, in the Millennium, He will deal with those who need to be forced and compelled. He will deal with these that they may compare the good and its results with the evil and its results. Now the Father seeks such as worship Him in spirit, drawing near to Him, loving Him.

It is not that we first loved Him, but that He first loved us—the love we see reflected in His great Plan for the uplifting of our race. All this tells us of the great God that we have. When we came into His family by surrendering our wills to Him, and He begat us of His Holy Spirit, we came into a precious relationship. There is nothing like it in the Universe. The holy angels indeed are in God's love and favor; they never were out of it. But we who were once sinners, and who are now received back into His family, are begotten of His Spirit to the highest of all natures. How wonderful, my dear brother! I think, and so do you, that God loves us very, very much, or He would never have made such wonderful provision in the riches of His grace and in His loving kindness toward us who are in Christ Jesus. The provisions of God's grace are not only those of the future, and it is not that He will ultimately change and transform us who are now willing to will and to do His good pleasure, but we are actually being transformed today, by this love of the Father.

I believe that daily, weekly, monthly, yearly, as we think upon these things, as we consider, study out and understand the great love of God as expressed in His marvelous Plan, we are getting a wonderful realization of how much "the Father Himself loveth" us. But we cannot understand it fully. But the very fact that any father would do such wonderful things for any child would imply a great deal of love.

God had love for the angels when He made them. He had love for the cherubim and the seraphim when He made them. They always will be grand characters and therefore worthy of God's love. But here is the most wonderful expression of God's love that we by faith can believe in—that God should have such love toward us who are in every way disorganized as a race. The Father looked down and beheld in this race some jewels; and He lifted these jewels up and washed them free from sin through the merit of the Savior; and then, through their consecration, began the work of polishing these jewels and getting them ready for the mounting in effulgent glory in the Resurrection Morning, when He shall set these jewels in the gold of the Divine nature. Surely the Father Himself loveth us!

"WHAT SHALL I RENDER UNTO THE LORD?"

As the Father loves us, and as we have also the word of assurance that the Savior loves us, what now shall we do in return? What shall I render unto the Lord my God for all His benefits toward me? This is as little as we can say. If you were taken in hand by some very rich and influential person, when you were a mere waif upon the world, and if he took you into his home and adopted you into his own family, you would say, "What a benefactor this is!" If you had a grateful heart, you would say, "All my time and influence shall go to this benefactor, to show him how much I appreciate his kindness toward me." As surely as you had a proper heart you would feel that way.

Now, then, what shall we render unto the *Lord* for all *His* benefits—His love, His kindness, for the great redemption in which we share with the world, and further for the High Calling which we have received to come out of the world and become joint-heirs with Jesus Christ. Ours is a Heavenly inheritance, incorruptible and undefiled and that fadeth not away—an inheritance reserved for us who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. All this is ours. God has fixed it so. There is no mistaking the matter. This is a New Creation. Until this Gospel Age there has been no

sharing of His level, so to speak; but we cannot lose our way while we follow our Guide. And in proportion as you and I appreciate what God has done for us, we surely wish to do something for Him.

What can we do? You look at yourself, and I look at myself; and we say truly and honestly, "We are mere bundles of imperfection. We have nothing worthy to offer to the Lord our God." But you did offer and it was accepted. You have given all you had and the Lord has received you; otherwise you would not belong to this class at all. The Father thus loves only those who have made this consecration. They are the only ones that are in the Church whose names are written in Heaven. You had your *will* to give. You gave your little all. The Father accepted you and begat you of His Spirit; and that is the reason why you are of God's Elect, and that is the reason why you can realize more fully, "The Father Himself loveth you."

What shall we render? The things that you are to render and I am to render are the things we consecrated to God—the very same. That was your little all and my little all. But how shall we render our all? In everything, especially in our wills, we should seek to know the Father's will. Whether we eat or drink, or whatsoever we do, we should do all to the glory of God. In other words, my dear brethren, in coming into God's family and making this Covenant with the Lord, we have bound ourselves down. *He* did not bind us. We bound *ourselves* down, that we would have no will of our own in any matter, that we would do only His will.

BOND SLAVES OF CHRIST, YET FREE MEN.

We cannot have what we please to wear. We are not even to eat what we please. We are not even to go where we please. We are not even permitted to think what we please. "Well," says one, "I never heard the like of such a bondage!" That is true, my dear brother. We are bond slaves of the Lord Jesus Christ. "And shall we never get rid of this slavery?" You can stop it any minute. All who are slaves of the Lord Jesus are *voluntary* slaves. You came in voluntarily; and you can just as quickly renounce it all if you please. Do you wish to do so? Oh, no! It is the most blessed bondage you were ever in! Every time you have found you had to give up your own will you found you had a greater blessing in return, more than compensating. You found all things working together for good, because you were renouncing your own will and walking in the footsteps of Jesus. Precious bondage! You found how many mistakes you made when you tried to do your own will—about your clothing, your food, and everything else. You are glad to have some general direction from One who is so wise. Because of this direction, the Apostle says of this class that they have "the spirit of a sound mind."—2 Timothy 1:7.

Our minds are all imperfect and unsound. When we are guided not by our own wills but by the Lord's will, as expressed to us in His Word, then we come to have the spirit of a sound mind. And much, *much* blessing has it brought us! I am sure I speak the sentiments of every one here present who is a consecrated child of God.

Gradually we come to love the Lord's way. We grow in grace and in knowledge and in the love of God, so that eventually we come to hate the things we once loved and to love the things we once despised. Thus as the Apostle describes it, We are transformed by the renewing of our minds.—Romans 12:2.

This bondage is *freedom* in a very important respect (1 Cor. 7:22). We are getting a victory over the bondage of sin; we are more victorious daily over the bondage, of the weaknesses of our flesh. But this bondage to the will of the Lord is bringing us daily blessings; and ultimately it will bring us the First, the Chief Resurrection, of which Jesus says, "Blessed and holy is he who hath part in the First Resurrection; . . . they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). All this will come to you and me, if we are faithful in doing the Lord's will to the extent of our ability. God never expects anybody to do beyond his ability. We are to have the glorious standard of the Lord before us, and to live as fully up to that standard as we are able. The Lord Jesus could not do more than all He was able. Being perfect He was able to do perfectly. Being imperfect we cannot do perfectly; and therefore the blood of Jesus cleanseth us, makes us clean, while we seek to walk, not after the flesh, but after the Spirit.

HOW WE MAY MINISTER TO THE LORD.

Here we come to another point. The Lord knew that you and I could not do anything for Him. He gave us a suggestion how we might *indirectly* do for Him. You know to what I refer. He says that we should love one another, and that in loving one another we would be expressing the love which we have for Him. So the Apostle John in speaking of this same matter, from this same standpoint, says that as Christ laid down His life for us, so we ought to lay down our lives for the brethren. He does not say that we should lay down our lives for everybody—for the heathen or for the world in general. No, no. We ought to lay down our lives for the *brethren*. That is the way it reads. The Lord knew how to have it written. We are to lay down our lives for the ones whom Jesus *loved*.

I have found some very dear children of God who seemingly found it much easier to do something for the world than for the Church. That is not the proper sentiment. It is God First, the Lord Jesus next, the brethren next; and after that, all men as we have opportunity; and after that, the brute creation as we have opportunity. Brutes are to be neglected in favor of men, and the world are to be neglected in favor of the Church. If we have His Spirit we will love His own.

When I speak in this way, do not understand me as meaning to countenance a partiality amongst Christians. There is something very broadening in the Bible, and I believe the members of the International Bible Students Association are more and more attaining this love which the Lord Jesus wished us to attain. It is not whether, if they are Presbyterians, we should love them as Presbyterians, or if Methodists, we should love them as Methodists, or if Lutherans, we should love them as Lutherans. The Presbyterians love the Presbyterians; the Methodists love the Methodists; the Lutherans love the Lutherans; the Mormons love the Mormons; the Spiritualists love the Spiritualists; the Masons love the Masons; and the Odd Fellows love the Odd Fellows. But in the Church of Christ there are no such lines of distinction. It is not whether a man is a Mason or not a Mason, a Methodist or not a Methodist; it is whether he is the Lord's child. We are to love those who belong to God. If the Father loves him and the Savior loves him, then we too should love him. If I do not love him there is something wrong in my attitude. I am to love what the Father loves, to love what the Savior loves.

"HE THAT LOVETH GOD, LOVETH HIS BROTHER ALSO."

"Brother Russell, if you love all the brethren, you are going to love some pretty rude characters, you are going to love some very ignorant ones, you are going to love some that are not well esteemed amongst men." I cannot help it. I am going to love all who love God. You remember that the Twelve Apostles, except St. Paul, were all very ordinary men. You remember that when St. Peter and St. John, two of the very brightest of the Twelve, were preaching in the Temple the people perceived they were unlearned and ignorant men. Think of that! The *"common people"* could see it. Are these the ones Jesus loved? Yes. I suppose they cracked and broke the classic Hebrew at times. This does not mean that we should love more than others those who break the English language into pieces, but we should not allow ignorance to stand between any brother or sister and our love. We should see to it that we love all who are in fellowship with our Lord.

This is the reason they are commended to our love—because they have His spirit, regardless of whether they are from the highest or the lowest ranks of society. If the Father Himself has accepted them into His family, and the Father loves them, that is reason enough for you and me that we should love them. We ought to love the brethren. How much? It is a very long step the Apostle sets before us—we ought to be willing to lay down our *lives* for the brethren. Our commission is not to preach to the world, but merely to such as have "an ear to hear" and a desire to find God. In addressing the public we shall be sure in nearly every case to find some who are the Lord's children, and who need assistance in the good way, or some who are feeling after God and desire to become His children. Merely to have a harangue to interest the world is no part of our misison whatever. Our commission is the gathering out of the Church, the Bride of Christ.

Suppose some of those who profess to be consecrated to God are very, very weak indeed every way? Very

well, my dear brother, perhaps the Lord sees you are weak and that you get into trouble too. Do you not know that He has many things to overlook in you? We are to be of as little trouble to others as possible, but we are to bear with the infirmities of the weak brethren and not merely to please ourselves. Let me repeat. We are to bear with their weaknesses and infirmities, and *not* to please *ourselves*. How much that means! I trust we are learning this. I am merely pointing out what you all know, that the love of God is the fulfilling of the Divine requirement, and that this love is to manifest itself toward those whom He acknowledges as His children and receives into His family. If I see that any man has God's fellowship, I dare not deny my fellowship.

WE MUST FELLOWSHIP WHOM GOD FELLOWSHIPS.

I think of a story told about a New York banker, that might illustrate the point. He was an upright man. This banker had a friend living at a distance, who, wishing to give his son a start in life, gave him a letter of introduction to the banker. He wrote, "If you can introduce my son into the business world, it will be quite a favor to me." This wealthy man of Wall Street had very great confidence in his friend; and he perceived, when he looked at the young man, that he was a noble character. Then he thought about what he could do to get him established in business. Without comment, he said, "Come, let us take a little walk"; and they walked arm in arm down Wall street and Bond street and New street and back again to the office. The young man waited a while in nervous expectancy. Then, noticing that the banker was apparently not expecting to do anything more, he said, "Is there anything you can do to introduce me?" And the banker replied, "It is not necessary. The fact that I had you on my arm and led you down these streets will be a sufficient introduction to the business men of this vicinity." And the young man found it so.

So when God takes hold of a man, and we see him in God's company, we know God is willing to introduce him, and it gives him a standing with you and me. He is one of the brethren, because "the Father Himself loveth" him; the Father Himself recognizes him as one of His family. Then you and I should be willing to do anything for him that we are able. It is the Father's will that we should cooperate with Him in assisting the brethren in every way possible. There are various trials and difficulties for these brethren that you and I know about. All the soldiers of the cross have a narrow way, a battle with the world and with the flesh and with the adversary. You and I have battles due to the fallen condition of our own flesh. What sympathy it should give us with all other soldiers in the battle! There are the two Captains. All who are on the Lord's side or who are seeking to walk in the footsteps of Jesus belong to our army. Whether learned or ignorant, black or white, rich or poor, it is our privilege to love our brethren.

HAST THOU LOVE? THEN SHOW IT NOW.

I believe this is as good a thought as we can have as we close this convention. The Master said, "Lo, I am with you alway, even unto the end of the Age" (Mat. 28:20). We are now down at the end of the Age, "Only waiting till the dawning is a little brighter grown," only waiting till we pass beyond the veil, till we are joined to the Savior on the other side the veil. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." No opportunity after that of helping the brethren! All the brethren will have been helped. They will all have passed then where they will need no help. The time when we can encourage one another, and give a helpful look, or a warm clasp of the hand, and can show our fellowship in the sufferings of the present time, is *now*.

I hope we are all learning more and more this lesson of love; and I hope our hearts are opening more and more widely, as we come to see the glorious character of our Father and of our Savior, and come to receive of the Master's image, reflected in us more and more. The Apostle says that by looking on Jesus we are changed, we are transformed from glory to glory, in the present life. As we thus go on from one stage of heart development to another, from one step of glory to another, on this side of the veil, we are making the necessary progress, and we will be ready for the great final step, the final stage, when we shall see Him as He is and share His glory.

My dear brethren, do we not believe that all these things are nigh, *even at the door?* The Master said, "When ye see these things begin to come to pass, then look up and lift up your heads and rejoice; for your deliverance draweth nigh." Are we rejoicing properly? Are we lifting up our heads and rejoicing to tell the world the sweet old story of the Savior's love and of God's love? Do not tell them too much of the coming *trouble*. Tell them about the silver lining of the cloud. "Ye, brethren, are not in darkness that that Day should overtake you as a thief."

THE WORLD WAKING UP.

The most wonderful inquiries are coming in that we have ever known. People everywhere are saying, "What do these things mean? These are the things you Bible Students have been talking about for years." They begin to "take knowledge." They may not all give their hearts to the Lord now. The right thought to leave with the inquirer is that he should enter into a covenant with the Lord, before he can have any favors present or future. The point of every discussion and every argument, to one who is not already consecrated, is that the time is limited, and that the only proper course for anybody to take is, as the apostle suggests, to present his body a living sacrifice, his reasonable service.

I feel that we do well to keep this always in mind. You can never get people to understand all about the doctrines. The Lord never meant anybody to understand all these things except the brethren. "To *you* it is given to know the mysteries of the Kingdom." They were meant for such—for you, who have come into the family of God. These things are for you to understand. When you find that people are *interested*, press the point about their getting into the Ark of Safety, getting into the family of God, getting to be members of the Body of Christ, heirs of God, and joint-heirs with Jesus.

PARTING WORDS.

As we leave here today, we do so with the thought that we *may* meet again as a convention, or perhaps we may *not* meet again. It is not for you or for me to be dictatorial. The Bible indicates that the Gentile Times have ended. Their kings have had their day. They have made a good showing, in many respects. Many of these governments have done wonderfully. Take the government of Germany. It seems to me that the present Emperor of Germany has done wonderful things for his nation, which forty years ago was a very stupid people. Today they have become very bright, very intelligent, very well educated people, amongst the brightest in the whole world. This came partly in connection with their militarism. They were getting lessons in reading and writing and arithmetic while learning military discipline. Much might be said in favor of all these Gentile governments, as well as against them all. Yet when they have done their best, they have done little. Have the nations been able to lift up mankind to full perfection? No. Have the doctors been able to lift up mankind? No. Would the United States ever be able to do so? No. On the contrary, with all the increasing intelligence, we see the cataclysm of dissolution and anarchy coming. But all the trouble will be as nothing in comparison with the blessings that shall come when the Sun of Righteousness is revealed. But the portal of trouble must first be passed. And it will be a very helpful experience to all the world, as they shall be brought down to the place where they will look to the Lord as their Helper. Man's extremity will become God's opportunity.

Then, my brethren, let us be faithful to the light God has given us. Let us live the Truth every day, "showing forth the praises of Him who hath called us out of darkness into His marvelous light." I hear of many who have received a blessing from the daily reading of the Vow; others through reading the Morning Resolve. I believe we cannot too fully surround ourselves with helpful influences. We need to fortify. We need to get ourselves strengthened by the Divine might in the inner man, that we may be able to resist those things that are contrary to us as New Creatures. Let us then suggest the keeping of these resolves, and thus living near to God.

A good many also have written in about the article that appeared in The Watch Tower lately on Love. A brother wrote, "Since reading that article I have been trying to be more gentle, more kind, more considerate of others, and to practice these things; and I am finding a great blessing as I endeavor to put these principles into practice. I find it easier to be meek and kind and gentle in word and action." I believe the Lord today would have His people do as much polishing up of their characters

as possible, so that it may not be necessary for Him to give us, through disciplinary providences in our lives, the polishing we need. If we would polish ourselves, we would not need to be polished by the Lord.

Those who are putting on the graces of the Spirit, are all receiving God's special assistance, and are working together with God (2 Cor. 6:1); for this is God's work. As the Bible says, "Ye are God's workmanship." If He works in us to will and to do, it is to do what He has given us in His Word as His will. His present purpose is the taking out from amongst mankind of a saintly class that are to share the nature of Christ, and share with Him the Kingdom of the future, through which the world will be blessed.

We have in our office stock some Vow cards—bookmarks. Many of you have them, no doubt. The Vow is on one side and a beautiful little poem on the other. Those who have taken this Vow form the most wonderful prayer circle the Church has ever known. Think of it, that approximately 15,000 have sent in their names to that effect. And we have reasons for believing that the number of those who have taken it is double this. However, at least 15,000 are praying daily for one another. You will find them in whatever part of the world you go—whether in China, or Japan, or Korea, or Colombia, or the Isthmus of Panama, or Scandinavia, or Finland, or Russia. Everywhere you will find those who have taken this Vow, and who read it daily, and who remember one another in their prayers. I think that is one of the most wonderful things in the world in all the Church's history. Never before were so many of God's children praying for each other.

A LETTER OF DEEP INTEREST.

I have something to read to you. It is a translation of a letter. It was written in Hungarian, to a Slav brother in the United States, and was forwarded to us. A portion of the letter follows:

"A Hungarian soldier, injured on the battlefield, was returned home wounded. He was there met by some of our brethren, and later was led to diligent and earnest study of the Scriptures, and finally made his consecration to the Lord. This he symbolized last January, at the hands of our dear Brother Szabo. A few days later he was obliged to return to the front and to the trench, in Galicia. A cannon shot burned the cap from his head; earth caved in upon him. He was dug out by his comrades, and again sent to the hospital. This brought the dear brother into our midst again, but for a short time only. Presently he had to return to the firing line again.

"This time they came within 800 feet of the Russian line, and they received the command, 'A bayonet charge!' The Hungarian brother was at the end of the left wing. He sought only to protect himself from the enemy, hence endeavored merely to knock the bayonet from the hand of the Russian with whom he was confronted. Just then he observed that the Russian was endeavoring to do likewise; and instead of using his opportunity to pierce his opponent, the Russian let his bayonet fall to the ground; he was weeping. Our brother then looked at his 'enemy' closer—and he recognized a 'Cross and Crown' pin on his coat! The Russian, too, was a brother in the Lord! The Hungarian brother also wore a 'Cross and Crown' emblem—on his cap.

"The two brethren quickly clasped hands and stepped aside. Their joy was overflowing, that our Heavenly Father had permitted them to meet even on the field of the enemy! They could not understand one another's speech, but by signs they conversed, taking out their Bibles—and the Russian had the Scripture Studies in his pocket with a song book, all bound in one volume, and a photo of Brother Russell. The brother then took the bayonet of the Russian brother, and gave him over as a prisoner of war; and he still remains as such in Hungary, while the Hungarian brother has now been sent to the hospital for the third time."

While there are not many rich or noble amongst the Lord's brethren, yet when it comes to telling the Truth, they manage it very well!

In Germany, Great Britain, and all over Europe, our people have been conscious for years that this war was coming on. They have been writing to me and continually inquiring how they should proceed if they were drafted or went into the army. In Volume Six of Scripture Studies, the friends are instructed to avoid taking life. If they were ever drafted into the army they should go. If they could be sent to the Quartermaster's Department to take care of the food, that would be desirable, or into the hospital work. They should endeavor to get such positions. They could not be expected to do service in the way of killing. If they were obliged to go on the firing line, they could shoot over the enemy's head, if they wished.

And that is the way these brethren did; each had this same thought in mind. This letter shows the love of the brethren even on the field of battle, and in the enemy's land, with carnal weapons. It made no difference that one was a Hungarian and the other a Russian!

How different in the nominal churches! In this war Presbyterians and Methodists, Anglicans, Romanists and others, all fight. In Great Britain they have placed a kind of premium upon marriage, saying that those who marry and bring up children, ready for future wars, will be helping along their country—"God's Kingdom." They have a different brand of Christianity from the Bible brand. The Archbishop of Canterbury, the one who is giving this advice, may think he is doing his duty, but there is something confusing his mind.

OUR TIMES IN GOD'S HANDS.

We do not know whether we who are here today shall meet again in the flesh or not. What matters it? We are fully content, either to live or to die—whatever His providence may direct in respect to us. "My times are in Thy hands; my God, I wish them there"—that expresses it beautifully, does it not? We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily—it is all committed to Him. Our wills are entirely dead. His will is to rule in your body and in mine, and in all of us. I hope, dear brethren, that a great blessing has come to the Classes of Oakland, San Francisco, Alameda and surrounding Classes, from this convention. I hope that as they go to their homes with their hearts overflowing with the comfort of the Truth, they will carry blessings on to others; and that, like the widow's cruse of oil, the more they give away, the more they will have left for themselves.

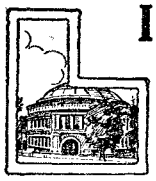
Let us all here who have been enjoying the favors of the Lord go forth filled with the Spirit, filled with love and loyalty and fidelity to the Lord, that we may carry blessings to others. I shall be going on my way shortly, up along the coast, as far as British Columbia, then eastward, and finally back to Brooklyn, and July 4th shall be at the New York City Temple. Let our great Prayer circle draw us each nearer to the other, that thus we may be sanctified with the Truth and "made meet for the inheritance of the saints in light."

Love Feast. Close of the Convention.

IN the evening of Sunday, June 6th, which concluded our Convention gatherings at Oakland, our dear Brother Russell gave the closing discourse on the text, "Jesus, having loved His own, He loved them to the end." The depths of God's love toward His own, and the love of the Redeemer toward His own, was so beautifully portrayed, and the assurance that both will continue to love to the end was delivered in such a convincing manner, that all seemed to be stimulated afresh to let love reign in their hearts. At the love feast which followed, the warmth of Christian love was everywhere in evidence, as the brethren clasped hands with the thought that this might be our last general convention.

One feature of the Love Feast reminded us of October 1st, last year. Here we were bidding one another good-bye as though a real separation was to take place, whereas the next day nearly all of the conventioners gathered again in the Exposition Grounds at San Francisco, where another service was held. So last October we were thinking of a separation, yet in the Lord's providence we are still continuing our fellowship on this side of the vail. However, at San Francisco we had arrived at the Golden Gate, and thus we trust that the near future may demonstrate that we have indeed come to our better Golden Gate, even the entrance into the divine conditions to which we have been called.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION, SAN FRANCISCO



IN commemoration of the world's greatest commercial and engineering achievement, the Panama-Pacific Exposition at San Francisco was conceived by the people and designated by the President of the United States as a fitting manner in which to celebrate the completion of the Panama Canal.

The influence of this new highway of commerce upon the world's civilization and trade has been given every possible expression in the Exposition plans, hence its far-reaching scope is necessarily contemporaneous in character with the progress of the world during the ten years occupied in the building of the Canal.

Moved by the opportune propriety of the time, the undaunted courage and aggressiveness of San Diego has found appropriate expression in the Panama-California Exposition, as a means of attracting the attention of the world to its

prominence as a commercial sea port. San Diego's interest in the Panama Canal is much augmented by the fact that it is the first port of entry on United States soil north of the Pacific opening of the Canal. At this exposition special exploitation was given to the development of the resources, immigration, colonization and commerce of the Western states.

Although celebrating the same event, these expositions are entirely different, and both must be visited in order to get a thorough and complete understanding of the meaning of the Panama Canal and the marvelous development of the West.

This exposition was opened February 20th, 1915, and covers a period of 288 days—closing December 4th. The grounds occupy 625 acres, covering a section one-half mile wide and two miles long, beautifully located in a natural amphitheatre on the South Side of San Francisco Bay just inside of the Golden Gate and overlooked by the high-wooded grounds of the Presidio, a government military reservation.

A grand total of approximately $50,000,000 has been spent to bring this latest and finest of expositions to completion. So many different states and foreign countries are represented that it might be said the world will be there.

This exposition is the third of its class in the United States and the twelfth of its class in the world, and, with the San Diego Exposition, the first to celebrate a contemporaneous event. It is the first exposition to have the advantages of a sea-port location and a climatic condition permitting the use of horticultural and floral exhibits to beautify the grounds during its entire life time.

No time, expense nor energy has been spared to make this the most beautiful exposition ever attempted. The various types of architecture contribute in the scheme to convey the general idea of the broad scope of the exposition and the various courts and palaces are gems of rare beauty.

The matter of the proper grouping and distribution of colors has been carefully worked out and an effect produced that is both unique and remarkable. There are dashes of soft greens and light blues, touches of pink and bands of gold, over which there is a neutralizing tint—a smoked ivory, which blends the whole into a perfect harmony that both delights and rests the eye.

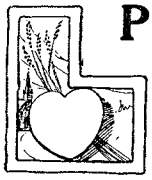
Electric illumination is always susceptible to elaborate treatment, but the scheme here employed far out-does anything heretofore attempted. An entirely new system of flood lighting—soft, restful illumination, will pervade the courts at night, showing in wonderful clearness the natural colors of the shrubbery, flowers and walls of the buildings. The mural paintings and statuary, by means of electric lighting devices, are made to appear to even better advantage than in natural daylight.

Thousands of specially prepared glass "jewels," arranged upon towers, will scintillate like diamonds and rubies under the powerful rays of the light projected upon them. Emanating from a powerful electrical apparatus located upon the water front, in fan-like array, a series of ever-changing colored search-light beams will play upon the night sky, creating wonderfully beautiful effects, the reflections from which are really and truly marvelous.

Bible Students Day, June 7th.

At the Exposition Grounds a Committee of the Exposition Officials met our company at Festival Hall at 1.30 P. M. Director A. W. Scott, Jr. gave a brief address expressing a very hearty welcome to the Bible Students, and to Pastor Russell. To this Pastor Russell responded, on behalf of the Bible Students, expressing our deep appreciation of the hearty welcome extended to us, and briefly setting forth some views of God's great plan, as held by the Bible Students. Brother J. F. Rutherford gave a brief, but fitting address, after which our dear Pastor gave a concluding talk, all of which seemed to be much appreciated by those privileged to be present.

Address of Welcome by A. W. Scott, Jr., San Francisco World's Fair Director.



PROMPTLY at one-thirty several hundred delegates of the International Bible Students Association assembled at Festival Hall. After Organist Clarence Eddy, had delighted the delegates with the sweet music which flowed grandly and impressively from the great pipe organ at the touch of his deft fingers, Chairman E. D. Sexton, of the International Bible Students Association, introduced Director A. W. Scott, Jr., who welcomed the Delegates in the following words:

Mr. Chairman, Ladies and Gentlemen, Delegates, Guests:—I want to say on behalf of the Exposition Directorate that we hope you are all our very good friends. I feel that it is a great privilege to address an audience such as this today. We have welcomed many, many groups of people, representing different governments, as our guests to the Grounds, but it seems to me it is a particular privilege to speak to a delegation representing a great civilizing influence, such as brings you here today.

I cannot tell you how fitting it seems to me to see the representatives of your great organization participating in the work of this Exposition. Many have said to us as we have been doing our work, from the time we first took up the harness to the present, "What do you expect to get out of it? What are you doing it for? Why are you giving your time in something that possibly may be a thankless task? I want to say this privilege of talking to you; this privilege of feeling we belong to you, and you and your great organization belong to us; that we have a part in the things you are working for; that you have the same desire to educate and benefit fellow men—these are the things that go to make up the reward that comes to us for the efforts and toil we have put in, and will still put into the work of this Exposition.

Perhaps you will be able to come with me for a moment into our inner thoughts; really into our inner soul in the matter of this Exposition. You know there is nothing that gives me the pleasure I have in speaking to an audience like this, that I feel will really go down beyond the pageantry, and fun, and tassel of the Exposition. There is a motive in this Exposition far beyond the outward show. You who have been devoting your lives and thoughts to those things which make for the good of your fellows, can understand and appreciate how a few of the citizens of our state have gathered together with the idea of giving their best of time and effort, that they might be small figures in carrying out a work which the Almighty has planned for this great commonwealth of ours; that they might be units, in working out the destiny which the great Creator has ordained for us. While the nations are battling on the other side, we should be happy that we are given this opportunity of working out something that may tend to the betterment of our fellow men. There is something beyond the educational, something beyond the pleasure that may be experienced, something deep down in this Exposition that has a great civilizing influence which we cannot help but feel.

I am indeed glad to come here and address such a speaker

as we have here today; a man whose life is devoted to the betterment of mankind—and to feel that I have a part as a worker in this field, of participating in a work like this. Surely that is a reward sufficient for one individual. In representing our Board I ask you as Delegates, and Pastor Russell as your representative, to accept a small token, a Bronze Medal, commemorative of the occasion.

We are giving it to you that you may have some small, tangible mark of our appreciation of those who, as we do, stand for progress, for the benefitting of humanity, for the aiding of fellow men. We heartily welcome you, and ask that you take this medal away and cherish it, not so much for its value; not so much for the occasion it represents; not so much for the gathering of people as for the great basic truth, the great fundamental principle which we can feel working within us, pushing us onward in the direction of progress and development. We heartily welcome you. I say to you, representing the Exposition Board, our doors are open to you. You belong to us; this is your home. Our house, so far as we have been able to put it in order, is yours. Come and participate with us of the feast. As we do so let us have, as we do, the full measure of gratitude, that full appreciation of our Maker, for the kindness that makes it possible for us to be separate from the strife and battle elsewhere; that enables us to gather in this Exposition, representing the great work of our magnificent nation; representing something we are doing to help man onward and upward to better things.

Response by Pastor Russell.

I AM sure, my dear sir, that I express the sentiments of the entire company here present, when I thank you on their behalf for this evidence of your sympathy and co-operation with us. I indeed esteem it a privilege to be a representative of the International Bible Students Association, and for your information, sir, as well as for the information of others here, I have pleasure in saying that our Association is a purely voluntary one. We have no denominational creeds—nothing whatever except love for God and His Book, love for fellow men, and our love for ourselves in that we are seeking to do those things that would be for our own highest welfare.

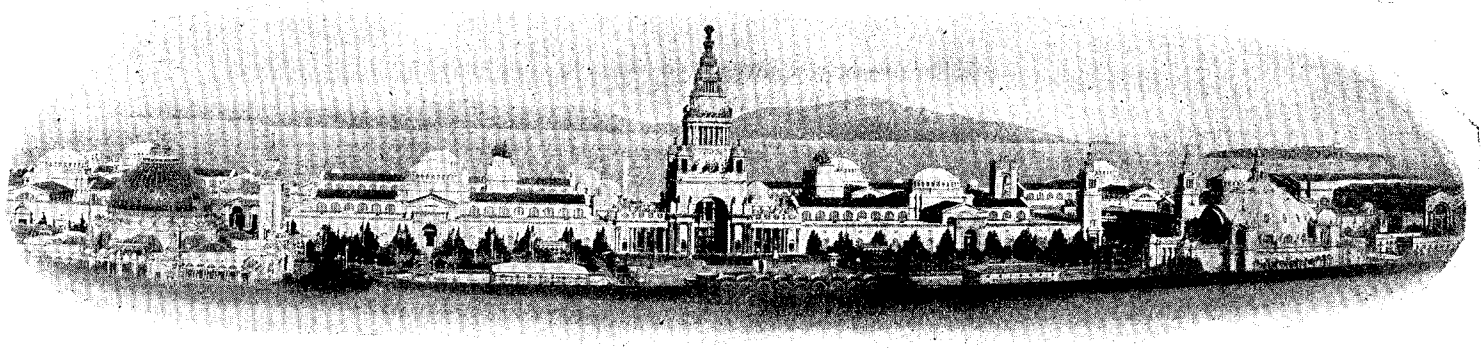
The Association, in choosing San Francisco at this time as a meeting place for the Convention, had in mind this wonderful Exposition. I had the pleasure of being here, sir, more than a year ago, and of visiting the grounds and seeing what preparations were under way. I was amazed at the expense that was being undertaken, and thought to myself then, as I still think, how much better is this way of expending than for war. How much better if those in Europe were doing likewise, instead of battling among themselves, destroying lives, homes and happiness.

I trust, my dear sir, that you, and all the people, are coming more and more to realize the fact that God has a great destiny, not merely for California, not merely for the United States, but that He is working out a great destiny for the whole world. We are glad today to recognize this great Fair, this great Exposition, with the wonderful manifestation it gives of intelligence and of thought, of skill and learning, of the use of time and talent for the service of humanity. We rejoice in all of this, not only for the good it may do here and now, and that it is doing to all of the people who visit this Exposition, but we rejoice in it in another sense. From our viewpoint it is one of the evidences that we are living in the dawning of a new dispensation. From our viewpoint as Bible Students the great day of God's blessing, which is to last a thousand years, began in the autumn of 1874. We are not laying down these figures in any determined way, but merely, as before suggested, stating that we believe from that time the world has been entering upon a new dispensation, which is to be the most wonderful, the most peculiar ever thought of by human mind. That is the period the Bible refers to as the "Day of Christ." It is the time of Messiah's Kingdom. We are not of those who expect the world to be burned up. Rather, we are of those who understand the teaching of the Bible to be that the world is about to enter upon this period of great blessing. It has been under the curse for 6,000 years, according to the Bible, but according to the same Bible we understand the earth is to pass from under the curse during this period of blessing.

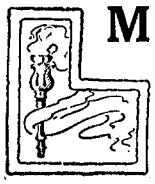
We recognize the fact that these great international expositions have been coming on since the opening of this new era. I had the pleasure of being at the Centennial Exposition in Philadelphia in 1876. I thought it was a wonderful fair. and remember wondering if it could ever be surpassed. I have been at all of the great Expositions since, in this, and some in foreign lands, and have seen increasing evidence of skill. I have noted from the various Expositions as they follow one another, the grand progress that the world has made. All of these wonderful things belonging to our day indicate that we are in the dawning time of the great millennial kingdom. Although there is, as the speaker has said, a dark cloud hovering over a part of the world, the Bible indicates that this is to be the last great time of trouble—a time of trouble such as never was since there was a nation, and Jesus said "No, nor ever shall be," indicating this will be the great, final trouble. After this great trouble shall come Messiah's kingdom, ruling over all the earth. This is intimated in the prayer Christ taught his disciples to pray, saying "Thy kingdom come; thy will be done on earth as it is done in heaven.

We are not expecting this to come in any very sudden way, but gradually, grandly, steadily. The grand climax of blessing is to be, not merely for Bible Students, but God has wonderful things in store for all of mankind; for all the families of the earth. We rejoice that He has not merely blessings for the church, but that there are everlasting blessings for all of humanity who during the time of Messiah's reign shall be willing to co-operate to their own uplift to a better relationship to God; to a better understanding of the Bible, the Word of God; to a better understanding of themselves, and how to get out of their degradation, and meanness, and selfishness into a condition of freedom from sin, and all of its entailments. Through sin Father Adam forfeited his relationship to God, and lost gradually the grand blessings he had enjoyed while obedient to the heavenly Father, his Creator. Because Jesus gave His life as a ransom price for Adam and his race, it will be their privilege during His reign to regain the blessings lost through sin. It is now possible, we believe, for those who are willing to become footstep followers of Jesus to receive God's blessing in a still larger measure, in that they may thus be fitted for association with Him in bestowing the intended blessings upon the world later.

On behalf of the Bible Students now assembled, and those they represent in all parts of the world, I thank you for your kind courtesy.



Address by J. F. Rutherford, Festival Hall, Exposition Grounds.



MR. Chairman, and dear friends: I recall that about four years ago I visited this city, and standing on an elevation to our left here beheld a great swamp, little improved, with but few houses, and none where we are now. Today we see it transformed into the most wonderful Exposition, doubtless, that has been on earth. The progress that man has made is here wonderfully exemplified. We see here examples of progress along the lines of science, transportation, horticulture, and many other things testifying to the ability man has attained. We are impressed with the fact that if imperfect man could do this; if man in a dying condition, with brain capacity far from perfect, could do these things, what could a perfect man accomplish? We are reminded, therefore, as students of the Word of God, that the time is coming when man shall be perfect on this earth.

Looking back we see how quickly this transformation has come. This great commonwealth has grown up in less than a century. Sixty-five years ago the early settlers of California, spurred on by the greed for gold, climbed the mountains, forded the streams, braved the risks of the desert, and established here one of the great states of the union, now producing practically everything needful to man. When passing throught the Exposition I was reminded how marvelously this development has taken place. We are reminded of the time when all of the earth shall blossom, not as California, but even surpassing California, and California will become a greater state than it is. It is our privilege today to live in the most marvelous age since man has been upon the earth. We should appreciate our privilege, and I dare say you here do appreciate the fact that we have advantages which men in times past did not possess.

One thing that specially impressed me this morning as I went throught the grounds was the means of transportation. The means of transportation in '49 was the stage coach or the prairie schooner. A few years thereafter the first railroad locomotive that ever crossed the desert was built in New Jersey. On exhibition here today is one of the most wonderful machines in the world, a locomotive suggesting to our minds the marvelous progress that has taken place in transportation. The other means of transportation on exhibition are also peculiar to this time in which we are living, all of which is manifestly in fulfillment of God's Word. Many may be inclined to think that it is because the capacity of man's brain is greater than it was centuries ago. Many may think it has come about by effort on the part of man, or by reason of the greater education they have. Of course education has done some good. But the Lord foretold many centuries ago the events that are transpiring now, and those that have transpired during the past fifty years. You recall that the Lord said to Daniel, "Close up the book and seal the words until the time of the end; then men shall run to and fro and knowledge shall be increased." You have heard from the platform a few moments ago that "the end" refers to the end of one dispensation, and the opening of a new and better one. One of the best evidences of this fact is the progress that has made been in transportation, so well exhibited in this Exposition. That education has been greatly magnified, and has spread this means of knowledge throughout the world, needs no argument. We are living in the most wonderful, blessed time in which man has been privileged to live, and yet we are just in the beginning of the blessings that are coming to the human kind.

Another thing that impressed me in looking over this Fair Ground was the great tower over here, called the "Tower of Jewels." I was trying to think as I looked at it, "What would that represent; what would that symbolize to one who studies God's Word?" I was reminded of the beautiful promise set forth by Isaiah in the 62d chapter, where he says that a certain class who follow in the footsteps of Christ shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God. All of the people who come here behold this tower and marvel at its beauty. It stands out so every one can see it from a distance. The sun strikes upon the various prisms which hang from the projections, and these prisms give forth the beautiful colors that bring forth words of admiration from those who behold it. We are reminded again that the prophet of the Lord said of those who would follow in Jesus' footsteps faithfully, that they should be born in Zion; that the world would know this; and that the whole world will worship the Christ and give God glory. We have in the beautiful things here a reminder of the blessings that will come to those who will be Jesus' followers, and who will be associated with Him in His kingdom. What an inspiration to our hearts to more faithfully follow in His footsteps, and hold forth the banner of truth. I dare say that our good friend who stood upon this platform and gave us the words of welcome, reminding us of the fact that he was pleased to address an audience of this character, may some day later stand here again and say, "That was one of the happy, grand spots in my life, that I had the privilege of welcoming to this place a little band of followers of the Lord; those who were following in His steps because they loved the truth, because they loved God, because they loved the human race, because they wanted to do good."

We are glad that we had the privilege of coming here. If there is one person on earth to whom we owe it more than any other, it is the one whom the Lord has used to bring to our minds the meaning of this wonderful Convention; the one who has been calling our attention to what the prophets have set forth. I am sure you do not wish me to prolong my remarks. You will be privileged to listen to the one who forty years ago began to proclaim the fact that God has a blessing for all of the groaning creation who will turn from sin and come back into harmony with Him. So, looking forward to the time when the blessing of the Lord will go to the whole world, we are rejoicing that California, on the Pacific Coast has been privileged to have the greatest Exposition man has had in this world (and there will probably not be another like it until the inauguration of Messiah's kingdom). We are glad for San Francisco, the City of the Golden Gate, that she has had this privilege. We are glad, I am sure, to come here. I feel sure that I express the sentiments of every one who has come to this Convention as a member of the I. B. S. A. when I say that we heartily appreciate the kind words of welcome to this Exposition received from the Chairman. By God's grace we will repay them when we get into the kingdom.

Address by Pastor Russell, Festival Hall, Exposition Grounds, San Francisco.

Present Foregleams of Coming Glory. The Kingdom of Messiah is at the Threshold—Reign of Evil to End.

"TIME OF THE END" NOW HERE—A DAY OF WRATH PRECEDES THE REIGN OF BLESSING—MAN'S SELFISHNESS THE CAUSE—HUMAN PLANS AND THEORIES TO PROVE ABORTIVE—TIME OF TROUBLE NOW BEGUN—NEW ORDER TO BE SET UP ON RUINS OF OLD—CHRIST AND HIS CHURCH GLORIFIED TO BRING IN "DESIRE OF ALL NATIONS."

WE are living today in a wonderful period of the world's history. As I looked around throughout this great Exposition and beheld the astonishing exhibitions of skill on every side, as manifested in the exquisite architecture of these beautiful structures, in the beautiful courts, and in all the marvelous productions here assembled from all parts of the world, I said to myself, "How wonderful is the mind of man!" As I viewed the powerful machinery, intricate and complicated in design, and with such vast capabilities, I was forcefully reminded that only a little while ago we had none of these things. Our implements of agriculture were of the plainest and simplest kind, even within our own recollection. We had practically no farm machinery. In every sense of the word we had simplicity itself in all the ways of the home and the family.

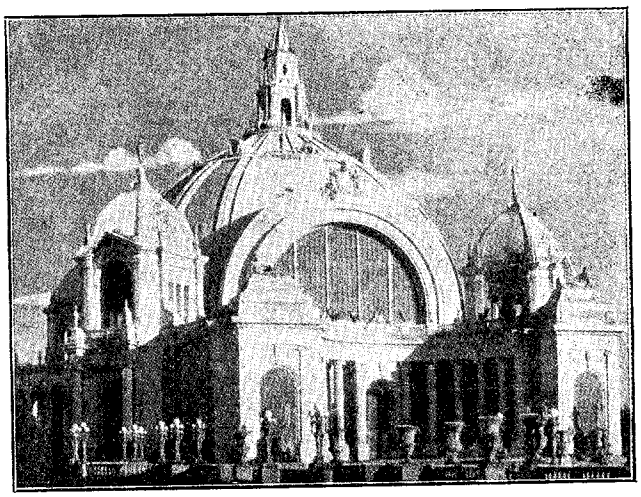
Today we have palatial hotels and magnificent residences fitted up with every convenience and luxury, with devices for comfort of which our forefathers never dreamed. Our means of transportation are marvelous. Wondrous skill is manifested in the numberless contrivances which we see on every hand for the blessing and benefit of man. Evidently the time is near when all the world may enjoy such assuagement of hardship, such release from excess of toil, and such blessings and comforts as mankind has never before conceived.

I said to a gentleman, as I passed through some of these beautiful avenues, and reflected concerning King Solomon and

his riches and his wonderful accomplishments, "I imagine that if Solomon, with all his wealth, his glory and honor could step into these grounds and into these great buildings, he would be astounded at what we see here—he would be amazed." Yet these things have come upon us so gradually, so stealthily, as it were, that we scarcely realize what progress has been made.

"THE TIME OF THE END."

As the Bible foretold twenty-five hundred years ago, so it is true, that all these things have come in "The Time of the End." (Daniel 12:4.) As Bible Students we find that this



Festival Hall.

term, "The Time of the End," applies to a period that began with the year 1799; and so for more than a century we have been living in "The Time of the End." Within this time all these wonders have come to mankind. Marvelous, is it not?

But what about this "Time of the End?" What does it mean? The end of what? Is it the end of the world? We once thought so, and all of the creeds so declare. But that is not the thought of the Bible when rightly understood. The Time of the End is the end of this present Age. It is the end of the long reign of Sin and Death. What a glorious prospect! We are now coming into a New Era in which all these evil conditions which have oppressed man for six thousand years are to terminate. Soon the great Sabbath of rest, the Golden Age of blessing long sung by prophet and bard, will be ushered in. Indeed, it has already been ushered in, in some respects.

These blessings, while they are designed to be for all mankind, have in a natural way, because of man's ingrained selfishness, gravitated into the hands of a certain few. This has caused more or less of pride on the one hand, and of jealousy on the other. This is now about to precipitate a fearful conflict. We see already a great conflict of nations along commercial lines, each endeavoring to get the lion's share of the blessings which the Lord has provided in these latter days. They have become jealous and envious of one another as they see the opportunities of wealth and power opening up before them. This awful war now raging across the sea has resulted, costing millions of money and of lives. How shortsighted!

How broad and noble in contrast is the view which the Bible holds out to us; namely, that God has made loving and bountiful provision for His blessings to reach all the families of the earth—yea, every individual! And the time is now about ripe. How glad this makes our hearts! We whose eyes have been anointed to *see* are greatly blessed in that we are privileged to be ministers of God, to tell of all His mercies and favors planned for mankind. God has permitted us, as members of the Body of Christ, to be co-workers with Him in the proclamation of His Truth; and when glorified with our Redeemer to share with Him in the great work of bringing blessing to the whole world. It is a blessed thought, an inspiring thought, a comforting thought, one that lifts us far above the present strife and ambitions of the world.

PRESENT BLESSINGS FROM GOD—"IN DUE TIME."

While considering all these blessings which surround us in this, our day, and noting what imperfect man has been able to attain even under present conditions, by the blessing of God, let us not lose sight of the fact that these things did not come by man's ingenuity. Let us take note that men just as brainy, and just as brilliant, have lived in the past. Where is there a man today who can pen such words of wisdom as the proverbs of Solomon? What poet of today can produce the equal of the Psalms of David, the sweet singer of Israel? Let us remember, too, that though Shakespeare lived centuries ago, he remains unsurpassed in his line by any in our times.

Let us assure ourselves that we are not the brainiest people who have ever lived, that it is not because we are of superior brain capacity to those of the past that these things have come. It is because this is God's "*due time.*" He is now letting in the light of the dawning New Dispensation. That God has done all this is the firm belief of careful Bible students. And I believe that you all agree with this sentiment.

Behind this thought is another. As I stood here and looked upon what mankind have done in their imperfect condition, I thought, "What will man do when he is made perfect, in the image of God, under Messiah's Kingdom?" My mind then turned to God Himself, and I said, "If feeble creatures which God has made can accomplish so much, can produce such wonderful things, and even in their fallen estate, who can measure the power of the Almighty God—of Him who is perfect in Wisdom, perfect in Power, perfect in Justice, and perfect in Love? How thankful we are to get this broad, comprehensive view of our God, and to see that He is not only great and powerful, but wise and infinitely loving as well!

GOD'S MARVELOUS WISDOM AND POWER.

So as I pondered over what man has done, and what God has done and planned to do, the words of the Prophet David came to mind: "The heavens declare the glory of God, and the firmament showeth His handiwork." Then I thought, "All that mankind have done or ever will do will be merely copying the infinitely greater skill manifested by our great Creator in His works." As we note the planets revolving in their orbits, we are amazed, not only at the mighty power that can swing these wonderful systems of worlds, but at the wisdom and ability displayed in preserving their perfect order.

But when we consider what God has wrought in connection with humanity we are still more astonished. There will be no piece of machinery in this Exposition, or in any Exposition that will be held throughout eternity, that will be so great a piece of machinery as is the human body. You have one of these machines at your command. I have one. This machine has power to oil itself, to feed itself, to manipulate itself, to will for itself, to think for itself, to direct its own course. If mankind could make such a machine it would be something to be proud of. The best we can do is to feebly copy the works of our Creator and to work in harmony with His laws. When we realize that all of the machinery and inventions of our day are but imperfect copies of what God has done, that man is only using principles which God has employed in the past, to the extent that he is able to understand them, we see the more clearly that man was made an earthly image of the Heavenly Creator.

JUSTICE AND LOVE MOST ESSENTIAL QUALITIES.

Some who are inventors, and others who have talents of one class or another, may be very deficient is such grand characteristics as justice. Some are very deficient in love. We are coming to look upon these qualities as the ones most desirable to cultivate, and we are seeking by God's grace to develop these qualities more and more. As the work of transformation progresses in our hearts and lives, we see more clearly what a great blessing will come to the world when these principles of Divine justice and love will operate everywhere. We look across the water to our neighbors in Europe, and we say to ourselves, "Alas, that they do not have sufficient appreciation of justice to be willing to observe the Golden Rule—to do unto others as they would have others do to them!" Selfishness is behind such a spirit. One declares, "We will have our share of trade!" Another replies, "You shall never get it if we can keep you from it, if we have enough battleships to take the trade from you!"

And so the cruel war goes on, to show which can the more successfully exercise their selfishness to the disadvantage of the other. Let us ask, "Is this copying God's ways?" Let us take the nobler, higher standard of Divine justice, and do to our neighbors as we would wish them to do to us. Let us promote this principle wherever we go. Let us make known the character of God wherever we have an opportunity, by showing forth His justice, His sympathy and His kindness. Let this character be manifested in our own lives. As children of God let us be burning and shining lights, to the glory of our Father in Heaven.

LIGHT NOW BREAKING THROUGH THE DARKNESS.

While realizing God's great Wisdom and Power as manifested in nature, we have been seriously handicapped by false doctrines which grossly misrepresented our Creator and showed Him as

a God devoid of justice and of Love. It seems a wonder that we were not all turned aside from Him. None of the human family are totally depraved, yet we have had pictured to us a totally depraved God. We got this misconception of the Heavenly Father from the Dark Ages. Thank God! the New Age now at the threshold is bringing blessings not merely of a temporal kind. It is scattering the ignorance and superstitions of the past, and is bringing in the light of the knowledge of the glory of God, which is ultimately to fill the whole earth. We are beginning to see the light. Why? Because we are getting awake.

But to see clearly we must look in the right direction. There are people today who are quite awake, but they are looking toward the West for the sunrise. How long do you suppose it would take to see the sun rise in the West? I mean that we see great college professors, learned men who have given their lives to study, and have knowledge on many subjects, making the mistake of thinking that Evolution is our God; that a microbe started to squirm and has been evoluting up gradually, until the race has reached the station which it occupies today. They do not see an intelligent God in this matter. Their misconception is that Evolution is man's only hope. They say that ultimately there will be "the survival of the fittest."

Think of the present conditions in Europe! The fittest are the ones who are falling in the trenches and on the fields of battle. The unfit—the old, the weak, the crippled and incompetent—are left at home to propagate and rear the families of the future! That is the science of Evolution! That is the beautiful (?) philosophy which hopes that in millions of years from now mankind may have learned how to cook and eat so that they need not die, and that thus they may have everlasting life! Evolutionists believe that this may be true of their posterity somewhere in the dim, distant future. They do not stop to think that at the present rate of increase in population the world would be vastly overcrowded before that time; that the coal and oil fields would be exhausted, and that a limit would be reached in other directions; that things cannot continue as at present for any great length of time.

But the Bible points out that man's extremity will be God's opportunity. After permitting man to have all these blessings of our day, He will allow them to dash themselves to pieces in a great cataclysm of trouble, and make shipwreck of all this boasted twentieth century civilization. But before the complete destruction of mankind, the Kingdom of Messiah, God's dear Son, will intervene, and will speak peace to the nations, and there will be a great calm after the terrible storm. Christ will take to Himself His great power and establish His glorious Reign.

GOD'S JEWELS NOW BEING GATHERED.

As I beheld the wonderful Tower of Jewels on these grounds. I remember that, according to Bible testimony, God has for nineteen hundred years been selecting from every nation, people, kindred and tongue the Church of Christ, a class of jewels that God is about to exalt in the eyes of the whole people. He will use these for the blessing of the world, for the enlightening and teaching of the world, and for their uplifting. Thank God for this truth! I trust that by the grace of God many to whom this discourse shall reach may be of these jewels, may be of those who will fully submit themselves to the hand of the great Creator. May He work in us and upon us and through us, to the great blessing of ourselves, as well as a little later to the blessing of all the families of the earth!

What is the work that God is accomplishing in these jewels? He is shaping them, polishing them, preparing them for their future great work. You ask, "How?" The Bible answers, "Through testings, through trials, through the opposition of the world, the flesh and the Devil." All these things of the present time, that would naturally work to our disadvantage in many ways, the Lord will overrule to our spiritual development. He has promised that all things shall work together for good to these, the called ones according to His purpose, who are making their calling and election sure. How we rejoice in the precious promise that all of life's experiences permitted by our Father will be caused to thus work to our blessings!

I remind you of the creation of God thus far. First was the Logos, our Lord Jesus in His prehuman condition. He, as the great Agent of Jehovah, created all things. As we read, "All things were made by Him, and without Him was not anything made that was made." It was the Power of God, exercised through the glorious Word, the Logos. God's final creation was man. Then sin blighted this fair creation. God for a time allowed it to remain as sin had marred it. But in due time, according to God's prearranged plan, Jesus came into the world to be the Savior of men. He took upon Himself human nature. As a man He gave Himself a Ransom for Adam, and thus for the race who fell in his loins. The price was laid down, even the precious blood of the Son of God.

But before the time for the blessing of the world the Father had a further feature of His great plan—the gathering out of these jewels, the making of a New Creation, different from angels, cherubim or seraphim, or any other creatures God had made. He invited these from the fallen, sinner race, redeemed them by the precious blood of Christ, to become members of this New Creation, and thus to be joint-heirs with Jesus their Lord. God is working in these. Who are they? You are one, if you are a member of the Body of Chirst. If you have given yourself wholly to the Lord, under His terms, you are one of the jewels which God is preparing, developing, polishing, and perfecting for future glory.

Then what? When this New Creation is completed, they will be the Channel which God will use for the restoration of all mankind. Because of their own experiences with evil, and because they have learned how to overcome weaknesses and imperfections in themselves, they will be well fitted for encouraging, instructing and uplifting the human family to the perfection which God designs for them, and which Adam originally enjoyed. They will be able to deal sympathetically with the poor world. This blessing will go not only to the living, but to those also who have gone down into the tomb. All these will be awakened. God will not awaken them now, because it would be to their disadvantage. He will keep them in the sleep of death until the Kingdom of Righteousness is thoroughly established. Then they will come forth to learn of God's infinite goodness, and to receive His salvation, whosoever will, at the hands of the New Creation. (Hosea 13:14; Isaiah 25:6-9; 26:19; Rev. 21:1-5.)

ETERNAL AGES OF GLORY AND BLESSING.

Will God's Plan end there? No, dear friends. But God gives us no revelation further. We are merely informed that at the conclusion of Christ's Millennial Kingdom, when all the willing shall have been made perfect, and all the wilfully wicked shall have been destroyed, Christ will turn over the Kingdom to the Father, "that God may be all in all." (I Cor. 15:28.) But God has given us through the Apostle Paul a glimpse of that infinite future, in the 2nd Chapter of Ephesians. He says, "In the ages to come (through all eternity, we understand) God will show (to angels, to men and to every creature) the exceeding riches of His grace in His kindness toward *us*, through Christ Jesus." *That* is the jewel class, dear friends. How we will rejoice then! And there are eternal riches of grace for all mankind who will accept them "in the Day of their visitation," now near at hand.

Seeing then, as Bible students, all these manifestations of human power and wisdom and skill about us today, and recognizing our great Creator as the Source of all wisdom and power, these present blessings may become to us finger-posts, directing us to the great work of Jehovah God, to His wondrous grace, and to the glorious outcome just before us of His marvelous Plan of the Ages, as declared in His Holy Word.

Our Booth at the Panama-Pacific International Exposition—San Francisco, California.

THE following interesting experiences connected with the history of the Booth will be appreciated:

While the construction of the Panama-Pacific International Exposition was drawing to a finish, some of the friends, awake to possible opportunities and privileges of service, entertained hopes of witnessing to the great throng, who, no doubt, would visit the Exposition.

The outbreak of the great European war quenched our hopes in that direction, but not our desire to witness. When we had time to calmly consider the great lesson the church this side of the vail had been allowed to learn, that the closing of the Gentile Times did not necessarily mean the close of the Gospel Age and its services, our hopes revived.

With new hopes we looked into the possibilities of Exposition witnessing. An offer by the Exposition Company of space suitable for the erection o an I. B. S. A. Pavilion, adapted also to exhibiting Photo Drama, at a final cost of $10,000.00, was gently refused by our dear Pastor as too expensive.

Brother Russell encouraged us to investigate further for any proposition that could be handled by the joint Bay Classes.

At a joint Fifth Sunday convention the Bay Ecclesias

authorized the accepting of another offer by the representative of a certain eastern gentleman who had taken over the space originally allotted to the Federated Counsel of Churches, after their committee had gotten tired of the business cares connected with the same.

The specially appointed committee waited on the above gentleman and after he had examined them to see if they were suitable to be placed along side Churches of the Federated Counsel, he insisted on examining us doctrinally, but had enough of it with a few questions, when he saw what he was up against. Of Pastor Russell nothing was said. Committee signed a contract for the sum of $300.00 for a space of 6 feet by 10 feet, next to the entrance to the moving picture booth belonging to the Church exhibit, with opportunities to show our slides and films (nothing said about the Photo Drama of Creation) every other day for one hour, binding contract with a deposit of $150.00, which was received with open hands, and which, by the way, convinced us that business cares of the Church Federation Committee were only their usual financial worries.

A few of our brethren set to work preparing the exhibit. In the designing we had to keep in mind that it was a local exhibit, for as such only could we avoid being indentified with the I. B. S. A. and Pastor Russell. Knowing that the churches had nothing but glowing reports of conversion to offer we decided on something that would be like a large question mark that would encourage people to ask questions, without having to be asked or begged.

What better could we think of than the large question mark placed by our Heavenly Father in the land of Egypt. The general design is that of the Tomb of Zacharias forming bookcases for the works of our dear Brother Russell and a plaster-cast showing the cross-section of the Pyramid and its passages.

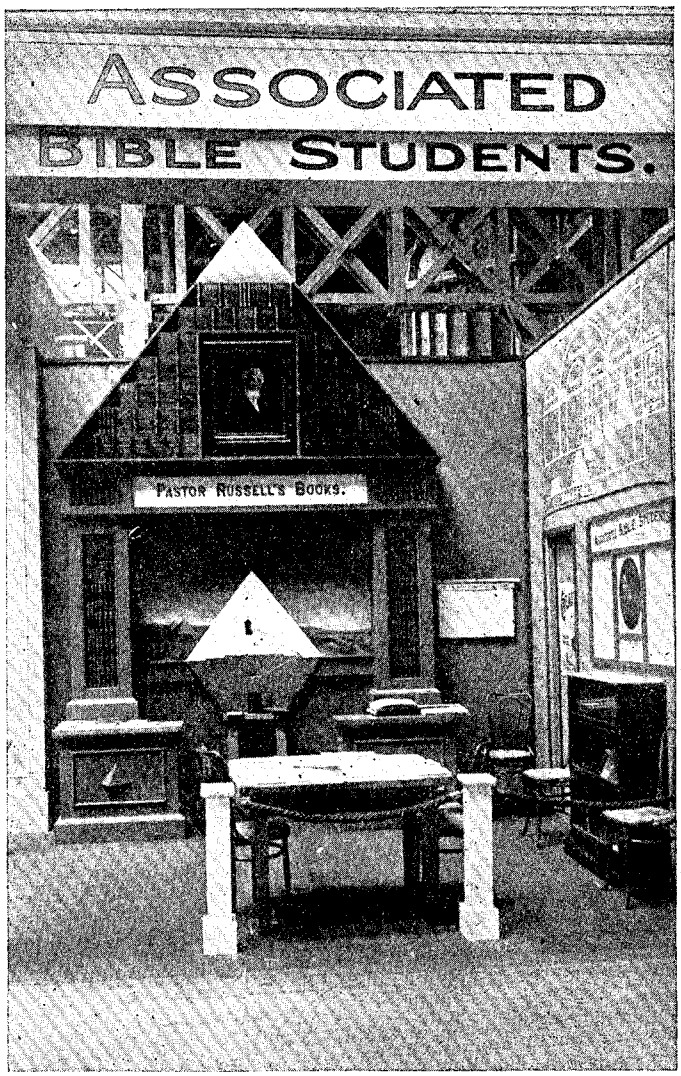
Just about the time we finished the exhibit the new representative of the gentleman of the East arrived to close the contract. Our committee waited on him and brought with them the balance of the money. They were about to affix their signatures when the Secretary of this Committee of One Hundred, as they called themselves, representing the Federated Counsel of Churches, entered and started the interesting part of the booth's history.

He immediately called the young representative into the adjoining room and informed him that maybe he was about to sign up with the Devil himself. Our spokesman was then called into the conference and given the third degree if he and we were followers of Pastor Russell.

After our spokesman was cross-examined without having himself committed to the satisfaction of the inquirer, he also called into the conference the balance of the committee and proceeded to encourage us to confess our connection with Pastor Russell, with the same unsatisfactory result. What he wanted to get out of us was the fact that Pastor Russell was the head of the San Francisco Ecclesia and that we were in this instance acting as his representatives. These two points we could conscientiously deny, for one is our head, even our Lord and Saviour, and second, our dear Pastor had previously refused to exhibit in the name of the I. B. S. A.

To secure of us a compromising confession we were then introduced to the most prominent Baptist minister Dr. B..... D.D, and again cross-questioned. Being personally acquainted with the writer, this Baptist minister immediately inferred that A. B. S. is only another name for I. B. S. A. and would no longer have anything to do with us than to consider us deceivers and imposters (deceivers and yet true, II Cor. 6:8).

Dr. B.....was very confident that this settled the matter and that we might as well give up every thought of exhibiting, but apparently he was not as well versed with business and the laws of this land as the Worthy Secretary, who when Dr. B.....left, immediately sought to find ways and means to compromise, assuring us three times, that if we would insist (we had told him we would go to law if necessary) we would bust up their whole church exhibit; he said, should it become known that Pastor Russell was to be in their official space, every other church would draw back and that would mean financial ruin to the contracting parties. He finally told us that he would arrange for a meeting with some more members of that committee of 100, that we might settle this question in the most amicable manner.



We met this committee a short time after, well fortified in the Spirit of the Lord, and really had a very nice meeting, every member being not only a Preacher, but business men enough to acknowledge that their agent had acted unwise and that they aught to find ways and means to settle this without publicity and unnecessary friction. We assured them that we had acted in complete confidence as to the authority of their agent and that we had no desire to cause trouble.

While the rest of that committe (Dr. B.....was not present) was satisfied as to our identity the secretary still insisted to find out more about our connection with Pastor Russell. Seeing that the others were broad-minded gentlemen, we gladly acknowledged that we read and study Pastor Russell's literature in connection with our Bible study, that we distribute his literature, and rented halls for him to give lectures in, but *only* because we found him the *only one* who stuck to the Bible, and our spokesman told the secretary we gladly would do the same for anyone else, *including him*, if he would bring forth "meat in due season."

This pretty near took away the dear secretary's breath and in his pride, he really felt insulted, but calmed down pretty soon

when the others argued with him that the statement merely implied that we had not as yet had the pleasure of hearing or reading one of his sermons. This little meeting finally ended with a friendly handshake all around after we had been assured that the committee would do all in their power to secure for us a favorable location.

A little while thereafter we were offered a space about three times larger, including closet, at a prominent corner for only $250.00, that is $100.00 above the sum already paid, but could naturally no more claim any opportunities to show moving pictures in their hall.

We gladly accepted this offer, taking it to be the Lord's will, as we also would find the opportunity to show two reels of films, one or two times a day, in the regular M. P. hall of the building.

We soon finished our exhibit, being able to use the one prepared for the former space, and though we could not open until two Sundays after the opening of the Fair, we still opened about five weeks ahead of the time the federated councils of churches had their exhibit installed.

We added a table and five chairs and book-case in which we have all our famous Bible helps, like Concordances, Diaglott, Leeser's Translation, the latest Standard Dictionary, Bible Dictionaries and Scripture Studies in all the nineteen languages published, also literature for the blind. We also have an octagonal revolving rack for all the different tracts in English and Foreign languages assisting us in dispensing precious gems of truth.

A large chart of the Ages, also one small one for the blind, a chart of the Tabernacle finish the exhibit. The enclosed picture gives a fair idea, but fresh flowers daily and two attendants add materially to the appearance of the booth.

All this was accomplished for the small sum of $423.00, not including the books, which were lent to us by the Society. We are now keeping our dear brother busy from nine A. M. to six P. M. explaining the Pyramid and Chart to the visitors who are anxious to know, especially since Pastor Russell's sermons have on and off appeared in the daily papers of San Francisco. The attending sister is kept busy supplying those that gather with literature. We change, daily, the sisters drawing on the four Bay classes for suitable material.

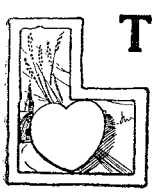
Some idea can be gained of the experiences we are having at the booth from the attached extracts of the notes of Sister Tompson, our attendant for about a month before the present superintendent of the booth took charge of the affairs. The writer had,the few days he had the privilege to serve as attendant on Sundays, similar experiences, and rejoices in the splendid witness this booth is giving and the Spiritual help gained by the experiences.

As the Lord provides the money we will endeavor to improve here and there, but one thing we would ask is that all who get acquainted with this part of the harvest work, for such it surely is, assist us by their prayers.

Hoping these experiences prove an encouragement to some to press on in the narrow way and in the harvest work, ever trusting in the Lord, we remain, with much Christian love in our Master's service,

Booth Committee,
A. B. S. Booth, 1st Ave. and D. St.,
Building of Education and Social Economy
P. P. I. E., San Francisco, Cal.

Experiences at the Booth—March 26th to April 30th, Nineteen Fifteen.



THE average number of tracts given out daily by me possibly, twelve, so many refuse, saying "I am loaded down with papers and tracts now from every booth." Some accept with thanks, a few *gladly*, many express pleasure in Pastor Russell's sermons in the newspapers. They often look over the tracts and say "Oh I have had these under my door." The tract mostly asked for is the "Distress of Nations."

I consider it one of the most helpful privileges I have ever experienced, to be able to witness to so many.

One gentleman told me he had been an unbeliever all his life, possibly 30 years, and had lately heard Pastor Russell in New York and had become deeply interested in his views, and had some of his books, but was not fully convinced, so he said "I shall take this Gospel outfit here, and interview them each separately, and see if I can find anything that satisfies me.

After several hours he returned and we had a nice long talk and he said "I am still searching for *the* truth." I invited him in, and had a very able listener, and talker, and told me that he was a teacher in Washington, D. C. One question in particular was, "Why the world should be blinded, and why I could see, what was to him, invisible, impossible." Another thing he said was "I have to *see* to believe, and that is the Lion and the Lamb lying down peaceably together, I think it will be as the old Irishman put it—'Sure they will be lying down together, but the lamb will be inside the lion.' " I explained to him that the blind eyes would *all* be opened in due time, and we have every sympathy for the blind, for while we could not always help them, or cure them, we never tried to push them aside, but as Brother Khuen said, "We could at least go peaceably around them, and not over them out of our way."

One lady very bitterly attacked Pastor Russell's private character, again Brother Khuen's experience came to my aid and by the Lord's grace I was able to keep still and let her revile until she had exhausted herself, and then by kindly talking and questioning I found all she knew was newspaper reports, and I hope I set some of her opinions right. One thing struck me forcibly in what she said was this, that she knew some Bible students in Oakland and one sister had told her (using as an example the murderer of Mr. amd Mrs. Voyle in Oakland) that in restitution all this murderer (and other especially atrocious crimes) would be required to do, was to place a white dove on the altar, and his crime would be forgiven him. Now I am sure this was a misapplication of a Tabernacle Type or Shadow as understood by a worldly woman. I suggest that Bible Students refrain from giving out meat to people who would choke on milk. This woman was the daughter of a minister (I believe she said) but clinging with both hands desperately to the world, and nominal traditions.

Another very bright woman from New York asked me to tell her why that most every church she had attended in New York had warned their people against Pastor Russell and his books as "Seeds of Perdition," of course I gave her the usual explanation of the Ransom and Restitution.

Two ladies came in together one day (possibly 50 years of age) and asked me the same question, and one of them said: "And I went right off and bought the 'Plan,' and a lot of tracts, etc., and all I can say against Pastor Russell in that he is the most merciful man I ever read of, and I wish more of our preachers were like him, and I say 'God bless him.' " She was Scotch Presbyterian too. The other lady was interested in the Pyramid and took down Brother Edgar's address, etc., so as to buy both his works and Pastor Russell's when she got back to New York.

One man talked very harshly of the Bible and Jesus, said "You can't show me anywhere that Jesus approved of matrimony, he was no admirer of women, treated her as a slave, etc. Later on he returned and in his way apologized, bought a volume of Pyramid and Plan.

Another man was so very interested in the Pyramid as illustrated in the booth by Brother Wolf, that he bought a Pyramid book, he had been there (to Egypt), and admired the concrete picture very much, and said it was excellent.

26th. First thing today a man obscessed, or had been, by evil spirits, came in and asked me many questions, he said, "You have the seeing eye, don't you see anything in my eye?" I said "No, I do not, and I don't want you to look at me in that way." He said, "I can hypnotize you." I said "You can not, and I don't want to talk to you." Well, he sat down and stared at me until I was nervous, but I talked calmly with him and tried to get him to see he was wrong, he said "I know it, I know it, but they will kill me if I stop praying one moment, they say right now they will kill me, but I had to come because you have a seeing eye." I was praying my eye would see a guard in time before he got desperate, but all at once he said "I know all you could tell me, you have the true Gospel, I know it, but the devils don't like it, so I must go." Well, I breathed one long breath, because I was afraid of him, and was mighty glad—"The devils did not like it," and he left.

Then in came an old lady, she said, "I wonder why you believe in Russell? He is full of pernicious teaching. A Bible Student in San Jose sent me his books, and I threw them in the fire, and wish I could every one printed; any man who takes the Devil and Hell out of the Bible is a liar and a false prophet." I said "Sister, just hell and eternal torment, as you understand it, not the Devil, he is running loose everywhere, just walking up and down. Please don't think Pastor Russell has the Devil killed off, or Hell destroyed, only eternal torment, surely you would be glad of that? "No, No, No," she said, "The Bible Hell and Devil and Torment is what Jesus meant when he said

about all you accursed, etc. I said "I guess you would be glad to see all the Russellites roasting and the Devil stirring up the fire?" She said "Yes indeed, I would, and all other false propets." I said laughing, "All right, sister, I am glad I believe in a God of love, and of tender mercy, you will see it all some day." She fairly raged and went over across the way to the Episcopal booth, for comfort. I heard them talking it over.

Just had a long visit with an old gentleman from Washington, D. C., failed to get his name. He asked me to ask some pilgrim brother or pastor, if any special significance was attached to Jesus turning the water into wine at the wedding, had it any value other than to show His power? And a miracle? Also why God permitted Elijah to call out fierce bears to devour and tear in pieces the little children, who laughed at his bald head? In Chronicles—don't know where, and if we though that 'merciful.' "

Advent minister just called, and was very nice and pleasant and kind (has booth up this isle near door).

April 30th. Was a fine day spiritually. I want to call special attention to a possible wheat grain, Mrs. F. W. Everest, 947 Bush St. She bought all the volumes, Sunday at meeting, and is struggling through the mist of many "Cults?" And nominal systems to see a ray of light. She is truly hungry, but may not eat at our table unless we assure her that we welcome her. One man remarked when I told him that his eyes were blinded to the truth, that my belief reminded him of the little boy who had some new-born puppies to sell on Election day, he was crying his sale, by asserting that these were 'Democratic pups' and only 25 cents each. Well, he did not sell all his pups that day, and the democratic nominee was defeated, so in a few days he had his pups on the street for sale, but this time he was claiming them to be 'Republican pups,' a man said "See here, wasn't you trying to sell these same pups as 'Democratic pups' a few days ago?" "Sure," the boy said,"I was, but they did not have their eyes open then."

Brother Warner suggests that we have some small, attractive, leaflets to hand out, easier carried than larger tracts, and easily and quickly read (just a few pointed facts). Such as are given out by the thousands at the Theosophy booth. He noticed the school boys are asking for and taking those leaflets. I suggest we have a small leaflet, one in blue and one in yellow or red, not easily confused with the ordinary white leaflets scattered everywhere.

Many today ask for tracts about the "Debate," and are interested in the facts very much, that I can tell them regarding same.

May 1st and 4th. The 1st was a very interesting and instructive day, many questions were asked relative to sermons in Examiner.

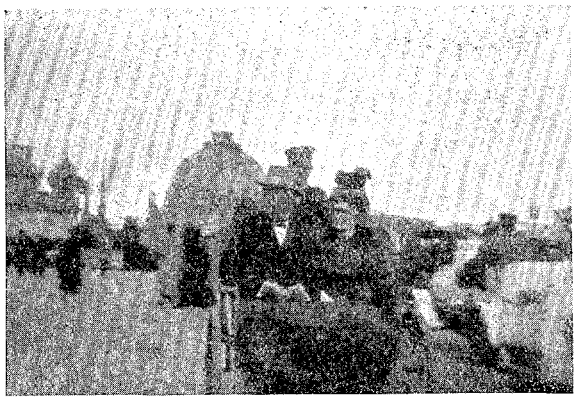
I suggest that the booth instructors read the sermons, since I felt a little cheap to say that I had not read Pastor's last sermon, also more and more ask relative to the Pyramid, especially the Episcopals across the way, seem to send over one at a time to ask if that is Pastor Russell's religion, just a Pyramid, etc. I have given them all tracts and asked them to read them. I feel it is a great blessing, indeed, to be here and in my feeble way witness for the Lord, but I do feel that some one of more ability than I possess should instruct people about the Pyramid. So many daily ask the connection between the Bible and the Pyramid. I do my best, but feel it poor indeed. I forgot so often today to ask for signatures. Had many interesting people.

May 10th. One lady to whom I offered a tract said "I don't need them, I know all about the Bible, I often read it." I said? "Indeed, you are avery fortunate woman, if you know *all* about the Bible, won't you come in and tell me?" She said "I have not time to waste."

Several ladies from the Federation called today and were very nice and asked many intelligent questions, and seemed really interested.

The Inspectors of booths (two ladies and two men) called and asked many questions, I found them very much interested in the Pyramid and talked to them quite a while—several days later two of them returned with a scientist who claimed to have been an explorer of the Pyramids for several years—he wanted to know how we connected the Pyramid with the prophesies of the Bible, after I explained it to him, he said "That is all nonsense, I know how the Pyramid was built," I said "Won't you come in and sit down? (They all did) and tell me, I am very anxious to know." He said, "First they dug canals to the Nile and floated the stones down." And I said "Then how did they raise up stones weighing so many thousands of tons and 30 feet long, to so great a height?" He said, "Why, they put mountains of earth under them and gradually lifted them up, and tipped them over to position." Well, I laughed, and said "Brother I am no scientist, or builder, but I can't grasp your idea, I guess I came from "Missouri" you will have to *show* me, you call the Bible 'nonsense,' and then tell me such a story as this and expect me to believe it." We came to no understanding, but parted in a happy way.

A minister came and was looking around, I asked him if he would have some tracts, he said, "No, I think this booth should be abolished and Pastor Russell, as you call him ostracized." I said, "What has he done to you or to anyone, hurtfull?" He said "He has destroyed the belief of thousands, made infidels by removing the very bone and sinue of the Bible. The doctrine he teaches is all his own." I said, "Brother can you find *one* proof of what you say in Pastor Russell's writings, I have never



Brother and Sister Rutherford seeing the sights.

found one doctrine, as you call it, not supported by Scripture." He said, "Look how he has taken eternal torment out and he knows God means to punish all the wicked." I said "He has not taken it out, for it never was there." He got so abusive I ceased to talk, and just listened to him, when he finished I said, "Good-bye, I hope some day you will understand differently."

A very nice appearing man had been standing near this 'Preacher' (?) in the isle when the preacher walked away from the booth, the gentleman lifted his hat and stepped forward to the entrance, and said, "I heard all he said to you—and I want to say that I am a Jew, and proud of it, and I want to thank Pastor Russell through you, for all the kind things he has said of our race, and for leaving us a kind, loving and merciful Father.

I admire his newspaper articles very much, and I read them all, I do not agree with all he says, but I see he has done and is doing a wonderful good for the world, and his teaching of the Jews' Bible is surely fair and true."

I asked his name, but he said "No, I prefer not to give it."

Many worldly people come and ask to know of restitution, they are always glad to listen to restitution—I have met several (who came to the booth) outside the Exposition, who asked me to tell them more along this line. Many Christian Scientists listen to restoration. I found many who were glad indeed to listen to deeper thoughts, but the world wants restoration, and to them it always appeals, and through that interest, one can always suggest many Scriptures, and to some it may bring greater blessing, as the time goes on I found that from giving out a dozen tracts daily I often gave out two dozen or more.

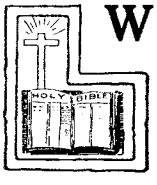
The people were getting more and more interested in our booth through reading our dear Pastor's sermons in the dailies and the tracts—I have noticed several attending our public services who had talked to me at the booth, especially the man who told me of the blind pups; he came often, I saw him Sunday to hear Brother Barton and to hear Brother Dimock, but he gets out so quickly, I have never spoken with him, and two or three ladies; one lady I talked to several times in booth A. C. S. said, "You do me more good than any A. C. S. practitioner. She found me one day in the Palace of Art (off duty), and asked me to give up the pictures for her sake, and to tell her all I could in one hour, of my belief, and restitution. We walked until I had to leave her, and it surely did me more good than all the pictures in the world, she was so glad and so grateful to me for giving up my pleasure for her benefit.

FINALE—Concluding Remarks.

HERE we were near the noted Golden Gate, where many a sea-tossed mariner who had despaired of ever reaching port in safety, has entered the haven where his fears vanished, and he rested from the weariness and anxiety of the trying voyage. Here, at the point where the sun sets most gloriously; where its last rays shed their light ere darkness reigns o'er our fair land, and at the same time the long-looked-for haven, was suggested to the mind our present state. We are now where the sunlight of Gospel favor is about to set forever, and a glorious sunset it is. The darkness such as never has been will soon settle down upon humanity. It is at this very point that we hope, after the perilous, storm-tossed voyage on the tumbling waves of life's experiences, where we have been hounded by the adversary's submarines and Zeppelin's, though oft we have almost despaired of making a successful landing, we may at last enter the Golden Gate and rest secure in the long-sought, blessed haven of divine blessing. We were reminded that our pilot, who knows of every rock or shoal that might endanger our craft, is ready to tow us in. We determined, by God's grace, not to heed the threatening waves dashing into foam upon the shore in their final efforts to cast our bark aground, a wreck, for our trust in our pilot is implicit. Our faith grew strong that soon we will cast our anchor within the Golden Gate, beyond the power of all storms to injure, or even threaten. Then will take place the real Exposition—the Exposition of the great, the wonderful, the indescribable, the infinite love of God, as well as His justice, His wisdom and His power. It will be our privilege, if our faith continues stedfast, to give this exposition by making these glorious attributes of God plain to all of mankind and to put them into operation for the good of the race. Surely this exposition will eclipse all others. All of this was sufficient to engender in our hearts the sentiments of the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" We determined anew to enlist all of our powers in glorifying Him daily, yea hourly, and even moment by moment.

Discourse by Pastor Russell, Sacramento, Calif., June 8th.
Subject: "THE DRAWING POWER OF GOD'S LOVE."

"Because thy loving kindness is better than life, my lips shall praise Thee"—Psalm 63:3.



WE are all coming to see, more and more, that the Bible presents to us a God of loving-kindness, and from that viewpoint we are called upon to render some return to Him. More and more I am impressed with the erroneousness of the creeds. How grossly we have been misled by them into thinking of our Heavenly Father as anything and everything but the kind, loving Father expressed by our text! The Apostle, in harmony with this text says, "The love of Christ constraineth us." God constrains us; draws us to Himself by His love.

It is very probable that the reason so many have been kept away from God is that He has been so seriously misrepresented to us all, and by us all. As I read the words of the Apostle to the effect that the heathen are feeling after God, if haply they might find Him, I say to myself, "Why is it that the heathen have not found the Lord?" Evidently the Apostle expresses the right sentiment here. You and I realize that we are so constituted that the higher organs of our heads call for reverence for Almighty God. It would be the natural thing for all men to feel after God, to desire to have a God, to have a fellowship with Him, to have His favor and blessing, and to have the everlasting life which He has promised. It would be the natural, reasonable thing to expect. But we find the very reverse of all this, not only in so-called Christian lands, but in lands where the Gospel has been more or less neglected. Not only do we find many that are neglecting the Lord and caring little for Him, really disbelieving Him, but we find many who have turned away from Him entirely and are antagonistic. They call themselves agnostics, which signifies "persons who want to know; persons who want proof." There is a difference, you see, between an infidel, which signifies an unbeliever, and an agnostic, which signifies one who desires to know. Some of the leading people today will tell you, if they speak candidly, that they are agnostics. They are feeling after God and trying to find Him. We find some drifting from one denomination to another, and others outside of all so-called orthodox denominations, such as Christian Science, all feeling after, but not having a knowledge of, the Truth.

It is difficult to imagine how much harm has been done by the doctrines which misrepresent God's character. There need not have been the many denominations, all calling themselves Christians, though knowing little about God and little of Christ; merely formal professors for the most part, with only a few making a profession of being fully consecrated to the Lord. We would naturally have expected better results, after having the Gospel preached so many years. I believe there would have been better results had we not been misled by the teaching of the doctrine of demons. If we had had the simple Truth during the Gospel Age I believe the results would have been more like those obtained in the early Church, when thousands of Jews turned to the Lord, and then thousands of Gentiles. And noble Christians they were, not merely formal professors. The Apostle tells us of some who endured a great fight of afflictions; of some who suffered great loss, and of others who became the companions of such as were thus treated. Under Nero, the Roman emperor, and later under Diocletian, many suffered for loyalty to principle. It required a great deal of character to stand up and be willing to suffer for righteousness' sake.

THE TRUE GOD AN UNKNOWN GOD TO MANY.

As a further illustration along this line, I have in mind that when I was in heathen lands a few years ago, some of these heathen people, when I was in India, came to me one morning and said, "Pastor Russell, we are sorry to see that you are leaving us again. We wish you could stay longer. We did not get out last night to hear you, supposing your teaching was something like that of the missionaries who are here. But we hear now that it is very different from what the missionaries have been telling us, and we wish you could stay so we could hear you. We know there is something in Christianity, but we cannot understand how it could be true, as the missionaries have told us, that thousands upon thousands are suffering in eternal torment because they did not know about your God."

Some said, "Our God is better than that; the gods of the heathen are better than your God. They tell us not to take the life of a worm; to be careful where we tread lest we take the life of some little creature. How different from what the missionaries tell us about your God. Can you wonder that we are not Christians?" You see, dear friends, they were feeling after God and wishing to find Him. Of course they could only speak to me through an interpreter, and I in the same way to them. My schedule placed a limit upon me, so that I could not stay with them to tell them about our God, as I would have liked to do.

I think of the Apostle Paul, as he preached to the Athenians on Mars Hill. He recognized that the heathen were feeling after God and trying to find Him. They had many gods on the street corners, vain images erected to many gods, and lest they had overlooked one, they put up an image "to the unknown god." You remember how St. Paul turned the matter and preached to them the true God. He said, "You have one altar erected to 'the unknown god,' and that is the God I wish to tell you about." They were so steeped in deception and error that when they heard of the true God and His Plan, His Truth, they were not ready to receive it. It might have been so if the Truth had been proclaimed during the Gospel Age by the best of teachers; perhaps it would have been rejected; perhaps few would have been willing to receive the Message. However, I would have liked to see it tried out. My experience teaches me that many people would like to know the truth about God. Even children at ten years of age and younger are interested to know about God, and many at the age of twelve or fourteen years have a clear understanding of God's Plan.

How different it might have been if all had known of God's love for the 1900 years since Jesus came into the world!

But false doctrines have driven people away from the Lord, and Christian people, under the delusion of these false doctrines, have acted anything but properly; they have shown anything but a proper Christian spirit. They have not known what spirit they were of, as was the case with St. Peter and St. John. You remember the people of one city had refused to sell bread for the Master's use. These disciples said, "Wilt Thou that we call down fire from God out of heaven to destroy these men and their city?" Jesus said, "Ye know not what manner of spirit ye are of. The Son of Man came not to destroy men's lives, but to save them." They had a wrong focus on this matter. We also had a wrong focus; we did not understand our Father in Heaven, nor did we understand His Plan. We had a devilish idea, the doctrine of demons. During the Dark Ages, men were burned at the stake, and put through various forms of torture, all in the name of Jesus, in the name of religion. What a serious mistake! Did not this drive the people away from the Lord and the Truth? Did it not do great injury to those who thus taught, as well as to the world? Yes everything was injured by the lack of a knowledge of God.

Now, by the grace of God, the light is shining in more clearly. You and I can appreciate this text, perhaps, in a way not appreciated even by those of the early Church. God's loving kindness. Think of this! God's loving kindness. It is not as some of us were taught in childhood, that God was vengeful, and ready to throw us to the Devil, and that Jesus stepped in and said, "Please do not; I died for these; allow Me to show them mercy!" and that the Father said, "Just for your sake, I will; otherwise I would throw them to eternal torment." How wretched a picture! Where would be the loving-kindness? But when we see that the salvation of mankind was planned by God from before the foundation of the world; that God has a great plan to gather out of the world; a Church, a Bride for His Son, to become Heavenly beings of a high order, of the Divine nature, for the purpose of blessing all of mankind later, then we see His loving-kindness, His tender mercy.

Do not forget, it is not only loving, but also kind; not only kind, but also loving. Now we have come to a time when our conceptions of God are becoming clearer. We are wakening from the sleep of the past; we are getting the eyes of our understanding open a little. We are looking and thinking, and in the right direction. Many are looking, but not in the right direction. All of the great professors in the colleges are looking, and seeing things too, but they are looking in the wrong direction. A gentleman who was a professor in one of the large colleges came ino the knowledge of Present Truth recently. He remarked to one of the brethren, "It is not necessary to teach evolution to the young men and women who come to the college. They come with their minds already prepared on that subject, having gained ideas along this line from their school books and elsewhere; they have already been taught that evolution is the way by which man came into the world." He said further, "Nearly all of the professors of the faculty of *our* college, and all others, are evolutionists; all but two in *our* college." I think that is a fair average. I am inclined to think that if you could find one professor in a large college who is not an evolutionist, you have done something wonderful. I know of a university in New England, one of the largest in the world, where two of the professors claim not to be evolutionists. These two keep very quiet respecting what they think about the Bible. We are glad they accept the Bible view, but deplore their lack of moral stamina.

One of these professors had written a book which dealt with some Bible teachings from somewhat the same standpoint of view that we take as Bible Students. It was a book on immortality (I have forgotten the title), and in it the professor taught that immortality is not a possession of men, but something to be attained. The pupils were surprised. There it was, and the professor was in that college, teaching. Someone who had seen it in the library called the attention of the others to it. One went to see it, but found it had been taken from the library. He got it by asking for it, but it had to be hunted up. It was soon taken away.

We see that a great many of the thinking people of the world are looking about in the direction of Theosophy, and New Thought (so-called); also Christian Science. But in vain do they seek light there. The degree of light which *we* enjoy, who keep close to God's Word, is to be highly appreciated. I say to you, "Blessed are your eyes, for they see." Blessed are you, for you are looking in the right direction, in the direction that God has pointed out in His Word. Higher Critics, Evolutionists, and others who lean to their own understandings, are in darkness. Those who are looking carefully to the teaching of the Bible are being drawn closer to God, and these are getting a greater appreciation of God as a *personal* God. You will notice that all who accept these other theories regard God as a principle without personality. They say that a principle operates everywhere, hence God is everywhere, the same as any principle; for instance, the law of gravitation is a principle. You know what will happen if I let go of this piece of paper; it will drop to the floor. Why? Because there is a law of gravitation by which everything tends to fall to the earth. There is an attraction which the earth has for it. It is a principle, a law of nature. So they say, God is a principle, a great law of nature. Is there any intelligence in this law which allows the paper to fall; is there any sympathy or love in it? Not a bit. Neither is there any hatred. I am glad of that. These people who regard God as a principle have this much of advantage; a prinicple is not wicked, it is not vindictive; it would not send one to eternal torment.

"But," you say, "the most intelligent people in the world are going in this direction? Who are we? Are not we who know God the most intelligent?" Yes, and no! Not many great, not many wise, not many rich, not many learned, are called. But we know what God says, and that is what many do not know. We know something of our Heavenly Father, and that is what many know little of. We have a personal God, and that is what many do not have. We have a GOOD personal God, and very few have that. A great number have gone after an impersonal God, a principle, a nothing—an absolute nothing. No personality about it. Then a large number are asleep, not seeing either east or west. By God's grace we, whether ignorant or learned, according to worldly standards, are looking in the right direction—to the east—for the sunrise of God's great Plan, when Messiah shall take His Kingdom to bless all the families of the earth.

Our text is speaking of *us*, because not many since the days of the early Church have known of God's loving-kindness. It has been lost sight of as the Bible has been lost sight of. Only through the Bible can people know of God's loving-kindness. Our text refers to the early Church, and those in close relationship to God all of the way down, and I believe it refers to the true Church of today. "Because Thy loving-kindness is better than *life!* Ah, yes, we have learned something of it. Does this have any effect upon us? Yes, it does. This love that has come into our hearts is having a transforming effect upon your heart and mine. Is God's loving-kindness better than life? Should we think more of God's loving-kindness than of eternal life?" No, God's loving-kindness is better than the *present* life. His loving-kindness has provided for a future life. In view of His loving-kindness which has provided for the future life, we count what remains of the present life as a little, trifling thing, not worthy to be compared with what God has in reservation for us. And so we are very willing and glad to use these lives, to lay them down in God's service, we are pleased to do so.

Are we not compelled to do so? Never! God is not compelling any sacrifice. If anyone makes a sacrifice that God accepts it is because that individual has given it freely. Who do you think would give his life away? Do you think you would be inclined to give your life to a wicked God? You might do this or that to avoid getting into eternal torment, because you were forced, but the thought of our text is, "God's loving-kindness is better than life." We would be willing to lay down our lives to be in harmony with that God, and to enoy the great provision which His loving-kindness has arranged. Our hope is built upon that loving-kindness. As soon as we saw God's loving character, we gladly surrendered our little all.

How was it with our Lord, Jesus? Did He not, in appreciation of God's loving-kindness, lay down His life? Is it not so with all who walk in His footsteps? Yes, truly, we appreciate God's provision for the future as infinitely better than the present life; and so we are willing to surrender all earthly prospects, counting all things as loss and dross, as St. Paul says, that we may secure the glorious things which God has promised to give to them that love Him.

A JOY TO DO HIS WILL.

The text goes on to say, "Because Thy loving kindness is better than life, my lips shall praise thee." We praise Him with joy in our hearts. It is not a crushing matter to meet God's terms. God does not demand of us that we MUST do this or that. We need not ask, "Must I do this?" or, "Will

God require that?" That is not the spirit. It is just the reverse. We will to serve the Lord and to do His will, as Jesus said, "I delight to do Thy will, O My God; Thy Law is written in My heart." We will do His Will with joyful lips; while serving Him we will be praising Him for the opportunity. This was exemplified in Paul and Silas, you remember, when on account of their loyalty to the Truth, they were confined in the jail at Philippi. There in the prison with their backs smarting from the whipping received, and in an uncomfortable position with their hands and feet in the stocks, and with salt water placed upon their wounds to make them smart and sting still worse—in that condition they had such appreciation of God's loving-kindness that their lips burst forth in praise. "Praise God from whom all blessings flow!" was their sentiment. This would surprise other people—to praise God for blessings when our backs are smarting with their wounds! God's loving-kindness makes even stripes borne for Him a blessing. These servants of God were glad to have *anything* with His favor. Their lips spoke forth joyfully His praise, telling the good tidings to others.

So it is with us, dear brethren. We cannot keep this Message to ourselves. As one of the Prophets says, it is like a fire in the bones; you can't stifle it. Here you have the Message of God, and you are using such wisdom as you have in giving it out; but you *must* praise God. You *must* show your appreciation of the glorious things which He has in reservation for the Church, and which He has in reservation for the world of mankind. Because His loving-kindness is better than life, we will praise Him with joyful lips! You remember that Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." If that is eternal life—to know God—then apparently not many have eternal life yet, because not very many know God.

FAITH IN GOD A NECESSITY.

It is not sufficient to know that there *is* a God, and that He is a personal God and not a principle. As the Scriptures say, "He that cometh to God must believe that He *is* (a personal God); that is a start. Secondly, we must believe that, "He is a rewarder of them that diligently seek Him." You believed and then you sought to know what His will would be concerning you. You found He had made a provision in His love whereby you might come from under the condemnation of sin and death and be admitted to His family. He gave you the begetting of His Spirit, and by and by, if faithful, you will be born on the spirit plane, and have joint heirship with Jesus Christ. Do you believe that? Yes. You are beginning to understand something of the love of God? Yes. You could not have gotten so far along unless you understood the love of God. God accepted us, He put the robe of Christ's righteousness upon us, and He is preparing us for the Heavenly Kingdom. His loving-kindness, O how great! There must have been a saintly class all through the Gospel Age, and they have been telling this Wonderful Story. "I love to tell the Story, it did *so much for me*." Who wrote this beautiful song? How did he know about the story? I do not know. He was at least looking in the right direction, and had some appreciation of the Wonderful Story of God's love in Christ. Then we have the song, "Wonderful Words of Life," and "His Loving-kindness, O how Great; O how Free!"

TO KNOW GOD ETERNAL LIFE.

We did not have all of the knowledge at first, but we have been gradually growing in knowledge, and as surely as you and I grow in knowledge of the Bible, of God's great Plan, so surely do we grow in knowledge of *God,* because all of the work of God reflects His character. It is as if I went into your home and watched you about your work; watched to see how you did this, whether you were careless about this, that or the other; watched your words and actions, that I might form some conclusion as to what you are. God wishes us to become acquainted with Him by His Words and His conduct. To understand God, we must understand His purposes. God's purpose is to bless all of the families of the earth. As we get to know Him, we learn to love Him. No one can *know* a really grand character without loving that person. As we come to know God, we love Him more and more. Jesus said, "This is life eternal, that we might *know Thee.*" We must come to know God. You cannot know God if you stay on the plane of merely trying not to kill anybody, and not to steal. If you stay down there, you cannot know God. As you give your heart to God, and study His Word and Plan, you come to *know* God, and that is evidence that you are getting in touch with Him. Whoever knows another thoroughly must have been with him; he must have become acquainted with him. God reveals Himself to us by letting us understand the meaning of His Word. Now we are coming to understand His Word, and it is making our lives different; it is transforming them. To know God is life exerlasting. No one can know God without getting everlasting life. People who do not know God now do not have everlasting life now.

We see in God's glorious Plan for the future that He will ultimately reveal Himself to the whole world. When? The Bible says, when Messiah's Kingdom shall prevail, and cause the knowledge of the glory of the Lord to fill the whole earth. Then all may come to know Him, and receive everlasting life. Those who refuse, will die the Second Death. You and I, dear friends, have this privilege now of gaining everlasting life. We may come to a knowledge of God and enter into fellowship with Him. As we associate with one another we come to know one another's hearts better; and so we come to know God better by communion with Him. As we tell Him daily of our dependence, and especially as we seek to understand His Word, and accept the terms of His salvation in Christ, this gives us a knowledge of God. Thus we are being developed as New Creatures into His glorious character-likeness; we are being made meet for the inheritance of the saints of light. Let us seek to study and to know God. Let us have the spirit of our text, the spirit of sacrifice, and the spirit of realization that God's loving-kindness is better than all the pleasing vanities and privileges of the natural life. To have His favor is better than any earthly things that could possibly be ours.

Utah and Salt Lake City.

ON the return journey our only stop of importance after leaving Sacramento was at Salt Lake City. Utah's story begins on the very first page of the history of trans-Missouri settlement.

The story is not only of a state upbuilded in a desert wilderness by a remarkable plan of co-operative effort, but of the growth of a peculiar religion in little more than sixty years, from a mere handful, to more than half a million followers.

The Mormons founded Utah in 1847. On July 24 of that year, their "First Company," comprising 143 men, 3 women and 2 children, 70 wagons, 1 boat, 1 cannon, 93 horses, 52 mules, 66 oxen and 19 cows, under the leadership of Brigham Young, entered the Salt Lake Valley and settled upon the site of Salt Lake City.

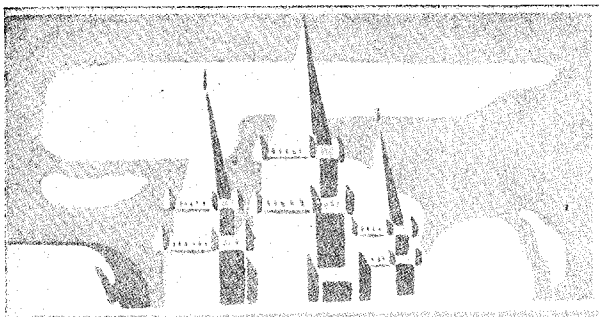
The journey of that company through more than one thousand miles of an unexplored wilderness has no parallel in this history of human courage and fortitude.

Ordinarily, the marches of civilization have been by slow stages—not by leaps and bounds. The outpost of far western settlement was on the Missouri river in 1847. In just 109 days Brigham Young, by a bold dash, moved it over and beyond the country now occupied by the states of Nebraska, Kansas, Colorado and Wyoming.

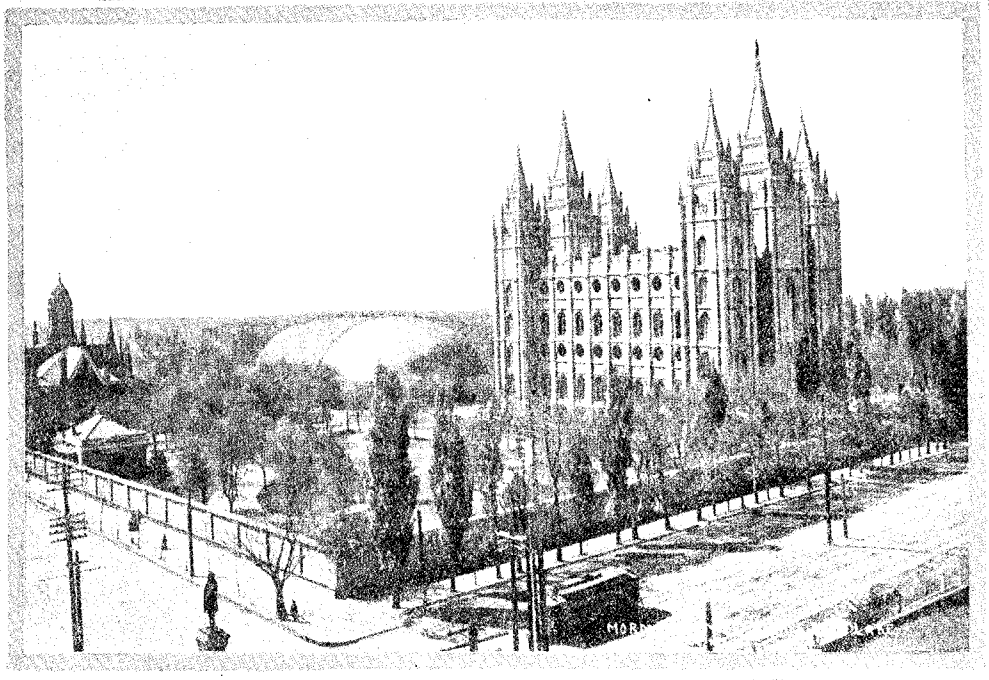
The prophet Brigham and his people believed that the Lord pointed out the way and guided the heroic little company through the perils and savagery of desert, mountains and plains. This, we do not know; but we do know that the wonderful journey was finished without an assault from Indians and that neither death nor serious sickness came to the company.

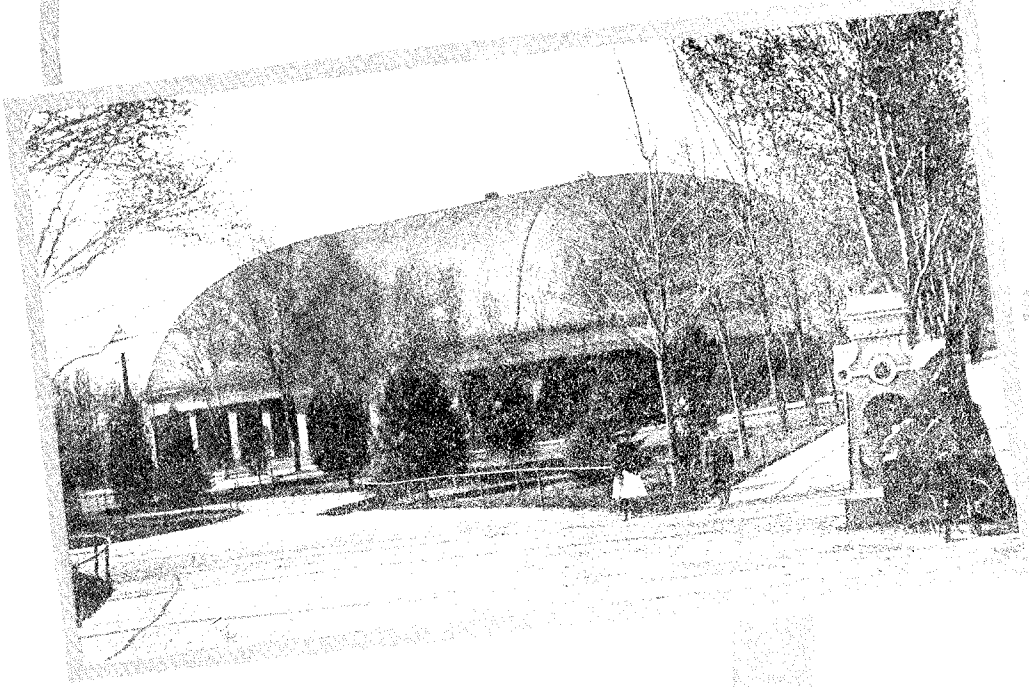
Those who view today the matchless valley of the Great Salt Lake and see what husbandry has done, can have no conception of the scene of desolation spread around the pioneers when they unyoked their oxen at their journey's end. Great gray ranges of mountains, their tops here and there among the clouds, hemmed in the sage-grown, alkalied valley; silence and solitude—the dreads of the desert—were everywhere, and over against the western horizon, sullenly within its salt-bound shores, lay that freak of nature—the "Dead Sea of Utah."

Is it any wonder that the little company huddled close about their great leader, and listened with upturned and appealing faces while he fervently called upon God to hold them longer "In the hollow of His hand!"



MORMON TABERNACLE and TEMPLE





The reasons for this unparalleled journey were these: The "Saints"—so-called—few in number and poor in purse, had lately fled from their city, Nauvoo, in Illinois. This flight was the result of a long standing trouble with their Gentile neighbors, which finally ended in the assassination of Joseph Smith, founder and first Prophet of Mormonism. After this tragic occurrence, the Mormons, feeling that the East was closed to them forever, set their faces towards the West, in the hope that somewhere out in the distant unexplored country beyond the Rocky Mountains they would find a place where they could build up a community and be free from interference in the practice of their religion. To search for this place and to found such a settlement, Brigham Young and his company made the memorable journey in 1847.

After the arrival of the first company, other companies were sent out in rapid succession, and within five years more than five thousand of the faith were living in and around Salt Lake City.

But Brigham's dream of isolation was soon dispelled by the discovery of gold in California. What followed that event every school boy knows; the Pony Express and Overland Coach came and vanished; the mines were opened; railroads were built across the continent; the circles of settlement were widened to the most distant valleys; and by steady steps Utah became a populous and prosperous state, and Salt Lake, the unrivaled city of the Inter-Mountain Empire.

The Utah pioneers are passing away. Of that "First Company" but three remain. History, if impartial, will judge them fairly and will write their names in such shining letters upon her pages that through all the flights of time youth will see them there and be inspired to greater deeds.

The tasks set for them to perform were new. Theirs was not to clear away the forest beneath its friendly shade; theirs was to toil on the blistering sands under the scorching desert sun. Theirs was not to fell near-by trees and make them into habitations; theirs was to mould and sun-bake the clay into bricks and fashion them into shelters. Theirs was not to plant in fertile soil and await the sure rain to bring on the harvest. Theirs was to sow in the sand, and quicken it into fertility with the run-a-way waters of mountain streams.

They gave irrigation to us; they built the first telegraph line west of the Rockies; they laid down railroads; these and many other things did they do to help make an empire.

All hail to them—the passed and passing Utah pioneers!

SALT LAKE.

In a passing glance, mere mention is all that can be given of the Great Salt Lake, but Utah's most interesting natural phenomenon is so widely associated with her name that a brief description of it here is justified.

Cardenas, the Spanish rover, probably visited it during the Sixteenth Century when he was searching for the fabled "Seven Golden Cities of Quiviri," and Father Escalante heard of it from the Indians in 1776; but the credit for its discovery is generally given to Jim Bridger, who first saw it from the mouth of Bear River, in 1824.

The lake is about seven times larger than the "Dead Sea" of Palestine, and carries about the same per cent of salt. This per cent is from 19 to 22, according to the season of the year, and calculations fix the total of the salt in the lake at four hundred million tons. The waters are sluggish and green-hued. They are very bouyant, and so clear that the eye can penetrate them to great depths. Gulls innumerable, whose breeding place is one of the eight islands in the lake, frequent the waters, in which nothing lives except a small shrimp.

Old timers have observed that this strange body of water rises and falls in cycles of approximately seven years, attaining in modern times about the same maximum and minimum depths. At present it is rising, and has been doing so for more than two years.

One of the largest bathing pavilions in the world—Saltair—easily accessible to all trans-continental travelers, is eleven miles distant from Salt Lake City. A bath in the lake is an experience never to be forgotten. The bather has beneath his feet sand as soft as velvet, and may float upon the surface of the waves without the slightest effort; indeed, he could not sink if he should try.

SALT LAKE CITY.

A point of great interest to the visitor to Salt Lake City is Temple Square, which embraces the great "Mormon" Temple, Tabernacle, Assembly Hall, Information Bureau and a few smaller buildings. The square occupies ten acres and is encompassed by a solid stone and cement walk, twelve feet high and three feet thick, with large gates on each of the four sides. Admission to the Temple Square and all buildings except the Temple is free, the Temple being open only to members of the church in good standing.

THE TEMPLE.

This magnificent structure ranks among the finest buildings of the world. It occupies the east central portion of the square and was completed in 1893 at a cost of nearly four millions of dollars. The walls at base are 16 feet thick; length, 186½ feet; breadth, 99 feet, and height, 222 feet. The east spire is capped by a hammered-bronze, gold-leaf covered statute of the Angel Moroni, 12 feet high. At time of completion the Temple was opened to the public for three days, after which time it was closed excepting to Latter-Day Saints.

THE TABERNACLE.

Perhaps even more interesting to the traveler is the great Tabernacle with its tremendous one-piece self-supporting dome. This great auditorium was completed in 1867 at a total cost of $300,000, not a single piece of iron or steel having been used in its construction. Recently the dome was roofed with metal. The seating capacity of this building is 8,000, and the side entrance construction makes it possible to completely empty the building in five minutes. The Assembly Hall is directly south of the Tabernacle and is used for overflow meetings from the Tabernacle, and for smaller audiences.

THE ORGAN.

Famed throughout the world for its tone quality, this organ is conceded by many of the world's greatest musicians to be the finest instrument in America. It was built forty years ago by Utah artisans under the personal supervision of Joseph Ridges. Recently the entire organ was reconstructed and added to by W. W. Kimball & Co., of Chicago, who installed every modern pipe organ appliance and improvement. Free recitals are rendered each day during the summer season for the benefit of visitors.

Photo-Drama in the Fiji Islands.

Clipping from The Western Pacific Herald, Fiji, Thursday, June 24, 1915.

The second series of the "CREATION" was to have been shown at the Town Hall last night, but the management had not obtained the permission of the police, in accordance with the Cinematograph Ordinance and the police stopped the exhibition although there were some hundreds of natives and others waiting. This morning, Mr. d'Zilva was seen taking a photograph of the hall and a poster bearing the intimation that permission had been refused. Two native constables were picturesquely posed on either side of the poster. Mr. d'Zilva informs us today that he has seen the Inspector of Police who is giving instructions for the film to be viewed by censors with the object of deleting some of the pictures.

Clipping from The Fiji Times, Monday, June 28, 1915.

THE CREATION.

The second part of this series of religious pictures was screened at the Universal Theatre last night. From about 6:30 p. m. hundreds of natives and others, lined the Post Office veranda and the pavement or stood in groups under the ivi tree. The doors opened at 7:30 p. m. and five minutes after the native section of the Hall was packed, and the aisles had to be cleared by turning out about a hundred, so as to comply with the police regulations and at 8 p. m. there were no seats available in the hall. Most of the colored slides were taken from famous paintings by the world's best artists, and they looked like oil paintings upon the screen. All the films were also hand painted. This part will be repeated at the Town Hall early next month when admission will be charged for at the usual rates and the proceeds will be given in aid of the fund in behalf of Fiji's wounded. His Excellency has expressed his desire to witness the drama, and it is hoped that the exhibition will be under his patronage.

STAR-GAZERS.

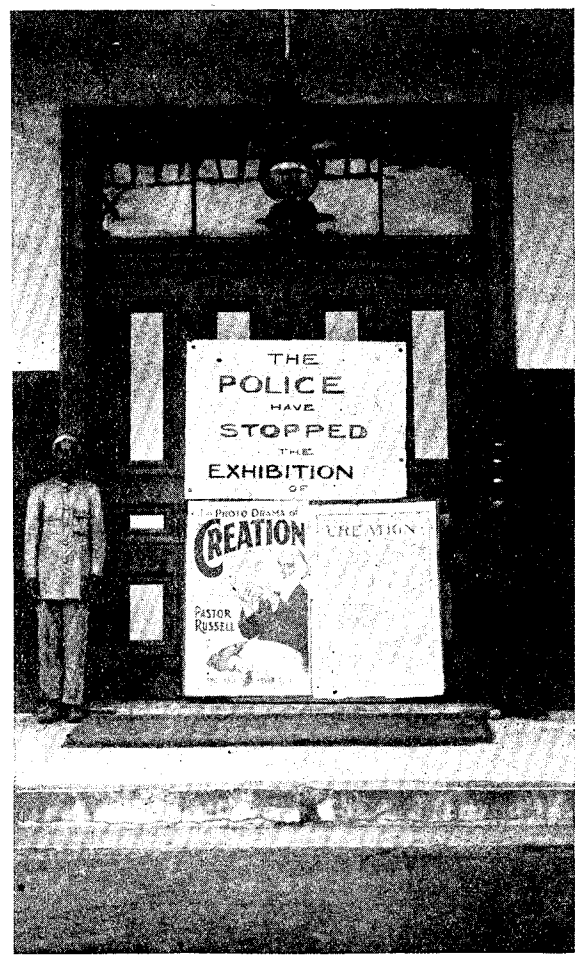
"Creation" Causes Crowd and Court Cases.

Eleven persons, consisting of 3 Indians, 7 Fijian men and one Fijian woman, were charged at the Police Court this morning with obstructing the public road.

Captain Barnett stated that a seething mass of natives was congregated outside the Universal Picture Palace on Sunday evening, during the progress of the "Creation" pictures. These people were massed on the street and times out of number they were requested to move on and leave passage way for the vehicular traffic, but they refused to move.

James Judd, Sub-Inspector of Constabulary, gave evidence that he visited the place at eight o'clock and found the footpath completely blocked with a surging crowd of natives. It would have been impossible for a vehicle to pass down the road, and very difficult for a single person to get through the crowd on the footpath. The crowd jeered at the constables. Witness encouraged the constables in their efforts to clear the road.

The Magistrate fined accused 10s each, in default seven day's imprisonment, and warned them that the penalty would be heavier next time, and that they must not go star-gazing in public places like that.



"HOW THESE CHRISTIANS LOVE ONE ANOTHER."

To the Editor.

Sir—I notice a letter in your issue of the 21st instant, written by Rev. James Jackson, attacking the "I. B. S. A." and its organizer, the "So-called 'Pastor' Russell." I have not the slightest interest in the doings of this organization or its Pastor, but there are several points in Mr. Jackson's letter which are rather amusing to an unbeliever.

(1) He refers to "this modern heresy." Heresy is defined as "an opinion adopted in opposition to the usual belief." Can Mr. Jackson tell us which is the usual belief? Is not every person guilty of heresy towards everyone holding different beliefs?

(2) Why is Mr. Russell only a "So-called" Pastor? Surely the members of his association, whatever their doctrines, have as much right to call their leader a "Pastor" or "Shepherd," as the members of any other religious body have to confer titles upon the paid expounder of their creeds.

The statement that this Mr. Russell "was in early life a draper" will apply equally well to many of the ministers of the Dissenting bodies.

(3) The beliefs of Mr. Russell. Mr. Jackson refers to "his peculiar and soul-destroying doctrines." The question as to what particular doctrines are soul-destroying has not been solved so far, and can only be a matter for surmise; in the meantime Mr. Russell and his followers are probably just as near the mark as Mr. Jackson is. No doubt Mr. Russell has read of the persecutions and "body-destroying" doctrines of the Churches, and thought a change desirable.

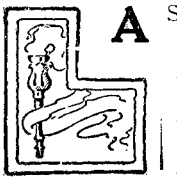
This is where the crowd gathered

As to the trinity, the true divinity of Christ, His bodily resurrection, and the personality of the Holy Spirit, the "I. B. S. A." is not alone in its unbelief by a long, long way. Does Mr. Jackson himself really believe these things seriously—I mean "believe" them—not merely preach them.

Mr. Jackson tells us that Mr. Russell's aim is to destroy the work of the "Christian Church." Will he now oblige by telling us which is the Christian Church?"

With regard to the last paragraph in Mr. Jackson's letter in which Mr. Russell is described as a "Religious Mountebank" there is an old saying about the pot and the kettle which is not inapplicable.—I am, etc. ALSAGER.

Letter from one who traveled three thousand miles to attend the "Los Angeles debates."



AS promised, I now give you a few of the most interesting items connected with the Los Angeles debates; also a few items connected with my trip. This was hardly possible before now, as I have been moving so rapidly.

On account of speaking engagements, I did not reach Los Angeles until the morning of the first debate. On that day, we had a conference with Mr. Troy, the speaker on the opposite side, and Brother Rutherford reminded him again of their contract that all personalities must be eliminated and told him that if he mentioned Pastor Russell, in any way, we would consider the $1,000.00 bond forfeited. This was quite a surprise to Mr. Troy. He had expected to use Brother Russell's name freely, but was compelled to cross out of his paper several paragraphs in which he had expected to take his name in vain. We learned this from the reporters, who showed us where Mr. Troy had crossed out these paragraphs from the written outline, which he had placed in their hands.

The 2,500 seats of the auditorium were all filled at 7:00 o'clock each evening and the papers reported 3,000 turned away from each of the four sessions, unable to find seats. The newspapers took advantage of this and had wagon loads of papers at the door each night, to sell the previous night's debates to those unable to gain admittance.

Brother Nolls' work with the newspapers was well done. For a week or more before the debates started, he had about a column each day in several papers, containing photographs of the principals, the subjects for discussion, the terms, etc., and each of the articles referred to the debate as a discussion of these topics from the standpoint of the International Bible Students Association and the so-called orthodox churches. The newspapers made great preparations to take care of this interest, doubled their force of newsboys, putting two on each route, and are reported as having sold 75,000 extra copies of each debate number.

About 150 cards were received daily. These cards were generously printed in double form, so that all who wished to learn more of Mr. Troy's views could do so. The audience, however, was with us from the start, and I doubt if Mr. Troy got many cards. I understand that from Brother Rutherford's lecture, which followed the debates, over 1,000 cards were handed in.

Mr. Troy observing the tremendous applause for Brother Rutherford in the second debate, and noting the scanty applause which he himself received, lost his temper and accused the audience with being packed with our people, and accused the press of being biased. Both of these statements were untrue. Not over 20 per cent of the audience were Truth people, and though we had Brother Noll at hand to give all possible aid to the press, yet the reports were absolutely fair. Mr. Troy afterwards attempted to regain the sympathies of the audience and the papers, thus foolishly alienated, but was unable to do so.

Mr. Troy kept telling the audience he was about to score, but his points were so thin when he reached them that nobody could see them. The reporters complained about this, saying that it was hard for them to give him a creditable representation in the papers, because he did not seem to make any points clear.

Mr. Troy used much of his time in the first debate in attempting to discredit Job. In our defense we showed that James refers to Job as a prophet. Ezekiel refers to him as righteous; God says he told the truth; Jesus quoted from him twice; St. Paul five times; St. James twice, and St. Peter twice. This was the principal thing I accomplished by going out to the Coast. Curiosly enough, I omitted the only absolutely "word for word" quotation given in 1 Cor. 3:19, but the Lord supplied the missing quotation through Mr. Troy himself. And the text which Mr. Troy supplied, "He taketh the wise in their own craftiness," seems to have been a particularly appropriate one for the Lord to have thus brought to light.

Mr. Troy freely admitted that the soul is merely the animal life, but astounded us all by contending for the immortality of the body. This is a new one for me; I never realized before how desperately the hosts of error are being pressed by our teachings.

Mr. Troy tried to dazzle the audience by using big words, contending that we need instruction in *contextual, dispensational and canonical Biblical interpretation.* As a matter of fact, the I. B. S. A. today is the greatest agency on earth for imparting instruction in just that way, but instead of contending with him along these lines, Brother Rutherford poked fun at this grand array of long words, and it was not long before the audience would go into convulsions of laughter every time the words "contextual, dispensational and canonical Biblical interpretation" were used.

Mr. Troy tried to act outwardly friendly and succeeded fairly well, except, perhaps toward the close of the last debate, but Mrs. Troy did not do so well. After the third debate, she came to me and said, "The next time you have a debate, why don't you get a man?" I replied that I did not comprehend her remark (because up to that time Mr. Troy had made such a miserable showing, and Brother Rutherford had done so remarkably well that I could hardly believe my own ears). She repeated her remark, and I said "On which side?" She said "On your side." Then I told her, in a kind way, that she would naturally take that view of matters and turned aside.

Mr. Troy's use of the word "hell" in a profane sense, that is, when he said "If the millennial dawn people are wrong, they have made a hell of a mistake," was not well received by the audience and did him much harm in the eyes of many.

His attempt to score by associating us with Ingersoll proved a boomerang. What he read from Ingersoll was so true and so fully in harmony with the grand presentation of the Truth on the subject, that had just been made by Brother Rutherford, that instead of the audience becoming aghast as Mr. Troy hoped, when he read the articles and stated it was by Robert G. Ingersoll, there was deafening applause. If Ingersoll told the truth on a subject, why find fault with him?

Mr. Troy used extremely bitter language in the latter part of the fourth debate, saying our doctrine had "originated with the imps of hell." Then he tried to gloss this over after the last rebuttal, by presenting Brother Rutherford with a bouquet, but the situation was too strained and he made no hit with the crowd. The two gentlemen shook hands, however, after Brother Rutherford's rebuttal, and the audience cheered.

The debate was certainly one of the greatest, and possibly the greatest witness Los Angeles has ever had. I was greatly impressed as I saw how the sharp line of cleavage between us and others lies along the line of the mammon on one hand, and Satan's lie to Mother Eve on the other.

Surely the Lord who knows my heart knows how greatly I do appreciate having been privileged to attend. I addressed the friends at Los Angeles twice (in the afternoon) and gave twenty-six other addresses, going and coming on the trip. I saw many dear friends and many others that would be equally dear, I am sure, if I had the time to get acquainted with them.

A good joke took place one night and will surely be greatly enjoyed by all who know Brother McMillan. Brother Rutherford, waxing eloquent, said, "The meaning of this word is vouched for by the greatest Bible scholar that ever lived, Dr. Strong." He turned to point to Dr. Strong's exhaustive Concordance, lying on the table at his right, but the crowd saw only Brother McMillan sitting smiling on the opposite side of the table, and when Mac saw that the people were all looking at him, having taken him for Dr. Strong, he graciously smiled and bowed. The roar of applause which followed must have been chiefly from the "Truth people," who know Mac. C. J. WOODWORTH.

Supplement

to

1915

Souvenir Report

Bible Students Conventions

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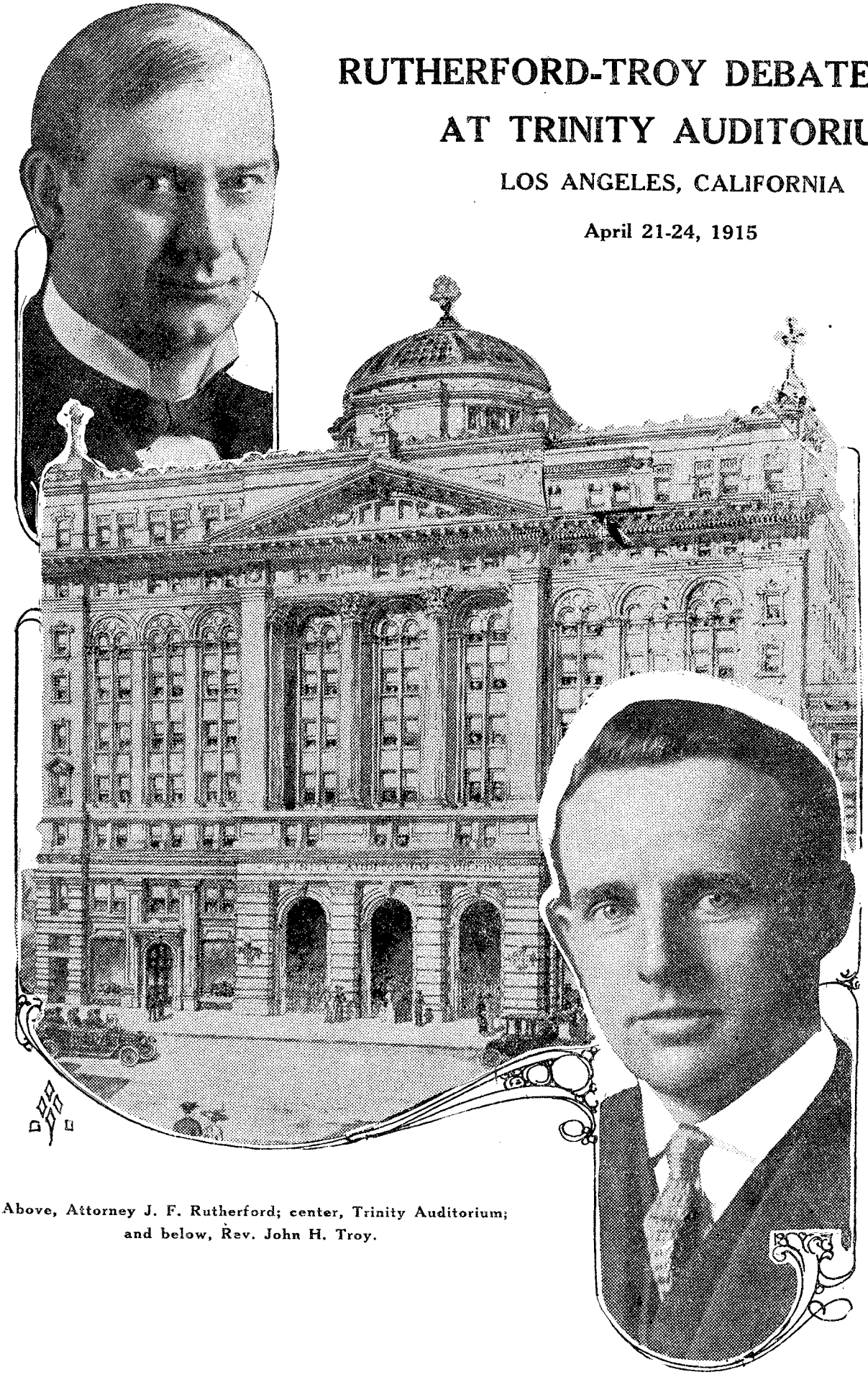
RUTHERFORD-TROY DEBATE
AT TRINITY AUDITORIUM

LOS ANGELES, CALIFORNIA

April 21-24, 1915



Above, Attorney J. F. Rutherford; center, Trinity Auditorium; and below, Rev. John H. Troy.

(Reprint from Los Angeles Express.)

TO ARGUE THEOLOGY FOUR DAYS

Attorney J. F. Rutherford, as Religious Opponent of Rev. J. H. Troy, arrives in Los Angeles this afternoon.

Loaded down with Scripture texts with which to puncture the arguments of his able opponent, J. F. Rutherford, celebrated New York attorney, will arrive in Los Angeles at 2:10 o'clock this afternoon to pick up the "debate" gauntlet cast at his feet by the so-called orthodox churches, whose teachings differ somewhat from those of the International Bible Students' Association, which Mr. Rutherford represents.

Opposed to Mr. Rutherford in the scheduled four-day verbal encounter next week will be Rev. John H. Troy, of Glendale, who is supported by his own congregation, the First Baptist Church of Glendale, and 50 ministers throughout Southern California who have endorsed him.

The unique contest between a lawyer and minister is to be staged in Trinity auditorium four evenings, beginning Wednesday, April 21, and will probably attract thousands of church-goers who are now about equally divided over the four important questions the two expert debaters will discuss. In fact, the feeling over assertions made by Mr. Rutherford in a lecture here last February runs high among Rev. Troy's supporters and the audience will be keyed to the highest pitch of enthusiasm.

NEW YORKER WELL PREPARED.

In a telegram received at the People's Temple, 755 South Flower street, this week, Mr. Rutherford announced that he had prepared himself in a way that he could without hesitation answer any argument hurled in his direction.

Followers of Rev. Troy assert that their leader has been so absorbed in preparing counter arguments and "verbal bombshells," that he has almost daily locked himself up in his study and forgotten that there is such a thing as eating meals regularly. They say he has lined out an attack and defense that would do credit to an expert coast artillery commander.

Four separate questions, one to be discussed each evening, will form the basis of the contest. They involve the principal points of difference between the teachings of the International Bible Students' association as outlined by Pastor Russell, president, and the teachings of the commonly so-called orthodox churches.

FOUR THEMES ON PROGRAM.

In brief, the propositions to be discussed follow:

1. The state of the dead.
2. The final punishment of the incorrigibly wicked.
3. Probation after death.
4. Christ's second coming.

Sixty minutes are given the speaker who takes the affirmative in which to open the argument. The negative will be given sixty minutes in which to answer, the affirmative fifteen minutes to reply, and the negative fifteen minutes in which to close.

A neutral chairman will be selected to mark time and keep order. The audience itself will be the only judge, the object of the debates being to assist the public to a better knowledge of what the Bible teaches on the four propositions. An interesting feature of the contest is that both speakers have agreed under bond to conduct the discussion on a high moral plane, as Christian gentlemen, to use nothing but the Bible as an authority, and to refrain absolutely from entering into personalities. Admission to Trinity auditorium will be free, and there will be no reserved seats. Doors will be open at 6:30 o'clock and the debates will be started promptly at 7:30 o'clock. No collections will be taken.

Both sides to the controversy are confident that their man will be able to present a superior answer to the questions at issue, and to prove his arguments conclusively by Scripture, while the great mass of people, who are neutral, are waiting with intense interest to be shown.

While Mr. Rutherford is widely known as a Bible student of great learning and has gained renown throughout the country as a debater of excellence, he has spent a great deal of extra time on this issue, because of the feeling aroused when he was here in February. The Southlanders have great faith, however, in Rev. Troy's ability to more than keep up his end of the argument. Dr. T. C. Horton of the Bible institute, this city, who is a warm supporter of the Glendale pastor, says that he believes his man's arguments will prove to be Mr. Rutherford's Waterloo.

MADE STARTLING REMARKS.

In his address in Los Angeles last February, Mr. Rutherford presented some startling Bible evidence respecting the condition of the dead. His utterances not only startled a great many of his hearers, but stirred certain religious people in the city to such an extent that they immediately challenged the attorney to a public discussion of Bible questions.

Mr. Rutherford accepted the challenge without hesitation and the debates were accordingly arranged to take place in Trinity auditorium, each side to pay one-half the expenses.

So many requests for reports of these debates have been made from all over the United States and Canada that it has been decided to run verbatim reports in the Express Thursday, Friday and Saturday, April 22, 23 and 24, and in the Tribune on Monday, April 26.

SUBJECTS OF WIDE INTEREST.

Thousands of copies have already been ordered in advance, so great is the interest in the coming friendly controversy between a minister and a lawyer over questions of vital importance to many churchgoers.

A committee from the People's temple will meet Mr. Rutherford this afternoon and provide a suitable place where he can continue his preparations for the coming debates.

The names of the ministers who have endorsed and are supporting Rev. Troy in this contest follow:

Rev. W. Leon Tucker, Calvary Baptist church, Los Angeles; Rev. Granville S. Williams, Sunnyside Baptist church, Los Angeles; Rev. Bryant Wilson, Immanuel Baptist church, Long Beach; Rev. F. Nelson Baker, Watts Baptist church; Rev. J. O. Burroughs, Baptist church, San Pedro; Rev. William M. Perry, First Baptist church, Ontario; Rev. B. B. Jacques, Calvary Baptist church, Pasadena; Rev. J. S. Watson, corresponding secretary Southern California Baptist convention.

Rev. James W. Kramer, Central Baptist church, Los Angeles; Rev. H. H. Hurley, Orchard Avenue Baptist church, Los Angeles; Rev. J. Lewis Smith, Tremont Baptist church, Pasadena; Rev. C. W. Jackson, Memorial Baptist Church, South Pasadena; Rev. George Lord, First Baptist Church, Morovia.

Rev. A. Sterling Barner, Memorial Baptist church, Los Angeles; Rev. Walter S. Reed, Immanuel Baptist church, Alhambra; Rev. C. Sidney Maddox, Baptist church, Santa Monica; Rev. W. W. Catherwood, Covina Baptist church; Rev. J. Howard Adams, Atherton Baptist church, Los Angeles; Rev. C. J. Coulter Burnett, Baptist church, Long Beach.

Rev. D. Webster Rigg, Baptist church, Azusa; Rev. J. Campbell Jordan; Rev. F. W. Huff, Huntington Park Baptist church, Los Angeles, Rev. Charles G. Willett, Compton Baptist church; Rev. A. H. Bailey, Southern California Baptist church, Gardena; Rev. George M. Lehigh, Highland Park Baptist church, Los Angeles; Rev. John Bentzein, Temple Baptist church, Los Angeles; Rev. A. W. Rider, joint district secretary, Los Angeles; Rev. W. M. Riddle, First Baptist church, Globe, Ariz; Rev. James S. West, Bakersfield Baptist church; Rev. S. L. Warren, First Baptist church, Redondo Beach; Rev J. G. Clark.

(Reprint from Los Angeles Express.)
April 20, 1915.

East and West Representatives to Debate, with Audiences Judges.

Miss Los Angeles, meet Mr. J. F. Rutherford and Rev. J. H. Troy.

As you can see, the gentlemen have just met. They are smiling and clasping hands.

But they shall meet again! And they will not be smiling; nor will they be clasping hands.

Mr. Rutherford is the noted New York attorney who has come across the continent to accept the challenge cast at his feet by the so-called orthodox churches of the Southland.

And Rev. Troy is the prominent minister of Glendale who has been chosen by the Southland ministers to meet the New York lawyer and beat him—if possible—in a theological debate.

The two gentlemen will meet again tomorrow night. The place will be Trinity Auditorium and the time 7:30 o'clock. They will meet also the three ensuing nights.

All arrangements for the big four-day debate have been completed. A. H. MacMillan, Bible lecturer of Nova Scotia, has been agreed upon as chairman for the first debate tomorrow evening. Mayor O. A. Lane of Glendale will be chairman at the second debate. The audience will be the only judge.

Reports of the contest will appear in the Evening Express of Thursday, Friday and Saturday this week and in the Morning Tribune of Monday next week.

(Reprint from Los Angeles Express.)
April 21, 1915.

Theological Fight Draws Crowds To City

Keyed up to the highest pitch of enthusiasm over what will probably be the most remarkable series of theological debates ever held on the Pacific coast, scores of Bible students and churchgoers from all over Southern California began arriving in Los Angeles today to attend the first debate between J. F. Rutherford and Rev. John H. Troy at Trinity auditorium tonight.

Not only is a record crowd expected but it is feared that hundreds of late-comers will have to be turned away from the doors. Large squads of Bible students from Southland cities have sent word that they intend making the trip in a body. Many are said to be coming from the northern cities. Hundreds of Los Angeles students and church-goers, representing both factions, also are preparing to secure vantage seats early

MESSAGES FROM EUROPE.

Early today messages began coming from all parts of the United States from friends of the two participants, bringing expressions of moral support and expressing the hope that their favorite will win over the majority of the big audiences. A number of personal cablegrams from friends in Europe were received by Mr. Rutherford wishing him success and "God Speed" in his coming theological battle.

Rain has neither dampened the ardor of the contestants nor of the enthused followers. The subjects chosen for the four debates are considered the most important questions now before the church-going public.

Both the so-called orthodox churches, represented by Rev. Mr. Troy, and the International Bible Students' association, represented by Mr. Rutherford, have an immense following.

Both sides want to be shown—and they say they are perfectly willing to abide by the opinion they gain from the theological contests.

Are the dead "dead" after the soul has flitted, or are the dead conscious and therefore susceptible to suffering and torment?

DEAD OR CONSCIOUS?

Lawyer Rutherford says the dead are "dead". Minister Troy says the dead are "conscious." And they will thresh out this question in tonight's debate.

There will be no appointed judge. The audiences will judge each contest from the worth of each speaker's assertions and the proof he is able to dig from the Scriptures. Each speaker asserts he will refrain from engaging in personalities, although the feeling between the two participants is liable to run high before the contest is over.

Rabbi I. Meyers has been agreed upon as chairman for tonight and will introduce the speakers. The doors will be opened at 6:30 o'clock and Mr. Rutherford will begin speaking promptly at 7:30 o'clock. He will have one hour in which to open the argument. Rev. Troy will have an hour in which to respond. Then fifteen minutes each will be allotted the contestants to close. Clayton J. Woodworth, prominent Bible student of the East, will act as Mr. Rutherford's counsel.

QUESTION TO BE DEBATED.

The exact wording of the question over which the two will debate tonight follows:

The Scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection. Mr Rutherford will take the affirmative and Rev. Troy the negative.

Reports of the debate will be printed in full in the Evening Express tomorrow, Friday and Saturday and in the Morning Tribune of Monday.

Both speakers say they are in trim and ready to deliver the best and most forceful arguments ever given in any contest in which they have participated.

There will be no admission charge, no reserve seats held, and no collections taken.

(Reprint from Los Angeles Express.)
April 22, 1915.

Thousands Hear Opening Debate On Question,

"WHERE ARE THE DEAD?"

Rutherford and Troy Resort To Bible To Solve Man's Future State

Lawyer, Minister Discuss Life Beyond

Are the dead "dead?" Following are versions of a lawyer and a minister:

LAWYER RUTHERFORD:

Man is a soul; man dies, therefore the soul dies.

If the dead are perished, as the Bible states, how could it be possible for such creatures to be conscious after they have perished?

If Lazarus was at all conscious during the four days that he was dead and in the grave, why is there no proof thereof in the Bible?

Jesus didn't tell Lazarus to put off his asbestos coat and come up out of some conscious condition to Martha.

MINISTER TROY:

Paul taught: Absent from the body; present with the Lord.

Remember the passage: "He whosoever liveth and believeth in me shall never die."

Man is spirit, body and soul—three distinct things; spirit being a soul, being immortal and existing eternally in some condition of consciousness.

I would to God that the ministers would rise up and teach the word of God correctly.

RABBI I. MEYERS, CHAIRMAN:

Maybe if we live long enough we'll all die and find out for ourselves.

DEBATE ON THEOLOGY EXCITING

Battle Between Rutherford and Troy on Scriptures Draws Great Crowd; 2500 Fail to Gain Admittance.

An immense crowd of men, women and children packed the big Trinity auditorium to the doors last night to hear J. F. Rutherford, representing the International Bible Students' association, and Rev. John H. Troy, representing the so-called orthodox churches of the Southland, engage in a lively, witty and, at all times, eloquent debate on the State of the Dead. Fully 2500 persons were turned away.

As the speakers were divided on the question of "are the dead unconscious after death until the moment of awakening to the resurrection?" so was the huge audience divided. And as the various points were driven home by a witty, grave or emphatic assertion the resultant applause from the followers of the speaker who made the point almost knew no bounds.

Although, as Chairman Rabbi I. Meyers said, it was a "grave" subject, the laughs were numerous and the audience was kept on edge throughout the contest in a way that made the two hours and a half pass quickly. Although it was clearly shown that earthly beings die, as the chairman said again, there certainly were no "dead" ones in the auditorium.

POINTS JOTTED DOWN.

Scores of deeply interested men, and especially women, appeared with notebooks and pencils and jotted down the points and specific Bible references given by the debaters, evidently for further study.

The question under discussion follows:

"The Scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection."

In a leading "shot" at his opponent, Mr. Rutherford, who took the affirmative, brought a roar from the audience by announcing that Rev. Troy in signing his name to the agreement to discuss this question had himself in this way refuted any argument he might advance to favor the negative side of the question.

"The use of the word 'awakening,'" asserted Mr. Rutherford, "approves the assertion that the dead are unconscious, otherwise how could they awaken?"

In the first hour's argument, Lawyer Rutherford drove home argument after argument in the brief, punchy style of a trained debater, qualifying his assertions by frequent references to the Scriptures. In conclusion he handed Rev. Troy a paper containing 11 questions on points he had made, asking that they be answered.

REV. TROY REPLIES.

Rev. Troy delivered his arguments in a clear voice that could be heard at every point in the auditorium, but his style of delivery was practically the opposite from that used by Mr. Rutherford. While the lawyer began from the bottom of each point, worked to a climax and then delivered the point with a "punch," Minister Troy made his address an eloquent one, intermingling his points with brief sermons meant to carry a moral.

In conclusion Rev. Troy charged Mr. Rutherford with not interpreting the Bible canonically and dispensationally; said he could not take Job as an authority and quoted the passage from Paul which says: "Absent from the body; present with the Lord."

Shortly afterward Lawyer Rutherford, in giving his rebuttal, referred to the Rev. Troy's assertion concerning Job as follows:

"It seems that my honorable opponent must have prepared his speech beforehand. I haven't mentioned Job once!"

CLOSING ARGUMENT FIERY.

The contestants were given one hour each to open and 15 minutes for rebuttal. Their closing arguments were almost fiery and held the big audience to the seats expectantly. Each man refrained from entering into personalities, as agreed, and each contented himself with rapping the other's method of interpretation.

One of the most interesting points in the debate was made when Rev. Troy quoted Matthew 10:28—"fear not them which kill the body, but are not able to kill the soul."

"My honorable opponent forgot to finish that sentence and if that is the correct way to interpret the Bible, excuse me," shouted Mr. Rutherford.

"He should have the whole sentence. The remainder reads: 'But rather fear him which is able to destroy both soul and body in hell.' And that about proves my argument."

The second debate of the series of four—on the final punishment of the wilfully wicked—will be taken at Trinity auditorium tonight. The doors will be open at 6:30 o'clock sharp.

CHALLENGE ACCEPTED.

The four-day series was brought about as a result of assertions on Where Are the Dead? made early this year by Mr. Rutherford. He was challenged by the so-called orthodox churches and accepted.

The audiences are the only judge of the contests and a neutral chairman presides. Mayor O. A. Lane of Glendale will be in charge of tonight's contest.

Verbatim reports of the theological battle will appear in the Evening Express of today, tomorrow and Saturday and in the Morning Tribune of Monday.

Last night's debate follows:

HERE IS RUTHERFORD'S OPENING ARGUMENT.

Mr. Rutherford said:

"Mr. Chairman, I am glad to see you in such a happy mood. And that is the result of having a happy chairman. We chose our good friend here because he has a happy vein. I hope we will all keep up this good period of happiness and kind feeling towards each other as we progress through this discussion.

"Preliminary to the discussion of the proposition read, it is due to you and to my opponent for me to say that I did not seek this debate, nor did I run away from it when it came to me. I am quite certain that my opponent did not seek it. I think some of our friends arranged it. I am not here for the purpose of seeking notoriety or advertisement. I am not here for the purpose of seeking money, because I do not expect to receive any. You know, we are not going to take up any collection.

"I am not here for the purpose of getting some one to join something, because I have joined nothing myself.

"I believe the time in man's history has been reached when the Bible is due to be understood, and may be understood by those who seek knowledge in God's appointed way. Therefore, my sole purpose here is to induce others to study more carefully the Bible, believing, as I do, that it solves all the questions that are perplexing to honest-hearted men. I hope this debate may result beneficially to those who attend. It will so result to everyone who, with open and unbiased mind, honestly seeks the truth.

"In these four debates, I purpose, by God's grace, to point out that Jehovah has a great plan which he is working out in an orderly way; that the Bible discloses this plan, and that the consecrated child of God can grasp and understand it if he applies his mind and heart to the study thereof; that this plan, when worked out, will result in great blessings to everyone of the human race who loves right and hates wrong. In this hour of great distress and sorrow upon the peoples and nations of the earth, God's plan, as set forth in the Bible, is the balm that will soothe and comfort every sorrowful and penitent heart, hence the importance to all to understand it. To aid men in reaching an understanding of his plan as set forth in the Bible, is my desire. I have no selfish purpose to accomplish. I care not whether a man be a Catholic or Protestant, Jew or Gentile, bond or free, if I can be of any aid to him, or turn his mind to an investigation of these great truths, then I shall be glad.

"By reference to our agreement, it is observed that my opponent and myself have limited ourselves to the Bible as authority upon the questions we shall here discuss. I am glad this is true. The Bible is God-made; other authorities are man-made.

PROPOSITION.

"The scriptures clearly teach that the dead are unconscious between the moment of death and the moment of awakening to the resurrection.

"This proposition I affirm, and my opponent denies the truth thereof. If this proposition is not affirmatively true, as stated, then we must find:

"1. That man, after death, continues mentally active; that is to say—possesses knowledge and continues to exercise his mental functions, therefore conscious.

"2. We must find that there can be no awakening, for the reason that a conscious person must of necessity be awake. Sleep means a temporary loss of mental control, unconsciousness, and the opposite of sleep is to be awake and

"3. We must find that there is no actual or real death, because persons actually dead are not conscious.

DEFINITIONS.

"The word 'Dead' is used in two senses: (a) Legal death, and (b) Actual death.

"The proposition we are here discussing is treated from the standpoint of actual death. That will be conceded by my opponent.

"Legal death means to be utterly cut off from certain or fixed rights and privileges.

"Actual death means destitute of life, inanimate, the state in which the vital organs have ceased to perform their functions.

"These are the definitions given by our best lexicographers —Webster and others—and I am going to prove in this argument that these are the Bible definitions and therefore the correct ones.

"To be conscious means to have or possess the faculty of knowing one's own thoughts or mental operations; possessing knowledge.

"Unconscious means, of course, the oposite of conscious; that is to say, having no power of mental perception, having no knowledge, not knowing or regarding anything.

"That these are the correct Bible definitions I promise to prove in this argument.

WHAT IS MAN?

"MAN is the subject of this discussion. Is man conscious or unconscious when dead? That is the real issue joined here. Pertinent, then, is the question, What is man? Is man a divine being, or a human being? Is he mortal, or immortal?

"My opponent will tell you that man is a composite creature of three parts—body, spirit and soul; that the spirit and soul mean practically the same thing; that man is begotten and born like other animals, but at the time of conception God intervenes in some mysterious way and implants in that body a spirit or soul; that that soul is immortal, can never die, lives on forever, and is always conscious.

"If that condition be true it means that God is responsible for every idiot, every born criminal, because these are begotten under conditions over which they have absolutely no control. A child is begotten by drunken and debauched parents, and at the very moment of conception, according to my opponent's position, God intervenes and implants in the creature just conceived, an immortal spark. The child is born, necessarily, a depraved creature. It lives on earth a while, dies, and must spend eternity in this miserable condition without choice or election on its part. Such a theory is wholly unreasonable. God is not unreasonable. The creature I have just described is imperfect. God makes nothing imperfect. 'His work is perfect'. (Deut. 32-4.) God is in no wise responsible for the life of imperfect or depraved beings.

BIBLE ANSWER.

"The Bible declares, 'Man is of the eath earthly.' He is not spiritual. (1 Cor. 15:45-47.) Man is a human being. He is not a spirit being. A spirit hath not flesh and bones. (Luke 24:39.) Spirit beings have spiritual bodies. Human, or natural beings, have human or natural bodies. (1 Cor. 15:44.) Adam the first man was not spiritual. 'That was not first which is spiritual.' (1 Cor. 15:46.)

"Man is the highest order of animal life, the crowning glory of God's earthly creation. He is composed of body and breath of life, like other animals. The word 'breath' of life is sometimes spoken of as 'spirit' of life, meaning life principle, or that which animates. The uniting of the breath of life with the body produces the soul, or being. The word 'soul' is synonymous to the word 'being.'

"My opponent will not for one moment contend that the body of man is conscious aside from the breath of life, nor will he contend that the breath of life is conscious. He will say that it is the soul that is conscious after death. We desire to meet this issue squarely.

THE SOUL.

"What is the soul? The Scriptures answer: 'The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of lite, and man became a living soul.' (Gen. 2:7.)

"Was the dust of the earth conscious before formed into a body? No! Was the body conscious when formed before it received the breath of life? It was not! Did the breath of life possess consciousness? Certainly not! What, then, is conscious? We answer, the soul, or being; the creature, the man.

"Every creature that breathes is a soul. God applied the words 'living soul' to the lower order of animals long before the creation of man. (Gen. 1:20 and 30-margin.) The word 'soul' is applied to both men and beasts in Numbers 31:28. 'And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons and of the beeves, and of the asses, and of the sheep.' God, in his word, declares that all die alike and all go to the same place, 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.' (Eccles. 3:10, 20.)

"Can my opponent, in the face of this, deny that the ox is a soul, when the Bible says it is? Will my opponent for one moment contend that an ox is conscious after death?

"A soul is a moving, breathing, sentient being that has senses and exercises the same. No man has a soul, but every man is a soul. Mark the distinction between having a thing and being that thing!

PENALTY OF THE LAW.

"God said to Adam, 'Thou shalt not eat of the fruit of the tree of knowledge, for in the day that thou eatest thereof dying, thou shalt die.' (Gen. 2:17)-margin. If the soul is immortal, then God did not mean what he said, because an immortal creature could not be put to death. Was this announced penalty of the law to apply to the body only, or to the soul? My opponent will contend that the body died and the soul continued to live, but the Bible answers (Ezek. 18:4). 'The soul that sinneth, it shall die, and again, in Psalms 89:48, 'What man is he that liveth and shall not see death, shall he deliver his soul from the grave?'

MAN NOT IMMORTAL.

"Man is a soul. Man dies, therefore the soul dies. There is a distinction between eternal life and immortal life. A creature may live eternally and yet not be immortal. Immortality means that quality of life not subject to cessation; means that the creature cannot die and God, even, has not the power to destroy such an one. Has God power to destroy the soul? Jesus answers, 'Fear him who is able to destroy soul and body.' (Matt. 10:28.) Can a soul that is destroyed still have consciousness? Impossible! My opponent will not be able to produce even one Scripture text which says, 'Man has an immortal soul.'

THE FIRST LIE.

"Jesus, who spake with authority, pointed out that Satan is the author of the theory of undieable or immortal souls, and that this was the beginning of lies. God had definitely said to man, 'Ye shall surely die.' 'The soul that sinneth, it shall die.' Satan appeared to Mother Eve and asked, 'Why do you not eat of the fruit in the midst of Eden?' to which Eve replied, 'God has said, "Ye shall not eat thereof lest ye die,"' to which Satan rejoined, 'Ye shall surely not die.' (Gen. 3:1-5.) Here Satan told the first lie, and from it all other lies have had their birth. In proof of this Jesus states, 'Satan was the father of lies, a liar from the beginning and abode not in the truth.' (John 8:44.) Again, we read in the Scriptures concerning Satan, 'He is the god of this age. The god of this age hath blinded the minds of men lest the light of the glorious gospel should shine unto them.' (2 Cor. 4:4.) From the day of Mother Eve's deception until now, Satan has been blinding the minds of men to God's glorious plan by this same falsehood—there is no death, the dead are conscious. The theory that the dead are conscious is not supported by the Scriptures, but is based upon Satan's falsehood and the deception he has so successfully practiced upon the people.

WHO IS IMMORTAL?

"The Bible answers (1 Tim. 6:16), 'God only hath immortality.' There is a wide distinction between man in general and one who has become a real Christian. One line of Scriptures applies to men in general, and another and different line of Scriptures applies to the real followers of Christ. Mark my opponent's argument and see if he rightly divides the word of truth and makes this distinction.

"The New Testament speaks of immortality as a promised reward, not an inherent quality. It is the greatest reward that God has to bestow upon his creatures who love and serve him. To the Christian, St. Paul says, 'Seek ye immortality.' (Romans 2:7.) A man does not seek for that which he already possesses. Again, 'This mortal must put on immortality.' (I Cor. 15:53.) If man already possessed immortality he would not be looking forward to the future when he would receive that which he already possesses. These Scriptures have no reference to the world, but to Christians only. The world of mankind will never possess the quality of immortality. To the church the promise is made, 'Be thou faithful unto death and I will give

thee the crown of life.' The highest element of life, immortality. (Rev. 2:10.)

THE DEAD UNCONSCIOUS.

"We have shown that man is a soul; that man-soul is subject to death; that it would be impossible for a dead soul or being to be conscious while dead. Now we offer some corroborative Scriptural proof establishing this fact beyond the question of a doubt, and we believe to the complete satisfaction of every one who believes the Bible.

WITHOUT MEMORY.

"When a man dies, according to the Bible, he ceases to remember, nor can he give praise to God, 'for in death there is no remembrance of thee'; 'in the grave who shall give thee thanks?' (Psalms 6:5.) 'Wilt thou shew wonders to the dead? shall the dead arise and praise thee. Shall thy loving kindness be declared in the grave or thy faithfulness in destruction?' (Psalms 88:10, 12.) If these Scriptures be true, then the dead could not be conscious.

SPEAK NOT.

"They also cease speaking. 'The dead praise not the Lord, neither any that go down into silence.' Psalms 115-17.)

NEITHER BREATHE, THINK, FEEL.

"They also stop breathing, thinking and feeling. 'Thou takest away their breath; they die and return to the dust.' (Psalms 104:29.) 'His breath goeth forth, he returneth to the earth; in that very day his thoughts perish.' (Psalms 146:4.) A person that cannot think and who knows nothing could not be conscious, neither could such an one feel. As an illustration, a man goes to the hospital to submit to a serious operation. Before the surgeon begins to use the knife he puts his patient under the influence of an anesthetic for the express purpose of producing unconsciousness, because he does not wish the patient to feel and thereby suffer pain of the operation.

CEASES TO HATE.

"We must keep in mind that my opponent and myself have agreed that the Bible is the authority by which these questions shall be settled, and mere theory and conjecture should not be tolerated. Then let us have some more Bible proof upon the proposition. A dead man ceases to love, ceases to hate and ceases to envy. (Eccles. 9:6.)

"Furthermore, the Scriptures clearly state that he 'knows not anything.' (Eccles. 9:50.) The dead stop working; there is no more device and no more scheming. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' (Eccles. 9:10.)

"I submit that when a man reaches the point where he cannot remember; cannot give thanks; cannot speak; cannot breathe; does not think; has no feeling; neither loves, hates or envies; does not work; and knows not anything, he must be actually and completely dead, therefore unconscious.

PERISHED.

"To perish means to be destroyed; to be cut off; to cease to exist.—Dr. Strong. Therefore, a creature that has perished cannot be conscious anywhere. Does man perish when he dies? Let the Scriptures answer. 'For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not: he is like the beasts that perish.' (Psalms 49:10,12.)

WHY MEN DIE.

"It is a principle of God's law that every perfect, righteous creature is entitled to life. It follows that every unrighteous creature has no legal right to life. God enforced his judgment against Adam in a gradual manner, viz.—by forcing Adam out of Eden, where the food was perfect, and forcing him to obtain his food or sustenance from the unfinished earth, which brought forth or produced poisonous foods. As he partook of these poisonous foods, disease was taken into his blood and the death process began and was gradual until he was completely dead. Adam was legally dead when driven from Eden, actually and completely dead 930 years later.

"Adam was given power, before he sinned, to transmit the spark of life, or life principle, to his children. The judgment of God deprived him of his legal right to life and that judgment pursued the power of reproduction; in other words, his offspring were begotten under the disability that their father was laboring under, viz.: without legal right to life, and the Father Adam transmitted to his offspring the same poison or disease that was in his system. The perfect man Adam begot no children. His children he begot after he was under the sentence of death, and therefore he transmitted to all of his offspring the disease in his own body. Consequently, by operation of God's law, all of Adam's children inherited death and were born legally dead, or without a legal right to life. In proof of this we read, in Psalms 51:5, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me'; and again (Romans 5:12). 'As by the disobedience of one man sin entered the world, and death by sin, therefore death passed upon all men, for all have sinned.' It follows that every man that has died, died because of the judgment that was justly placed against Adam and which by inheritance came upon his offspring. Every man thus justly dying would, of necessity, remain dead forever unless God had made some provision for his redemption and resurrection.

REDEMPTION.

"In John 3:16 we read; 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

"I submit that these words of the Master conclusively prove that the dead are unconscious until the awakening to the resurrection. A creature that perishes could not have consciousness, and in this Scripture the statement is made that all would perish forever without the provision God made for redemption through Jesus Christ.

"My opponent must concede, if he believes the Bible, that none would be saved without believing on the Lord Jesus Christ. This Scripture is positive that all of us would perish.

"Thus we see we are not limited to the Old Testament to prove that the dead are unconscious until the awakening to the resurrection.

MORE PROOF.

"St. Paul, in I Cor. 15:16, 18, says: 'If the dead rise not, then Christ is not raised, and if Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished.' Mark, he says that even Christians are perished, utterly destroyed, if there be no resurrection. They are already perished, because dead, and their future life is absolutely dependent upon the resurrection.

"Now I ask my opponent to answer this question: If the dead are perished unless there is a resurrection, how would it be possible for that creature to be conscious prior to the time of being awakened to the resurrection? Resurrection really means re-creation—bringing again to perfect condition of life.

WHY RESURRECTION POSSIBLE?

"While we must leave for a subsequent argument a more detailed discussion of the philosophy of the ransom sacrifice, it is necessary here to call attention to some of the cardinal points thereof.

"The perfect man Adam sinned, and thereby forfeited all his right to life. Before his sin the entire human race, unborn, was in his loins; that is to say, he had the power to produce the race and in this sense the whole race had a life-standing in Adam. When he sinned all his rights were lost, hence all of his offspring were born legally dead. The apostle emphasizes this fact when he says; 'In Adam all die.'

"God's law provided that his judgment might be satisfied by the voluntary death of another equal to Adam, 'a life for a life.' (Exodus 21:23.) Jesus partook of flesh and blood for the very purpose of redeeming man. (Heb. 2:9.) He stated (Mark 10:45) that he came to give his life a ransom (corresponding price). By his death and resurrection from the dead the Lord provided the ransom price for Adam and his offspring. This was an absolute guarantee that the entire human race, in God's due time, would be released from the condemnation of death and awakened to a resurrection. Because the penalty of sin is death and death means cessation of life, it was necessary for the man, Christ Jesus, to die in order to redeem mankind from that death sentence; and the fact of his death and resurrection, the apostle argues, is conclusive proof that all the dead shall come forth.

DEATH—SLEEP.

"Since God has made provision for the awakening of the dead to the resurrection, the Bible frequently speaks of death as sleep. Sleep is a symbol of death, and the word is used in that sense. A man lies down to sleep and we say he will wake again. And so we say with reference to the dead—'He shall awake and come again.' As the Prophet Jeremiah beautifully states the matter (Jer. 31:15-16), 'Thus sayeth the Lord, a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus sayeth the Lord, refrain thy voice from

weeping and thine eyes from tears; for thy work shall be rewarded saith the Lord; and they shall come again from the land of the enemy. Thy children shall come again to their own border." This Scripture proves that the dead were out of existence but there was hope for a resurrection.

"Both the Old and New Testaments abound with expressions referring to the dead as asleep. We read, 1 Kings 2:10, that 'David slept with his fathers and was buried in the city of David.' St. Peter says, 'The fathers fell asleep. (2 Peter 3:4.) St. Paul, speaking of those who had seen Jesus in the flesh, said, 'The greater part remain until this day, but some are fallen asleep.' (I Cor. 15:6.) Again, 'I would not have you ignorant, brethren, concerning them that are asleep. Them that sleep in Jesus God will bring forth by Jesus at the resurrection.' (I Thes. 4:3-14.)

SLEEPING—UNCONSCIOUS.

"Who ever heard of one sleeping soundly and being conscious at the same time? Sleep means suspension of the voluntary exercise of the functions of the body and mind. Sleep is used as a symbol of death. The reality is more pronounced than the symbol. If the symbol represents unconsciousness, the reality does even more so.

"The death sleep is so absolutely a period of unconsciousness that the awakening one will have no knowledge of the lapse of time or the transpiring of events. Now we will prove the truth of this statement by the Lord Jesus' own testimony. In John, 11th chapter, verses 1 to 44, we find this proof, which we paraphrase. Lazarus lived with his two sisters at Bethany. Jesus was often entertained at this home and taught the members of the household. Lazarus became sick. Word was sent to Jesus of Lazarus' illness, but after he heard it Jesus remained in the same place for two days longer. He was preparing to teach mankind a great lesson concerning the dead and how they shall be awakened out of the sleep of death. At the end of the two days, speaking to his disciples, he said, 'Our friend Lazarus sleepeth.' His disciples replied, 'Lord if he sleepeth he doeth well, but Jesus spake of his death, but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, 'Lazarus is dead.' Thomas suggested that they go to Bethany at once. Jesus and his disciples went. Arriving at Bethany they found that Lazarus had been dead and buried for four days. Jesus here performed a great miracle, which testified in no uncertain terms as to the condition of the dead and proves beyond all doubt that the dead are wholly unconscious until the awakening to the resurrection. Mark what he did! He did not call Lazarus out of heaven, nor out of purgatory, nor a lake of fire and brimstone, but after giving thanks to God he went to the grave, which was a cave in the hillside, and cried with a loud voice, 'Lazarus, come forth,' and the dead came forth.

"Let my opponent answer this question if he will: If Lazarus was at all conscious during the four days that he was dead and in the grave, why is there not some proof of it somewhere to be found in the Bible? Jesus was here showing how the dead are to be awakened out of the sleep of death. It was of the greatest importance, if Lazarus had been conscious, that some proof of that fact might have been recorded. The fact that nothing is said about his being conscious, taken in conjunction with numerous other Scriptures that show that the dead are wholly unconscious, is conclusive proof that Lazarus was unconscious for four days while dead and likewise conclusive proof that all the dead are unconscious until the moment of awakening.

THE PROPOSITION.

"The proposition under discussion as stated is a clear admission that the dead are unconscious for the reason it assumes —that there is to be an awakening. Mark the words thereof, 'that the dead are unconscious from the moment of death until the moment of awakening to the resurrection of the dead.' If the dead were already conscious it follows that they would already be awake and therefore there could be no awakening; hence, my opponent admits by the statement of the proposition that his contention is wrong.

"Jesus points out that all the dead are to be awakened to the resurrection. (John 5:28-29.) Awakened from where? we ask. From heaven? Purgatory? An intermediate state? Hell, fire and brimstone, or where? Let my opponent answer, but before he answers let God's word answer, which says, "They that sleep in the dust of the earth shall awake.' (Dan. 12:2.)

WHAT IS TO BE AWAKENED.

"What, then, is to be awakened to the resurrection, the soul, body or what? My opponent will tell you that the soul is still alive, therefore awake; hence could not be awakened. To be consistent, he will be compelled to say that it is the body that is to be awakened. Then we ask him, if the soul is alive without a body and is enjoying life, and the same old body that it once had is to be awakened, why cumber it with that body? Such a contention is wholly unreasonable. These old bodies have given us a great deal of trouble. Most men who live to maturity, or beyond that, have bodies that are very ugly, and I am sure it would not be a joy to think about carrying around such a body to endless ages.

"But how absurd the proposition that it is this old body that is to be awakened! How would that body ever be gotten together? To illustrate: A man dies and is buried. Later an orange tree is planted upon his grave. The roots, running down into the grave, absorb all the chemical elements of that body and these, in turn, are transmitted to the bud that forms the fruit. The fruit matures. Some of it is fed to pigs and these are shipped away and consumed by man, other parts of the oranges are shipped to different parts of the earth, and thus the chemical elements of that body are scattered everywhere. The further we pursue this illustration, the more absurd bodily resurrection seems. We are not surprised, then, that St. Paul says, in I Cor. 15:35-38, 'Some men will say, how are the dead raised up and with what body to they come? Thou fool; that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not the body that shall be * * but God giveth it a body as it pleaseth him.' It is not at all the body that is to be resurrected, and this is clearly shown by the words above quoted, 'God giveth it a body.' What is the 'it?' Mark you, 'it' is that which is resurrected. If my opponent says the body is resurrected and then God gives it a body, it follows that it has two bodies.

"When we get a clear understanding of God's plan, this Scripture is entirely clarified. God formed man of the dust of the earth, breathed into his nostrils, and man became a living soul. The soul was the it. In proof of that mark the words 'The soul that sinneth, it shall die.' Therefore, God made the soul the it. The soul, it dies, and St. Paul says the soul is resurrected, and God gives it—the soul, the being, the man, the creature—a body as it pleaseth him. And then, in the context, he points out that some will receive spiritual bodies and others natural bodies.

"We submit, upon the whole, that the Scriptures clearly teach that man is a soul; that the soul is mortal, subject to God's law; that the soul means man, the creature; the soul (man, creature) dies, and would forever remain out of existence, except that God has made provision for redemption, awakening and resurrection, and the Scriptures with one accord conclusively prove that the soul is unconscious from the moment of death to the moment of awakening to the resurrection.

"Keeping clearly in mind these great truths, the debate tomorrow evening will demonstrate, likewise clearly, that God is not a fiend, as has been charged, but a great God of love, justice, wisdom and power.

RICH MAN AND LAZARUS.

"My opponent will cite the rich man and Lazarus in proof that the dead are conscious after death and before awakening to the resurrection. A careful examination of this text shows that it does not sustain his theory. I am going to ask him now, when he does cite that text, to answer this question, Is that scriptural statement to be taken literally or symbolically? Was Jesus describing a reality that then existed, or was he giving a parable to teach some lesson? I don't care which way he answers it, he will be in a hole. If he answers, 'It is to be taken literally,' then you will see the utter absurdity it expresses. If he answers. 'It is a parable,' then it absolutely disproves his position.

MOUNT TRANSFIGURATION.

"Another text my opponent will doubtless use is that concerning Moses and Elijah on the Mount of Transfiguration, to prove that the dead are conscious while dead. But if you will read the context it will readily be seen that Jesus plainly states that this was a vision. Note, he said, as they come down from the mountain, 'Tell the vision to no man until the Son of Man is risen from the dead.' (I Cor. 15:20; Col. 1:18.) Moses and Elijah are yet dead. (Heb. 11:39.) What really transpired on the mount is this, as the text shows, Jesus caused these disciples to see a vision for the purpose of teaching them a lesson. Moses represented the faithful ones of the Jewish age and who will be members of the earthly phase of Christ's kingdom. Elijah represented the faithful ones of the Gospel age, who will be members of the heavenly phase of Messiah's kingdom. These two phases of the kingdom I will especially set forth in my argument on Friday evening.

MOSES AND THE RESURRECTION.

"Brother Troy will insist that Jesus taught that the dead are alive when he said, 'Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto Him.' (Luke 20:37-38.) But mark, Jesus' words are, 'Now that the dead are raised up.' Moses, Abraham and the other prohets were dead at the time Jesus spoke, but since God's plan provides for their resurrection he spoke of things that are to be as though they were. (Rom. 4:17.) All live from God's standpoint, for the reason he has made provision for their resurrection, not that they are actually alive. Death, therefore, is spoken of, as we have shown, as sleep. The emphatic Diaglott gives this text the proper rendering and makes it plain. It says, 'But that the dead arise, even Moses has declared.' That is to say, Jesus was producing the argument that Moses had shown that there is to be a resurrection of the dead, and that argument was in answer to those who claimed that there was to be no resurrection.

THIEF IN PARADISE.

"My opponent would have you believe that the thief went to heaven the very day that Jesus was crucified upon the cross, because Jesus said, 'Verily, I say unto you, today thou shalt be with me in Paradise.' Does my opponent believe that the thief went to heaven before the Lord Jesus got there? I am sure you do not. We know that Jesus was dead for three days and after his resurrection he stated to the women that sought to take hold upon him, 'Touch me not, for I have not yet ascended to my Father.' Forty days later he ascended into haven. Where was the thief all that time? We answer, the thief was dead, is still dead and will remain dead until the time of the resurrection. Paradise does not mean heaven; it means the restored earth, the proof of which we will give in our Friday evening argument. The reason this text is misleading is that, when translated, the punctuation mark, the comma, was placed after the word 'thee,' making it read, 'Verily, I say unto thee, today thou shalt be with me in Paradise.' The Greek language had no punctuation marks; the translators had no authority to put this comma where they did. Put the emphasis where it belongs and this text reads, 'Verily, I say unto thee today (that is to say, I am telling you now, this dark day) thou shalt be with me n Paradise,' meaning, when I come into the kingdom and establish the paradise, of earth.

Attorney J. F. Rutherford, Who Declares Dead Do Not Suffer.

"My opponent cites II Cor. 5:6 for the purpose of showing that the dead are conscious while not in the body of flesh. He does not properly apply this Scripture. The words are not spoken concerning the world in general, but applied only to the faithful Christians. These, at the time of consecration and acceptance by the Lord, are begotten to a heavenly life and thereby become new creatures and from God's standpoint are counted dead as human beings. (I Peter 1:3, 4; Col. 3:3, 4.) In the latter Scriptures, St. Paul states that the new creature receives his life at the second coming of Christ Jesus when he partakes of the first resurrection.

"Now, while living in this old body, the Christian is absent from the Lord. And after death and until the second coming of the Lord, and therefore until the resurrection, the Christian dead are completely out of existence except in the memory of Jehovah and are spoken of as 'naked,' that is to say, in the grave awaiting the resurrection, and therefore absent from the Lord. But St. Paul expresses his great desire to be invested or clothed with the new spiritual body and thus be at home, the heavenly home with Christ Jesus the Lord. He did not expect this to take place as soon as he died, but at the second coming of Christ, as he expressed himself to Timothy, saying: 'The time of my departure is at hand. Henceforth there is a crown of righteousness laid up for me which that righteous judge shall give to me at that day, and not to me only, but to all who love his appearing.' (II Timothy 4:7, 8.).

TROY'S ARGUMENT ON STATE OF THE DEAD.

Mr. Troy said:

"Ladies and gentlemen: In explanation of why Mr. Smith awakened the chairman I might say that it was agreed that a signal be given five minutes before the closing time; and, in justice to Brother Rutherford, I suggested that Mr. Smith awaken the chairman to that fact. (Applause and laughter.)

"The questions, which I have glanced over, will be largely answered with the line of argument which I am about to present. I think it might have been well for Mr. Rutherford to have gone on talking, for he was informing me of many arguments that I had no idea of using. (Applause and laughter.)

"Now, getting down to business. The question of death may be handled in at least three ways: As a simple fact of nature; as a problem for speculation, and in the light of divine revelation.

"There comes a messenger to the parsonage. He is an undertaker. He informs the minister that Mr. Jones is dead and that the family desires him to conduct the funeral service. The minsiter understands just what the undertaker means. A man is dead. A heart has ceased its action. A pulse no longer beats. Flesh is rapidly decaying. The remains must be either cremated or buried away in the cemetery. It is not the time or place to speculate. The relatives, undertaker and minister understand the meaning of the term death and act together in disposing of the body. Now it is not impossible that the minister, the undertaker and each of the relatives severally hold different and conflicting views of death. But neither speculation nor revelation will cause any misunderstanding as to the simple fact that a man is dead. They all understand the word death in the common, everday sense of the term.

TERM DEATH CONSTRUED.

"Next in order we shall construe the term death as a problem for speculation. A friend of mine tells me that he has been reading Dr. Hudson's Law of Psychic Phenomena. He further states that this little book has many strange theories relative to the problem of life and death, a subject which interests my friend and upon which he is always ready to converse. Personally he does not feel that the problem can be solved, but being naturally of a speculative turn of mind, he enjoys both reasoning and dreaming. When he speaks of death it is always in connection with speculative philosophy. Such is the second use to which we may put the term death.

"The third and last general construction of the word death brings us to the study of our term in the light of Scripture. We ask a friend what he understands by the biblical expression 'the second death?' Our friend is a Bible student. He believes devoutly in revelation. Therefore, the second death is not a matter of speculation; it is a fact of Scripture. He construes the term death with respect to the pure light of God's Word. The undertaker has nothing to do with the second death. He is satisfied to get a man dead once. The speculative philosopher ridicules the idea of a second death. The believer in God's Word, however, accepts the doctrine of the second death as a fact of Scripture and seeks to understand the expression in the light of Divine Revelation. Here we have the third connection. Here we have the third connection in which the term death may be used.

"The first important fact for the sensible Bible student to recognize in connection with the question under discussion is that death is treated in the Bible in all of these three mentioned connections.

"But when David saw that his servants whispered together, David perceived that the child was dead: and David said unto his servants, Is the child dead? And they said, He is dead.' (II Sam. 12:19.)

"It was a job for the undertaker. Death is here understood as a simple fact of nature.

IN A SPECULATIVE SENSE.

"We shall now quote a few passages in which the question of death is treated in a speculative sense. Do I hear some one saying, 'What, human speculation in the Bible!' Without denying the inspiration of all Scripture we unhesitatingly reply, 'Certainly!' In the word of God we have a faithful record of human acts and divine acts, and a corresponding record of human thoughts and divine thoughts. God is the editor in chief of the sacred library and we recognize from cover to cover the inspiration of Divine superintendence.

"Because the Bible gives a faithful record of the thoughts of man respecting the state of the dead we must not assume that those thoughts are sanctioned by God any more than we should believe the words of Satan, which are also recorded in the book of God. There is as much reason in accepting as absolute truth every thought recorded in the Bible as to attempt practicing every deed recorded in the Bible, for example, the adulterous and murderous conduct of King David toward Bathsheba, the wife of Uriah the Hittite.

"In this important connection we make reference to the book of Job:

" 'And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.' (Job 42:7.)

"In the colloquy between Job and his three friends, nine chapters record the thoughts of Eliphaz, Bildad and Zophar. Over all of these fine speeches, so full of human thoughts, God has written the words, 'Vain speculations.'

CONFESSION OF IGNORANCE.

"But, it is argued, Job was inspired to speak the truth and nothing but the truth. Does not the verse quoted say that Job spoke that which was right? 'As my servant Job hath.' Yes, but let it never be forgotten that in the preceding paragraph Job makes full confession of his ignorance, something which his three friends had failed to do, and for that reason had not spoken the right thing.

"Job had humbled himself. He confessed that he had 'uttered that which he understood not,' and repented of his conceits and self-righteousness in dust and ashes.

"Oh, yes. Job had plenty to say about death; but what he did say was purely of speculative value.

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?' (Job 14:10.) So spake Job and so is he forever quoted by Pastor Russell and the whole school of soul-sleepers.

"When Job, however, gets through with his vain speculations God has a few questions to ask him, and among them we read the following:

" 'Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death? Declare if thou knowest it all.' (Job 38:17-18.)

"It is a perpetual amazement to the student of biblical interpretation that a professed teacher of the Bible can go up and down the land quoting the sayings of Job and the author of Ecclesiastes as final proof that the dead know nothing.

"How pathetic such ignorance. How possible it is to seem to know an awful lot and really know nothing. How possible it is to write volumes on the Bible and on every page do violence to the primary principles of biblical interpretation.

"I would urgently recommend to all students of soul sleeping a thorough course on biblical interpretation. A course in common sense logic would also be beneficial.

"Exposition becomes imposition when we violate (II Tim. 2:15.) 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'

"The Bible should be studied canonically, contextually and dispensationally.

LIFE AND DEATH.

"Life and death, viewed in the light of divine revelation, especially in the radiance of him who 'is the resurrection and the life,' of Him who came to earth for the express purpose of bringing 'life and immortality to light through the gospel' amounts to an exact science of definite and harmonious facts.

" 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.' (Matt. 4:16.)

"The Sadducees as a class did not believe in the resurrection of the dead, neither did they believe in the existence of angels and spirits.

" 'For the Sadducees say there is no resurrection, neither angel nor spirits; but the Pharisees confess both.' (Acts 23:8.)

"A distinction is here made between angel and spirit. Angel, we understand without controversy, but what is meant by spirit?

"Luke tells us in the last chapter of his account of the gospel that after Christ's resurrection he appeared to his disciples and being terrified, his followers supposed 'that they beheld a spirit.' Jesus said:

" 'See my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye behold me having.' (Luke 24:39.)

"Flesh and bones were proof enough of the physical resurrection of Christ. The disciples did not mistake the appearance of Christ for an angel, for it was apparent that it

was Christ. Their only mistake was a confounding of his physical presence with what they thought to be his disembodied spirit.

"Indirectly, then, the disciples believed in the reality of a disembodied spirit.

"One more reference and the argument for the reality of a departed spirit, viewed from the standpoint of Scripture, will be clinched.

ANSWER TO SADDUCEES.

"One day the Sadducees came to Jesus proposing an insuperable argument, according to their mode of thinking, against the doctrine of the resurrection. The case of the woman who, in harmony with the writing of Moses, had seven husbands, was cited with the pointed interrogation: 'Therefore in the resurrection whose wife of them is she? for seven had her to wife.' (Luke 20:33.)

"Christ's answer was based upon two facts: First, the 'sons of the resurrection are equal to angels'; second, 'God is not a God of the dead, but of the living; for all live under Him.

"These two wonderful facts can be applied only to spirits. If the dead die and know nothing they can not be equal to angels, which have conscious being and can not die. If the dead die, as did Abraham, Isaac and Jacob, and cease to live in any sense whatsoever, then is God the God of the dead and not of the living. If, on the other hand, Abraham, Isaac and Jacob are now living spirits, then are they equal to angels, and if these three great personages now live, then God is not the God of a dead Abraham, a dead Isaac, a dead Jacob, but of a living spirit of Abraham, a living spirit of Isaac, a living spirit of Jacob.

"The Sadducees did not believe in the resurrection, neither did they belive in angel nor spirit. Christ exposed their gross materialism with an argument for the resurrection, the existence of spirits, for Abraham, Isaac and Jacob are not dead. 'God is not a God of the dead, but of the living, for all live unto Him.' Thus did the great teacher of us all throw back into the teeth of the Sadducees a denial of their teaching on no-resurrection, no-angel and no-conscious living, disembodied spirit of the dead.

" 'Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto Him.' (Luke 20:37, 38.)

"Christ based his great argument for the resurrection of the dead, not upon the unscriptural teaching of soul-sleeping, but upon the fact of living, disembodied, conscious spirits, equal to angels.

LANGUAGE OF ST. PAUL.

"The conception of conscious life independent of the body is unmistakably implied in the language of St. Paul.

" 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you.' (Phil. 1:23, 24.)

"Had Paul been a soul-sleeper he might have said, 'I am tired of staying around in the flesh; it would be more to my liking to take a through sleeper to the grand terminal of the resurrection of the dead.'

"But why did the apostle desire to depart and be with Christ?

"For to me to live is Christ, and to die is gain.'

"But where were the gain if to die meant to lapse into absolute unconsciousness and to thus lose the living presence of his adorable Lord?

"Where the gain? 'I desire to depart and be with Christ, with Christ in a more vital sense, in a communion far better, than is now possible in the flesh.'

"Peter also used language when referring to his demise which clearly indicates the integrity of the life apart from the body.

" 'Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me.' (II Peter 1:14.)

"There can be no doubt that Peter is here speaking of his death. He likens his body to a tabernacle which he is about to put off as one might throw aside a mantle. No drowsy tumbling into the grave of absolute unconsciousness, spirit, soul and body, is here implied. Christ had foretold the martyrdom of Peter, and as the apostle is about to put off his earthly tabernacle he seems to hear the echo of his Master's words:

" 'Fear not them which kill the body, but are not able to kill the soul.' (Matt. 10:28.)

VISIT TO PARADISE.

"In II Cor. 12:1-6 St. Paul gives a remarkable account of how he visited Paradise and heard unspeakable words not lawful for a man to utter. According to the hypothesis of absolute unconsciousness apart from the body the apostle must have been caught up in his body when he visited the third heaven. According to his own language, however, Paul was not so certain in that he was in his body; it seemed to him quite possible that he had been literally taken clean out of his body and that his spirit had been translated to Paradise.

"And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth). 'How that he was caught up into Paradise.' (II Cor. 12:34.)

"That the soul may exist in three distinct states: First, in a mortal body; second, naked in the presence of Christ; third, clothed in an immortal, resurrection body, is clearly taught in II Cor. 4:16-18; 5:1-10.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' (II Cor. 5:1-4.)

"Here the earthly house is the mortal body and the heavenly house the resurrection, immortal body. The soul may be unclothed, that is, naked, existing apart from the earthly body waiting to be clothed upon with the heavenly body.

STATES OF THE SOUL.

"Commenting on these three possible states of the soul Paul expressed the desire rather to be clothed upon with the heavenly, immortal body than to remain a naked soul out of the mortal body.

" 'For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' (V. 4.)

"Paul, however, does not teach that it is better to remain in the earthly, mortal body than to be unclothed in the state of a naked soul. He clearly recognized three degrees.

"It is good to be even in the earthly tabernacle, which is daily decaying, if we know that the inward man is renewed day by day.

"It is better to be out of the earthly tabernacle or as Paul expresses it:

" 'We are confident, I say, and willing rather to be absent from the body (earthly tabernacle) and to be present with the Lord.' (V. 8.)

"But the best state of all, the superlative degree, is to be clothed upon with the heavenly, resurrection body that 'mortality might be swallowed up of life.'

"The force of the argument here presented is seen in the unmistakable inference that to be absent from the earthly body is to be present with the Lord. Paul did not write, 'Absent from the body, clothed upon with the resurrection body, present with the Lord.' What he did write was, 'Absent from the body, present with the Lord!'

CONSCIOUSNESS OF SOULS.

"So dominant in Scripture is the conception of the integrity and consciousness of the soul apart from the body that even the symbolism of the New Testament reflects the very opposite of soul sleeping.

"In Rev. 6:9-11 we have disclosed to our wondering gaze the souls of them that were slain for the word of God and their testimony. There, under the altar, are they seen, not asleep in absolute unconsciousness but much alive, capable of articulate speech and showing a lively interest in mundane affairs.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. 'And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'

"Much has been made of the expression 'fallen asleep in Christ' by the school of soul sleepers. The classic passage found in I Thessalonians 4:13-18, certainly refers to the dead saints as asleep in Jesus. To argue, however, that reference is here made to body, soul and spirit is to assume what is not implied.

"The historical setting of the passage explains how clearly this expression has reference only to the body. Many of these Thessalonians fully expected to live unto the coming of Christ, at which time they expected their bodies to be changed in the twinkling of an eye into glorified, immortal bodies. But, as their Lord tarried, many were dying natural deaths, which provoked the question of what part such could have in the coming of the Lord.

"Paul points at the slumbering corpse of a dead Thessalonian saint, and in so many words says, as no doubt many of

us have said when looking down upon the still face of the departed, 'Asleep in Jesus.'

" 'Asleep in Jesus! Blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.'

"But Paul said more. He exhorted the Thessalonians not to sorrow as others which have no hope for the time is coming when the dead bodies of the saints shall be awakened from slumber apparent at the time of the resurrection of the dead in Christ.

" 'On the resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.'

"The resurrection of the dead in Christ and not the state of the dead is the theme of this passage.

CONFUSION OF ANALOGY.

"So much for the silly argument of soul sleepers who confuse the outward and visible analogy of a dead man to one asleep with the living conscious spirit which exists in God independent of dust and ashes, in God who is the father not of the bodies, but of the spirits of all flesh.

"Daniel fell into a deep sleep on his face toward the ground in which state he received strange and startling revelations. The prophet's body was apparently dead, but in God his spirit was actively conscious. (Dan. 10:8-9.)

"The martyr Stephen gasped in his dying breath: 'Lord Jesus, receive my spirit,' and then, after asking forgiveness for his murderers, we read that he fell asleep. The mob gathered about and found what was left of Stephen on earth still in death's slumber. But where was his spirit? Stephen had committed not his body but his spirit to the Lord Jesus. His bruised and bleeding body remained on earth. We doubt not that Christ received his spirit with the 'Well done, good and faithful servant,' and amid the acclamations of angelic hosts.

"There have been many learned and unlearned disquisitions on the terms soul, spirit, body, life, death, immortality, Hades, Paradise, Gehenna, etc. So far in our discussion we have avoided unnecessary verbiage and sought to approach the question of the state of the dead from the simple English text of a selected number of passages interpreted sanely and plainly. A critical examination of the important terms involved is altogether beyond the limits of the present discussion. And yet we would venture a few statements along the line of the terminology involved in the problem of the state of the dead.

MORTALITY AND IMMORTALITY.

"The expressions 'immortal soul' and 'immortal spirit' are nowhere found in Scripture. Mortality and immortality in the Word of God are always and only applied to the body. 'Immortal soul' is an expression of human philosophy. The coming immortality of the body is the great doctrine of the New Testament. 'This immortal soul shall put off its mortal coil' is the teaching of philosophy. 'This mortal body shall put on immortality' is the teaching of the Bible.

"All living flesh is mortal. All dead flesh is corrupt. At the resurrection of the dead in Christ the corrupt, all who have died in Christ, will put on incorruption, while the mortal, all who remain in the flesh unto the coming of the Lord, will put on immortality. The change from corruption into incorruption and from mortality into immortality reverses Adamic death in its fundamental meaning.

"Speaking of the resurrection Paul wrote:

" 'For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' (I Cor. 15:53, 54.)

"The death which came by the first Adam is reversed by the resurrection of the last Adam.

" 'For since by man, came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ, shall all be made alive.' (I Cor. 15:21, 22.)

ADAM BECAME MORTAL.

"As a result of his disobedience the first Adam became mortal, that is, his body became subject to the atrophy of senility, finally corrupting and turning to dust. As a result of the obedience of the last Adam, his soul was not left in Hades, the state or condition of a disembodied soul, neither did the body of that Holy One see corruption in the tomb, for on the third day he arose according to the Scriptures, the first fruits from among the dead. (I Cor. 15:4.)

"Remembering, then, that immortality has to do with the resurrection of the body, that it is the body which becomes immortal in the resurrection, we understand why Paul writes in I Tim. 6:16, respecting the resurrected Christ, who is the first fruits, and so far only permanently resurrected fruits out from among the dead:

" 'Who only hath immortality'—that is, a resurrected body.

"Light is also thrown on II Tim. 1:10: 'But hath now been manifested by the appearing of our savior Christ Jesus who abolished death and brought life and immortality (better, incorruptible body) to light through the gospel.'

"No man save Jesus Christ now has immortality. But we who are in Christ hope for an immortal or incorruptible body at the resurrection of the dead in Christ.

"Christ is now the 'king eternal, immortal (better, incorruptible) invisible.' (Tim. 1:17.) But, according to Romans, Christ, having been raised, we also shall be raised. Christ having immortality in a resurrection body we also look for immortality in a resurrection body.

"To them who by patient continuance in well doing seek for glory and honor and immortality (incorruptible body) eternal life. (Rom. 2:7.)

LIFE SOMETHING DISTINCT.

"In all of these passages it is unmistakably clear that life is something distinct from resurrection or immortality.

"Christ is the resurrection and the life. Christ brought 'life and immortality to light through the gospel.' We hope for 'immortality (incorruptible body) and eternal life.' Mortality is to be swallowed up of life.

"What then is life? What is that which is distinct from resurrection and immortality?

"The best definition of the mystery of life, viewed in the light of Scripture, we owe to Paul:

" 'For in God we live and move and have our being.'—Acts 17:28.

"Life is movement in God. As we move in God we have our individual, soulical and spiritual life. We live and move and have our being, not in atoms of bone and flesh, not in pounds avoirdupois, but in God, who 'is a spirit,' in God, who is the father of the spirits of all flesh' (Numbers 27:16), in God, who is a God of the living and not of the dead, for all live unto him.

"A man may die in as many senses as he fails to rightly move in God. All flesh is now mortal, terrestrial, subject to corruption in physical death, animated for but a span of years in union with God through the physical environment. At death man's physical organism fails to longer move in God. A man may be dead morally, while he still lives in the flesh, dead in trespasses and sins, as the harlot that hath a name that she liveth but is dead. To be morally or spiritually dead is to fail to move in God, rhythmic with the harmonious vibrations of truth and righteousness.

CONDITIONS OF LIFE.

"But the conditions of life in God and the existence of life in God must not be confounded.

"A soul may be spiritually and morally dead and yet live on, either in a mortal body here on earth or a naked soul in Gehenna, a state of conscious misery.

"A Christian may die physically and his mortal body turn to dust and yet be in Paradise in harmony with Christ, 'for whosoever liveth and believeth in me shall never die. Believest thou this?'

"Thus far in our discussion the terms soul and spirit have been used without any specific definition. The tripartite nature of man, spirit, soul and body, is the foundation of a true biblical psychology. Paul prayed for the preservation of the 'whole spirit, soul and body, blameless unto the coming of the Lord.' That the soul and the spirit are conceived in Scripture to exist independent of the body has been established by numerous passages of God's holy Word. That immortality and incorruption should never be predicated of spirit or of soul, especially when that term stands for the rational nature of man, spoken of as the light of men (phoston anthropon), has also been emphatically stated. Nowhere in the Bible is mortality, or death, or destruction, alleged of a spirit. Spirits belong not to the precincts of mortality.

MEANING OF TERM, SOUL.

"The term soul, neh-phesh in Hebrew, psuche in Greek, anima in Latin, is sometimes made to stand for mere animal life, the souls of fish, birds and reptiles, in fact, any creature that lives by breathing; sometimes for persons, as in the numbering of people as so many souls; sometimes blood and soul are as-

sociated, he poured out his soul (blood) unto death, Isa. 53:12; and sometimes soul is used to express the higher consciousness of man and is so used as to indicate consciousness after death, as in the case of the souls under the altar. (Rev. 6:9-11.)

"Spirit, ruach in Hebrew, pneuma in Greek, spiritus and animus in Latin, is that which is committed to God in death. 'He gave up the ghost.' 'Lord Jesus receive my spirit.' 'Father, into thy hands I commit my spirit.' Psuche, soul, is never thus used.

"It would seem from an examination of the use of the terms soul and body that in certain passages soul and body are equally expressive of the general idea af life, while soul and spirit, though never convertible in the original, in certain instances signify that higher life of man which is superior to mere animal life.

"Paul speaks of the penetrating efficiency of the word of God, which is sharper than a two-edge sword, 'penetrating to the dividing asunder of soul and spirit and of joints and marrow.' (See Rotherham on Heb. 4:11, 13.)

"We extract from this passage the thought that there is a sense in which the soul and spirit are bound together as the joints and marrows of the backbone, and that it requires the searching eye of him with whom we have to do; it requires the keen-edged blade of his discerning, penetrating spirit to distinguish between the soul of man and man's spirit, and therefore it is not to be marveled at that the soul of man and the spirit of man are in certain passages so closely connected as to defy dissection.

"Does it not appear that the souls of the lower animals are involved in the decay of their bodies physical, while the soul life of man is involved in his spirit, so that the memory and habits of thought of a lifetime, which in their sum total represent the soulical life, are preserved and reflected in the spirit which lives and moves in God?"

REBUTTAL BY RUTHERFORD.

"I was somewhat surprised at my friend; for he said that no man has made much progress in studying the Bible who would quote Job. He devoted a large part of his argument to Job, as the record will show, for the stenographers have taken it. However, I didn't mention Job at all. (Laughter.) The fact is that Brother Troy had prepared his speech, and he thought I was going to mention Job and therefore he spoke about it. (Laughter.) How does it look for a minister to repudiate the Bible? The Book of Job is in the Bible, and haven't we taken it as such? Surely so. I stand by what the Bible says.

"Now then, Brother Troy said that, and then he quoted this from Job: 'Therefore have I uttered that which I understand not. The thing is too wonderful for me.' Of course Job said that and the Bible says (Pet. 1:21), 'Holy men of old wrote as they were moved by the Holy Spirit, and not what they knew themselves. 'For whatsoever things were written aforetime were written for our learning.' (Rom. 15:4.) But God said to the other—to Job's friend, 'He has not spoken of me the thing that is right, as my servant Job hath.' In other words, God said Job did not lie with his mouth, and the other did. Now, then, notice this: Mathew 10:28—Brother Troy read part of this text, but he didn't read all of it. He read 'Fear not them which are able to kill the body, but are not able to kill the soul,' and stopped there. The balance of the verse reads, 'But fear him who is able to destroy both soul and body.' (Applause.)

"Brother Troy says I should take a course in Bible interpretation. Now, brother, if that is the kind of Bible interpretation that you teach, please excuse me—I don't want any of it.

MOSES AND BURNING BUSH.

"Now, he misquoted again. In I Cor. 15:20, he said Christ is the first one that should arise from the dead. Paul says, 'Christ is the first fruits of them that slept.'

"Now I want to take up some of the other points that he made and get to them as quickly as possible. For instance, about Moses and the burning bush. I did not have time to anticipate that, but I knew he was going to cite that Scripture. The Sadducees opposed the doctrine of the resurrection. Jesus began to argue with them to show that the Bible does teach a resurrection. (Luke 20:37, 38.) He said, 'Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.'

"How foolish it would have been for the Lord Jesus to say that the living would be raised up? Why didn't he say that? The Lord Jesus was pointing out here that the dead will come forth; that Moses and Elijah and all the prophets were dead but God was speaking as the Apostle Paul, in Rom. 4:17, says 'Of things that shall be as though they were.' The whole race lives unto God in the sense that the whole human race sleeps in Jesus awaiting the resurrection. My friend Troy says that the Christians sleep in Jesus. First Thes. 4:14-16, says, 'All Christians are dead in Christ.' The world sleeps in Jesus in the sense that the blood of Jesus bought the whole world. But when we become Christians we come into the body of Christ. The world is not coming into Christ. The world will be brought forth in due time by the Lord Jesus Christ.

ABSENCE FROM THE BODY.

"Now, with reference to absence from the body, present with the Lord. He did not read all of that Scripture, either. Here the Apostle Paul says—he was addressing this to Christians and not to the world, 'We know that this earthly body must be dissolved. We have a habitation in heaven not made with hands.' Brother Troy would say that he was talking about this old mortal body. Paul said he was to have a heavenly spirit body, not this one, for in this he groaned earnestly desiring to be clothed upon with his house from heaven. We are content, I say, willing, rather, to be absent from the body and present with the Lord. As long as I am in this old body I am absent from the Lord, as any other Christian is. If I were dead in the grave waiting for the resurrection I would still be absent from the Lord, but what St. Paul says is 'My great desire is to be clothed upon with my heavenly body that I might then be with the Lord.' When was he going to get that? As soon as he died?

"The apostle wrote to Timothy, in Second Timothy, 7 and 8, saying, 'I have fought the good fight: I have kept the faith; henceforth there is a crown of righteousness laid up for me which the righteous judge shall give to me at that day, and not to me only, but to all them who love his appearing,' thus showing that the apostle did not expect to be resurrected until the second coming of Christ.

"Again, my friend Troy quotes from Philippians 5:21 and 22, and makes the Apostle Paul say that he was in a strait between the two—didn't know whether to live or die. Paul said this: 'For me to live is Christ, but to die is gain.' St. Paul was in prison. He was writing to the Philippians. He says, 'For me to live is to be used as a witness for Christ, but to die means gain'—to be released from these bonds, from these shackles. But there is a third thing that I desire more than either of the other two. I am in a strait betwixt the two. I don't know whether I would better be dead or whether I would better live in this prison and teach the truth. But the third thing was the one St. Paul wanted, and what was that? Our King James version reads, 'I desire to depart and be with Christ,' and Brother Troy knows it's true if he would look at any other translation—he knows from looking at the Greek lexicon that the Greek word here translated 'depart' does not mean depart, and there is no scholar on earth who will stand before an intelligent audience and tell them it does. Analouisia is the Greek word. It means what?—returning—and is so translated in Luke 12:36. St. Paul says: 'It is my great desire for the returning of the Lord.' His desire was for the returning of the Lord Jesus, that he might be with him.

THE THIRD HEAVEN.

"He says St. Paul was caught up to the third heaven, and therefore was living while he was dead. My answer to that is this: The apostle points out that there are three heavens and three earths. The first heaven and first earth passed away at the time of the flood, says the Apostle Peter; not the habitation of Jehovah, not the literal earth, but the Greek word says the kosmos, as my friend knows, means arrangement or the order of things. The first heaven was under the administration of angels, says the apostle. After the flood there has been another ecclesiastical system or order of things in the earth. The third heaven is what? The kingdom of the Lord Jesus Christ, who shall dethrone the great adversary and all his false systems in the world, and set up his own kingdom. That was the third heaven to which the Apostle Paul was caught up in vision.

"How was he caught up? He had a vision of the coming reign of Christ Jesus. This the Lord gave him in advance of the others. He says 'I knew not hardly whether I was in the body or in the spirit.' The Lord gave him that vision in order that he might know that when Christ comes he is going to reign, as he sets forth in other parts of his writings.

"Now, then, again, he says, when the first martyr died he said: 'Lord, receive my spirit.' That is true; the word spirit occurs in the King James version, but if he will look in his Greek version it says: 'My breath of life.' God gave him breath of life. Now, he asked me to answer this question: 'In what sense can a man never die?' In this sense, that when

a man is raised to perfection, so long as he obeys the Lord he will live, but he must be awakened and restored to perfect life. 'He that liveth and believeth on me shall never die.' That is not immortality at all. What does it mean? It means that all righteous creatures that are obedient to God and perfect shall live forever, but not immortal. If they should become unrighteous or disbelievers they would die. Then, he says there is no place in the Scriptures that says that spirit will be destroyed. I ask him: What about the devil himself? Isn't he to be destroyed? (Applause.) Yes, the apostle says in Heb. 2:14 that Christ Jesus partook of flesh and blood that he might destroy him that hath the power of death; that is, the devil. I am going to point out tomorrow how the devil is to be destroyed.

THE SECOND DEATH.

"Now, dear friends, he asks me the question, What is the second death. Revelations, twentieth chapter, fourteenth verse, says that death (and we are all in a dying condition) and hell, hades, oblivion are cast into the lake of fire. Gehenna is the Greek word used, meaning utter destruction. This is the second death; that is the scriptural definition of the word. The second death means complete annihilation.

"There are only two minutes in which to answer all these questions. I will of necessity have to take the ones I can get to the quickest.

"He says, I saw under the altar, (the altars are built on the ground) the souls of them that were slain, and they cried with loud voices! Everybody knows, who has read the book of Revelation, that it is a book of symbols. Was it living people there crying out? Certainly not. Doesn't the Scriptures speak of the blood of Abel crying out for vengeance? Did Abel's blood literally cry? No; but it was used in a poetic or symbolic sense. I haven't the time to explain this, but I merely call attention to show that that was not a living creature there crying out.

"Now, dear friends, there are so many other points I would be glad to answer, but I only have half a minute in which to do it.

"I hope you will all be here tomorrow night, dear friends, and I thank you very much for your kind attention."

REBUTTAL, BY TROY.

"Concerning the souls under the altar, I think I was careful to define my position—that the symbolism of the New Testament is altogether out of harmony with the teaching of soul-sleeping. As for the spirit of Stephen, I read in my Testament: 'Lord Jesus, receive my spirit.' If there is a Greek scholar who will say 'pneuma' does not mean 'spirit,' then I have to take a new lesson in Greek.

"I will rest my case this evening largely upon the question of biblical interpretation, but thus I diagnose the case. I am not being paid for standing here tonight. It is costing me dollars. But I am glad to be here if I can be of any help to honest searchers after the truth. (Applause.)

"Our brother says that he didn't quote Job. I do not know that he gave the book, chapter and verse for all of these Scriptural references that he made, but I do know that he quoted Ecclesiastes on the state of the dead, for I think in my notes I will find several references to Ecclesiastes. How, then, was Job an authority on the state of the dead? Let us turn to the forty-second chapter of Job, and we shall read from the seventh verse: 'And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Tamanite, my wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath.' Very true. Evidently the ninth chapter, which records the speeches of Eliphaz, Bildad and Zophar were ruled out. Brother Rutherford agrees with me in that much; but he does not want to share poor Job's fate. But remember, that in the preceding paragraph Job makes full confession of his ignorance, and for that reason, and that reason only, he had spoken that which was right. (Applause.)

STATE OF THE DEAD.

"Let us read: 'Then Job answered the Lord, and said, I know that thou can'st do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered what I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eyes seeth thee. Wherefore I abhor myself, and repent in dust and ashes.'

"Was Job an authority on the state of the dead? Fourteenth chapter of Job, 7 to 12: 'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep.'

"Now, my dear friends, if Job was an authority on the state of the dead, why not take him as an authority on the resurrection of the dead? What saith Job: 'So, man lieth down and riseth not until the heavens be no more, they shall not awake, nor be raised out of their sleep.'

"It was to this man Job, God said: 'Have the gates of death been disclosed unto thee, or hast thou seen the doors of the shadow of death?'

ANSWER OF JOB.

"Now, when Job gets through, and has received illumination from God, then Job answered Jehovah and said, 'Behold, I am of small account. What shall I answer thee? I lay my hand upon my mouth. Once have I spoken, and I will not answer; yea, twice, but I will proceed no further.'

"I do wish that some of the soul sleepers could apply those words to themselves as well as to their friend Job. 'I lay my hand upon my mouth. Once have I spoken, and I will not answer; yea, twice, but I will proceed no further.' (Applause.)

"Now, very rapidly, let us take the quotation from Ecclesiastes. I think it was Ecclesiastes 9, 10, that I made reference to. Now, Ecclesiastes 1 12-17: 'I, the preacher, was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight, and that which is wanting cannot be numbered.'

"I am sure my friend Rutherford believes things will some day be made straight.

" 'I communed with mine own heart, Lo, I am come to great estate and have gotten more wisdom than all they that have been before me in Jerusalem: yes, my heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly. I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth in sorrow.'

STUDY OF THE BIBLE.

"We ought to study our Bibles contextually, cononically and dispensationally. The Word of God, let me repeat, not only records the thoughts of God; it also records the thoughts of man. There is as much reason, my dear friends, in accepting every word recorded in the Bible as to attempt practicing every deed recorded in the Bible. This is not a denial of the inspiration of the Scriptures. There is such a thing as the inspiration of Divine Superintendence. The thoughts of Satan are recorded in Holy Writ, but we are not going to accept those thoughts as the truth of God, are we?

"I repeat that nowhere in the New Testament do we find the Lord Jesus Christ, or any of the epistles, or any of the New Testament Scriptures, making any reference whatsoever to Job or Ecclesiastes concerning the state of the dead. I would have a great deal more sympathy with the theory of soul-sleeping if they did not start with Job 14:10 and Ecclesiastes 9:10. Job was not an authority on the state of the dead. Job uttered thoughts of which he was himself made to confess his absolute ignorance. 'Study to show thyself approved unto God, a workman not being ashamed, rightly handling the Word of Truth.'

QUESTION OF INTERPRETATION.

"There were many other things that were brought to my attention that I can not very well launch out on at this time. I trust that I have defined my position. I think there is a human side to all this talking. I am sincere. I feel that we have a splendid representation here this evening of those who are disciples of the teaching which our Brother Rutherford espouses, and yet I am glad to be able to stand here tonight to say it over and over again.

"My dear friends, this whole controversy centers around the question of biblical interpretation (applause); and I doubt not that as great a lawyer as Judge Rutherford is—and he is a great lawyer—if he would earnestly give heed to those things which I am trying to present with respect to rightly handling the word of truth, he would come to see that it is after all a question of biblical interpretation, handling the word of God

aright. It was Christ who brought life and brought light through the gospel—not through the words of Job and Ecclesiastes. Read any sermon on Where Are the Dead? and if you find quotations from Job and Ecclesiastes saying that they know nothing and that they have been destroyed in the grave, and then jump to a general statement like this: The soul that sinneth it shall die, giving the divine New Testament side, my friends, just stop to think; just stop to think.

"I trust that you have not thought in my remarks that I have been trying in any way to take any advantage of anybody. That is not my intention. I am not here trying to down anybody; but I believe if you listen, dear, dear people, if you will listen to me and take these closing words and go home and read through Job and Ecclesiastes—read them over carefully—and ask yourself, are we justified in quoting these writings as authorities on the state of the dead, you will agree with me. Get the whole book; not isolated passages, but get the whole book in your mind. Study your Bibles canonically, contextually and dispensationally.

"It is true that at times I have failed to read all of a chapter that I have quoted from. I have taxed my memory too much, and I think I quoted quite enough of Scripture this evening—perhaps not always exactly as it appears in the revised or the authorized—but I have done my best to give it to you.

"If our Brother Rutherford was correct in his observation that I said the devil came to Christ concerning the resurrection of the dead, I stand corrected. It was the Sadducees—for the Sadducees said that there was no resurrection, neither angel nor spirit. But the Pharisees concede these things—angel, spirit and resurrection—and Christ threw back into the teeth of the Sadducees those sublime words that the dead are raised.

" 'Even Moses showed at the bush, when he called the Lord the God of Abraham and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.' Christ fixed the doctrine of the resurrection of the dead not upon the scriptural teaching of soul-sleeping, but upon the reality of the living, conscious, disembodied spirit.

"I thank you for your attention." (Applause.)

(Reprint from Los Angeles Express,)

April 23, 1915.

Great Audience Hears Debaters Argue

"THE FATE OF THE WICKED"

Conscious Eternal Suffering Both Affirmed and Denied

HERE'S ARGUMENTS ON LIFE HEREAFTER.

Are we going to a hell of fire and brimstone? Here is what a minister and a lawyer think about it:

Lawyer Rutherford:

God doesn't believe in capital punishment, much less in eternal torment.

Dr. Troy's theory would land 90 per cent of the population of the earth, including Los Angeles, in eternal torment.

Our God is a reasonable God.

The doctrine of eternal torture could not be true. It is wholly unreasonable, repugnant to justice, contrary to the spirit of love and entirely un-Scriptural.

Minister Troy:

If these propositions are true some of us will find we are making a hell of a mistake, and if they are not true, some other people will find they have made a hell of a mistake.

The Bible said the world perished, but we are still on earth. Perish does not mean extinction.

I won't admit that fire will do more than water. If water couldn't destroy the spirits, fire won't destroy the spirits.

DEBATE ON HELL IS HEATED

Rutherford-Troy Theological Battle Rouses Excitement; 5000 People Fail To Gain Admittance To The Hall.

Flaunting hell before the eyes of an excited audience of nearly 3,000 people at Trinity Auditorium, Attorney J. F. Rutherford and Rev. John H. Troy last night engaged in one of the most "heated" debates ever held in Los Angeles in discussing the final punishment of the wilfully wicked. Five thousand people interested in hell were turned away from the doors.

Reflecting the belief of the International Bible Students' association, which he represents, Mr. Rutherford asserted that it was not possible that God meant to send the wicked into eternal torment. Rev. Troy, representing the so-called orthodox churches of the Southland, contended that the Scriptures clearly teach that the final punishment of the wilfully wicked will consist of conscious suffering, eternal in duration.

"When a Christian dies, he is immediately in a state of harmony (paradise)," said Rev. Troy. "When a sinner dies, he is immediately in misery (Gehenna)."

WHERE GEHENNA IS.

"Gehenna," said Mr. Rutherford, "is a valley outside of Jerusalem. It represents destruction, but no living creature was ever put into it; the waste of the city was destroyed there."

As the arguments waxed warmer, excitement grew more intense, and finally the chairman "brought down the house" by ordering the windows opened to let in "cool, refreshing air."

"Hades is often erroneously translated hell," said Rev. Troy. "All people good and bad enter Hades at death. The soul of our Lord was in Hades in the form of a soul apart from a body for three days and during these three days He was in Paradise, a state of bliss. When a sinner dies he is in a state of misery, immeditely."

"What could be the purpose of eternal torment?" responded Mr. Rutherford. "Could it accomplish any good? The Creator that would put in operation a system of torment would be a fiend and not a reasonable God. Dr. Troy's theory would land 90 per cent of the population of the earth, including Los Angeles, in eternal torment. God has something better for them."

Future probation will be discussed tonight in the next to the last contest in the four-day theological battle. Dr. George M. Lehigh, pastor of Highland Park Baptist church, will be chairman.

ADDRESS SUNDAY.

Mr. Rutherford will close his speaking in the Southland next Sunday afternoon at three o'clock at Shrine auditorium, when he will deliver a free address on Babylon Before the Great Court, or Denominational Confusion Explained.

"I will explain Brother Troy's assertion that the ministers of so-called orthodoxy are not teaching the people the word of God correctly," said Mr. Rutherford. "Remember, it's Shrine auditorium."

Verbatim reports of the debates will appear in the Evening Express of today and tomorrow and in the Monday Morning Tribune.

TROY'S AFFIRMATIVE.

Mr. Troy Said:

"Before launching upon the discussion of the evening I wish you to permit me to make a few statements.

"I wish, first of all, to say that any excerpt that may appear in the press concerning anything that I may utter from this platform must not be taken infallibly as representing my views. Newspaper men are fine chaps, but sometimes mighty poor theologians.

"The second statement I wish to make is that I am representing all denominations. I do not even claim to be represent-

Rev. John H. Troy, Who Says Wicked Will Receive Eternal Conscious Suffering as Final Punishment

Glendale Pastor Making Telling Point in Debate at Trinity Auditorium

ing the denomination in which I have the pleasure and the honor of being a pastor. It is true that a great many of my brethren in the ministry have heartily indorsed me for this series of debates. I appreciate the great honor which they confer upon me, but I do not wish to involve them beyond their courtesy.

"Now, a word on behalf of my friend, Mr. Rutherford, as well as on my own behalf. I noticed last night that quite a number left the auditorium during the speeches. I think that you owe it to Mr. Rutherford and myself either to leave just before the opening of one of these speeches or at the close of a speech. There are a great many people on the outside who would be glad of the opportunity of being on the inside. If you are, then, going to leave this auditorium, leave now (applause), and when my Brother Rutherford stands up do him the justice of leaving before he launches upon his discussion, if you must leave before the close of the entire series of talks. It is costing considerable for us to be standing here tonight, and we want, God helping us, to do justice to the occasion.

"Last night we had a grave subject, according to the book of Hebrews. Tonight we have a warm subject (laughter), according to the Word of God.

FUTURE PUNISHMENT.

"The current notion that the good dead go to a certain place called heaven and the bad dead to a certain place commonly called hell does not convey the teaching of the Bible on the state of the dead. The understanding of three terms, Hades, Paradise and Gehenna, is absolutely essential to an elucidation of the question of the state of the dead viewed in the light of scripture.

"The term Hades, Hebrew, Sheol, in the authorized version most often erroneously translated hell, when applied to the state of the dead, signifies the state or mode of existence of a spirit apart from the body. All people, good and bad, enter the state of Hades at death.

"Of course it is scarcely necessary to remark that in many instances Hades or Sheol denotes the grave—'Then shall ye bring down my gray hairs to the grave (Sheol).'—Gen. 42:38.

"David by inspiration spake of Christ's death in the following language:

" 'Moreover my flesh also shall dwell in hope; because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption.' Acts 2:7.

"It is clear that the prophet is here speaking of Christ and his resurrection. For three days the soul of Christ was in Hades and his body in the tomb, and the promise was that his soul should not remain in the state of Hades and that his body should not corrupt in the grave; hence his resurrection.

"In conection with the fact that the soul of Christ was in Hades we recall that it was said of the rich man that 'in Hades he lifted up his eyes, being in torment.' The soul of Christ was in Hades and the bad rich man is seen in Hades. The experience of the rich man would seem to imply that Hades must be a sort of hell of torment.

CHRIST'S WORDS QUOTED.

"Ignoring the creedal statement that Christ descended into hell, it is impossible to believe that the Savior was in a hades of torment for three days. Furthermore, how shall we harmonize the passage uttered on the cross to the dying thief. 'Today shalt thou be with me in Paradise.' If Hades is a place and if Paradise is a place, then Christ could not have spent all of the three days between death and resurrection in both places.

"There is still another passage which adds to the confusion:

" 'Being put to death in the flesh, but made alive in the spirit, in which also he went and preached unto the spirits in in prison (on phulake), I Peter 3:18, 19. Did Christ visit the prison of spirits while he was in the state of a disembodied spirit between death and resurrection?

"Still one more passage in which the term Gehenna is used.

" 'But I will warn you whom ye shall fear: Fear him, who after he hath killed hath authority to cast into Gehenna; yea, I say unto you, fear him.' Luke 12:5.

"Gehenna in this passage certainly applies to punishment beyond physical death.

"The situation is quickly cleared up by a correct understanding of the terms involved.

"The soul of our Lord was in Hades, that is, in the state of a soul apart from a body, for three days; during the three days he was in Paradise, a state of bliss and harmony with God; during the three days his spirit also came in contact with spirits, that is, spirits in bondage and darkness. Gehenna (valley of Hinnom used figuratively as a name for a state of misery) is the state or mode of existence of a spirit out of harmony with God and consequently in misery.

"And so we understand how it was possible for the rich man in Hades to see Lazarus, who was also in Hades, state of a disembodied spirit, also figuratively termed the bosom of Abraham, a state of affection, bliss and rest.

HADES COMPREHENSIVE TERM.

"Hades is a comprehensive term involving, when used in connection with the state of the dead, both Paradise and Gehenna.

"We may illustrate by reference to the state of marriage. Here are two married men. One finds the marital state Paradise, a state of bliss; the other finds the marital state Gehenna, a state of torment. In the eyes of the law, however, both are in marriage—Hades.

"We clear our thinking about the dead when we are delivered from the superstition that hell is a place situated somewhere in the bowels of the earth and that heaven is just beyond the clouds. Death separates the spirit from a physical organism and it is the body which gives location. A spirit is superior to place and must be explained in terms of state and mode of existence.

"When a Christian dies he is immediately in a state of harmony (Paradise); when a sinner dies he is immediately in a state of misery (Gehenna). Hades is a comprehensive term which includes both states, a term which is sometimes used for the grave and sometimes with the deeper meaning of the existence of the soul after death, the state or mode to be determined by the context.

"The Bible nowhere states that the good die and go to heaven to live forever. Then destiny of man is not realized in heaven, but in the resurrection to the physical universe. The time is coming when all spirits shall be raised in bodies and projected in the physical universe, some to be condemned and cast into the lake of fire which is the second death. The redeemed sons of God, however, shall live on forever in glorified, immortal bodies, for the saints are destined to possess all things; they shall enter into the fullness of the physical universe; they shall fully comprehend the works of God; they shall perfectly express the spirit of God in spiritual immortal bodies; they shall be living words of God.

" 'Blessed are the meek for they shall inherit the earth.' (Matt. 5:5.

MILLENNIUM DISCUSSED.

"My good friend, Attorney Rutherford, may be classified as a destructionist, with the addition of an opportunity through the millennial reign of Christ, for all of the dead to be raised and given an opportunity to attain to the perfection of human beings by gradual process of restitution. There is a considerable body of people who believe that there is such a place as purgatory, a place of purification, where souls gradually become fitted for heaven. And so, according to that theory, there is a slow egress from purgatory to heaven. Finally the whole population of purgatory shall enter heaven. Brother Rutherford has a millennial purgatory. (Applause.) For a thousand years the dead, having been raised, will be given opportunity to develop themselves, until finally they attain to perfect human life. That is the one additional feature that classifies my friend Rutherford as a destructionist, plus that addition. Those who make no progress, say, for the first hundred years, according to my friend Rutherford, will be snuffed out. But if you show any progress during the first hundred years you will go forward from perfection to perfection, from glory to glory, from faith to faith, until finally, at the end of the thousand years of this millennial purgatory, you will attain to the perfection of human nature. (Applause.) Finally, if after passing through a millennial purgatory of a thousand years, you are found unfit, the worst that can happen to you is to be snuffed out in absolute unconsciousness, everlastingly destroyed—perish.

"I call your attention, my dear friends, to this theory, for it is fundamental to the situation.

"This theory practically admits of no retribution for sins beyond our present experience in this present life or beyond the thousand years of a millennial purgatory. The worst that can happen to you is, after you have had this ample opportunity here in this life, or, if not in this life, at least during the thousand years of the millennial purgatory—the worst that can happen to you is to be snuffed out in absolute extinction—destroyed. There is no retribution, according to this theory, beyond either this life or the period of millennial purgatory, during the reign of Jesus Christ. That period ends with the lake of fire, into which those that are finally lost are committed—go down into everlasting oblivion. Therefore, my friend is committed to the theory that destruction, when applied to the finally lost, means absolute extinction of personal existence.

MEANING OF "DESTRUCTION."

"Now, I recommend—and I do not wish to presume here among those who have no means whatsoever of getting at the original of the words that are involved in this discussion, but that this may go into the printed report of this important debate—I recommend that we take the word 'destruction' in our common King James version. You will find the word 'destruction' in that common King James version only twelve times. Now, if you had a Strong's Concordance, you would not need to be a Greek scholar to do this. You could go back of that word 'destruction' and find that in those twelve cases you have four distinct Greek words represented; the first: apooleia; the next one, olephros; third, kathairesis; fourth, sumtrimma—four varieties of destruction in the Greek original, four distinct Greek words translated 'destruction.'

"If my honored friend's position is correct, that destruction must mean always absolute extinction of being. If his position, I say, is correct, then explain the four Greek words. It ought to be a startling fact to those who assume that 'destruction' uniformly represents the same thing. You know, my friends, that here is where a great deal of the trouble arises.

"Ah, I honor Judge Rutherford. He is a conscientious, sincere, sacrificing layman. He won't accept that term 'layman,' however. But I know of other laymen, such as the Attorney Morrow, who know how to handle rightly the word of truth. (Slight applause.) Here is where a great deal of the trouble arises, my friends—in failing to get back to every shade of meaning of every term involved. I have noticed, so far in this discussion, and also in the writings of a great many on the subjects which we are discussing, that there seems to be a lack of patience with getting at the bottom meaning and the every shade of meaning of every term involved—neh-phesh, psuche. Why, they stand for the soul, life—mere animal life; the soul of an ox, bird, fishes and reptiles—and that is all there is to it. And so, uniformly, they apply such a definition to psuche and neh-phesh.

"Sheol means the grave—nothing more. Hades is an exact Greek equivalent. These terms can have no spiritual significance. They simply mean the grave, and no more.

GEOMETRY AND WORDS.

"It makes me think of the days when I studied geometry. An angle was an angle, and remained an angle. A square was a square, and remained a square. A circle was a circle, and it remained a circle. But you can not say that about words, my friends. No one word ever continued to constitute an angle of 80 degrees. No one term ever, through all the centuries, remained an angle of 90 degrees. The first thing that a student of literature must recognize is that words change in their meaning. Oh, the trouble that has arisen from getting hold of just one term and giving to it just one meaning!

"The chief of these three words that I have mentioned from the original is apooleia, only twenty times found as a noun substantive, and eight times translated 'perdition;' five times 'destruction;' twice 'waste,' once by each of the following words: 'Die,' 'perish,' 'damnation,' damnable,' 'pernicious,' 'ways;' eight versions of the noun substantive 'apooleia' in only twenty occurrences of the word. The most common of these are 'perdition' and 'destruction.'

"Now, I want you to get hold of this—that out of the twenty times this word apooleia is found we have eight versions of the noun substantive. He, then, who argues that destruction

must always means the one thing, absolute extinction of being, had better take time to study terms.

"But then, again, we have the verb apollumi, 'destroy,' in which sense it is found no less than thirty-two times, thirty-one times it is translated 'lose' and 'lost,' twenty-seven times 'destroy' and 'destroyed.' Only once it is translated 'marred' and once 'die.'

VARIOUS TRANSLATIONS.

"Now, this one term that I am calling attention to, out of the four terms, was variously translated in our versions of the Scripture. It is important, because it is the one most frequently used in connection with the destiny of wicked men, that is, this is the term which is indicative of the destiny of wicked men. Now, pay attention and follow me closely, for if I don't score now, as we sometimes say, 'I will eat my hat.' (Laughter and applause.) I am going to rest this stupendous argument upon two passages of Scripture, and both of them are going to be found in the New Testament—not in Job. (Laughter and applause.) And neither in Ecclesiastes. (Laughter and applause.) In the New Testament.

" 'Whereby the world that then was, being overflowed with water, perished (apooleto)'. I am just giving that so that it will enter into the record. (II Peter 3:6.)

"Here is the world perished. What world? Here is the world that perished, being overflowed with water. What world? Have there been two distinct worlds? Has one world been absolutely extinguished and another one absolutely generated? Oh, no. We can understand how a world perished and yet remains here.

"I witness to the fact that I stand upon the same terra firma upon which the antediluvians stood; and I don't have to quote theology to prove that, either. The world that then was, was destroyed; it perished by a flood of water—'perished,' oh, not absolutely extinguished, but it perished. It was destroyed. Therefore we argue that 'perishing' does not here mean extinction, for we are witnesses, every one of us, to the fact that we stand upon that very world that perished.

"The second passage, II Thessalonians, 1:9: 'He shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.'

"EVERLASTING DESTRUCTION."

"Everlasting destruction. Here destruction means what? Absolute extinction of being? Oh, no. Everlasting destruction from the presence of the Lord. Here then, again, destruction does not necessarily imply absolute extinction. It means being destroyed from the presence of One, even the Lord. Carry these passages in mind, because everything is essential to this one argument.

"In Rev. 20:15, we read: 'And whosoever was not found written in the Book of Life was cast into the lake of fire.' In the twentieth chapter, after the millennium, the rest of the dead are raised. The heavens roll back as a mighty scroll, the great white throne of God flashes upon the view of the countless hosts of humanity. Land and sea give up their dead that are in them, and the books are opened, 'and another book was opened, which is the Lamb's Book of Life, and whosoever was not found written in the Book of Life was cast into the lake of fire."

"Who were cast into the lake of fire? Resurrected people were cast into the lake of fire. Well, that's all right. My friend Rutherford will be saying, 'Brother Troy, when they went into the lake of fire did they have asbestos hides? 'I don't know of any theologian that ever contended that resurrected saints had asbestos hides. We don't argue, my dear friends, that the body, the resurrected body, will continue forever in flames. We argue that the bodies of those that are cast into the lake of fire are destroyed. But here is our contention. We do not argue that their spirits have been destroyed or will be destroyed. Their bodies were destroyed, their physical expression here in the new heavens and the new earth, and their spirits were destroyed from the presence of God.

"You say, destroyed from the presence of God—what does that mean? 'Who shall be punished with everlasting destruction from the presence of the Lord?' We don't cite this passage as being exactly the situation that we are referring to, but the thought, that it is possible to be destroyed from the presence of God.

"Here is our argument—that these souls that were cast into the lake of fire were destroyed from the physical expression in the new heavens and the new earth, their spirits were destroyed from the presence of the Lord.

"Now, carry all of that in your mind, for we haven't scored yet. It is coming—be patient.

PARALLEL IS CLAIMED.

"Now, as for the spirits, you say, that the bodies have been destroyed in fire, but the spirits have not been destroyed. Very well. We have an exact para lel in the case of those who were on earth when it was destroyed by water. (Applause.) Their bodies were destroyed, by water. But where were their spirits? The antediluvians perished with the antediluvian world. Their bodies were drowned out, but where were their spirits? The world that then was was overflowed with water and perished. (II Peter 3:6.)

"What became of those antediluvians that perished? The world perished upon which they had lived. We doubt not that their bodies perished in the flood. And, furthermore, we doubt not that they were destoryed from the presence of God, having been destroyed from the face of the earth. But what became of their spirits? Oh, men and women, listen! 'For Christ also had suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water.' (I Peter 3:18-20.)

"Let us gather up the threads of this argument again and throw it out. We have in the type of the flood destruction, the world destroyed, the antediluvians destroyed, their bodies destroyed by water. But, strange to say—the argument is not whether the Bible is right or wrong, it is what the Bible teaches—strange to say, we hear that Christ preached to those spirits in prison.

DESTRUCTION A FIGURE.

"What spirit? 'Which were sometimes disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein a few souls were saved by water.' I take it, my friends, that our argument is complete when we remember that, according to Scripture, this destruction, destructon by water, was a figure of the coming destruction by fire. 'Whereby the world that then was being overflowed with water, perished. The heavens and the earth which are now are the same world, being kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' (II Peter 3:6-7.)

"If, after the destruction of the earth and its inhabitants by water, we have left spirits imprisoned, to whom Christ, in the state of a disembodied spirit preach, is it unreasonable that out of destruction of the finally wicked in the lake of fire we shall have spirits in prison? I think that is one on the Baptists. I won't for a moment admit that fire can do more than water. If water failed to destroy the spirits what argument have you to show that fire will destroy the spirits? (Applause.)

"Remembering, my dear friends, that the flood and the destruction of the world that then was, and the antediluvians that then lived, is but a figure, according to II Peter, 3:6-7, of the coming destruction by fire, and out of the destruction by water when the bodies of the antediluvians were swept on high, we have spirits in prison to whom Christ preached. All of which I say again, prefigures the coming destruction of the lake of fire when resurrected bodies will be cast into the lake of fire; and spirits remain in prison.

"I want you to read that argument when it goes into the paper. 'Be not afraid of them that kill the body, but are not able to kill the soul, but rather fear him who is able to kill both soul and body in Gehenna.'

"There seems to be an impression that we are afarid to quote that passage. My friends, I have been reserving that passage for this evening. (Laughter and applause.)

"Gehenna, which we understand to be a type of the lake of fire, standing for misery, a state of misery. The soul is that which man can not kill. If killing the body amounts to killing the soul, then man can kill the soul. God has power not only to destroy the body, but to destroy the soul. But the body he may destroy from the presence of the earth; the soul he may destroy from the presence of himself. (Applause.)

THE SECOND DEATH.

"The second death. We have received a great deal of information in these days about the second death. My good friend, Brother Rutherford, will argue that the second death means absolute extinction of being; never to be awakened in any future resurrection. I want to say that those of you who are listening to me this evening who are not acquainted with the views of Brother Rutherford are handicapped; but I judge that many of you are acquainted. (Applause.) And I want to say that we are here—

(At this point the chairman called attention to the close condition of the room, and request the raising of some of the windows.)

"I am glad that my argument has taken effect. I don't mean by that you are anticipating your fate (laughter.)

"Now, just as quickly as possible, let us gather our thoughts and rivet our attention. We are here to consider a very important subject, and we want to do justice to it.

"What is meant by the second death? I say again that quite likely that a great many here have never seriously investigated the Bible from the standpoint of dispensational teaching. You are handicaped if you are entirely ignorant of dispensational teaching. I suppose there are a great many here that have not the faintest idea of what the second death means. As I said last night, the undertakers are not interested in any second death; they are glad enough to get a man dead once. But my friend, Brother Rutherford, will tell you that the second death is absolute extinction of being. All that are cast into the lake of fire cease to exist. Now, I want to give you my conception of the second death as over against the teaching of my friend Rutherford. We are old friends—we know each other.

"The second death is the seond separation from the face of the earth and from the presence of the Lord, everlastingly destroyed from the presence of God, and everlastingly retired from any physical expression upon this physical life.

"The first and the second death, according to my friend, amount to about the same thing—absolute unconsciousness as to state. There is just this differcnece, however, that all who die now the first death, if we be permitted the expression, will be subject to a resurrection during the millennial reign of Jesus Christ, when they will be given ample opportunity throughout the thousand years of the millennial reign of Christ to attain to physical Adamic perfection. As to that state, however, all that have died the first death have entered absolute unconsciousness. Their state is paralleled by the state of those that may have been committed to the lake of fire; they, too, have entered into a state of unending, absolute unconsciousness. Perhaps the better term would be extinction.

"I argue, then, that, eliminating this factor of the resurrection of the dead, as to the states, that all who died the first death are in the identical state of all those that are cast into the lake of fire. They know nothing . Two states equal to the same state are equal to each other. Paul, when he died, entered the state of absolute unconsciousness, knowing absolutely nothing; in the same state as those who are cast into the lake of fire, who know nothing. I repeat—two states equal to the same state are equal to each other.

ABSOLUTE UNCONSCIOUSNESS.

"The holy apostle, the great theologian of the Christian Church, one that I wish my good friend Rutherford would follow a little closer in preference to that gloomy, dismal grave digger of the Book of Job (laughter)—don't think, my friends, that I am trying to rub it in—I am doing this conscientiously, but, God helping me, I am going to fix Job (laughter)—and that fellow that wrote Ecclesiastes who is putting so many good people off the track concerning the state of the dead—Paul, I say, the great theologian of the church, lapsed into absolute unconsciousness. The finally lost will also laspe into a state of absolute unconsciousness. Therefore, the language which applies to the present condition of St. Paul—listen—may be applied to the condition of the finally lost; to all are in a state of absolute unconsciousness. Two states equal to the same state are equal to each other.

"Now, let us see how this will all sound—now, we are going to make a run for the home base (applause and laughter). We shall quote the words of Job concerning his death, with the addition of those words which apply to the state of the finally lost in the lake of fire, all being, as my brother will assure you, in a state of absolute unconsciousness. I know he will say, well, in the second case it was not absolute unconsciousness—they were snuffed out; they didn't know anything. But for the purpose of our argument, they know nothing in the lake of fire, if they are extinguished, and Paul knows nothing; he is in a state of absolute unconsciousness.

"Let us then take all of the language that is applicable to the dead in Christ, and add to that language all of the language in the New Testament that is applicable to those that are consigned to the lake of fire, which suggest to us so vividly the state of punishment or suffering, or separation from the physical life and from the presence of the Lord.

DEAD KNOW NOTHING.

"Two states equal to the same state are equal to each other St. Paul—'I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at the time of my resurrection.' But while I am awaiting for the resurrection, in the grave I shall sleep in absolute unconsciousness. Spirit, soul and body. I will not know anything—absent from the body, fast asleep. I will be in a state of absolute unconsciousness. I will know absolutely nothing. There is no wisdom or knowledge or device or understanding or thought or love or anything in the grave. In fact, my state, brethren, will amount in all particulars—with the exception of the resurrection, that I expect some day after I have taken my through sleeper to the grand terminal of the resurrection of the dead—my state will amount to the same state as the finally lost, who know nothing, who have no more consciousness. Yea, my state in death will be identical with the state of the devil, of the beasts and the false prophets, of the finally damned in the lake of fire and brimstone, tormented day and night, in a place where the smoke of their torment goeth up to heaven, where there is no rest day and night, where the fire shall not be quenched, where the worm never dieth.

"Two states equal the same state are equal to each other. Therefore, everything that can be said about the first death can be said equally of the second death, according to my friend Rutherford.

"Now, Paul might bob up tonight and object to that, but if he could hear some people he might think it was true. The dead in Christ know nothing. The dead in the lake of fire know nothing. That is all there is to it. Oh, friends, can we read English? (Great applause.)

RUTHERFORD'S REPLY.

Mr. Rutherford said:

"Dr. Troy insists that the questions in these discussions depend entirely upon biblical interpretation and that we laymen should go to the ministers and receive instruction in contextual, dispensational and canonical, biblical interpretation. But we ask, to which one shall we go? We are anxious for the truth, but how may we know from which preacher we shall receive it? (Applause). There are 186 different denominations in this land, each giving a different interpretation to the Bible. Each denomination has hundreds of preachers and none of these fully agree upon all points of the Bible. My friend Troy well knows that not all Baptist ministers, even in the Southern California association, will indorse his interpretation. (Great applause.) The poor people of the flock of which we have been a part have been buffeted from piliar to post until all has become confusion, not knowing to whom to go until we began to get our eyes opened. (Applause.) Ah, the fact is, dear friends, the common people have had too much contextual, dispensational and canonical biblical interpretation. (Laughter and applause.) We have asked for food to satisfy our contexual, dispensational and canonical. (Laughter and applause.) We have asked for food to satisfy our hearts and they fed us upon husks (applause); and when we have attempted to go to the biblical storehouse ourselves for the food, with great wisdom we are told, 'You can not understand that when you get it; just lie supinely upon your backs while we take the collection and we will do your thinking.' (Applause continued.)

"But I must leave a more complete discussion of this part of the question for my lecture at Shrine auditorium Sunday afternoon when I purpose to tell the people why we have so long been kept in ignorance of the Bible. (Applause.) I stand for the common people, of whom I am one. (Applause.) I am not standing upon this platform whining because it costs me money. (Applause.) Yes, I have spent thousands of dollars trying to tell the people the wonders of God's plan, and I rejoice that I have had this privilege. (Applause.) No man has been more blessed than myself; blest not in money, but blessed in full satisfaction that I have been doing right and have had the approval of my heavenly Father. (Applause.)

"No, we need no more such contextual, dispensational, canonical, biblical interpretation; 'God is his own interpreter, and he will make it plain.' St. Paul in I Cor. 2, 10-14, tells us that the man who has made a full consecration to do God's will and is striving to follow in Jesus' footsteps, whether he be a hod carrier or a lawyer, can understand the deep things of God's word. (Applause.) Jesus declared, 'If ye know the truth the truth shall make you free,' and thousands of Christian people throughout the earth are now learning the truth and are being freed from the contextual, dispensational and canonical biblical interpretations of the systems that have bound them in fetters of iron for centuries past.

QUOTES FROM JOB.

"Our friend here who claims to be a contexual, dispensational and canonical biblical interpreter, repudiates Job as one

of the prophets of God. (Applause.) Last evening I quoted not once from Job, but I propose to quote from Job so much on this occasion that I fear it will nauseate him, and therefore I apologize in advance for so quoting. But I am glad to be in the company of others who have quoted from Job. For instance, St. Paul in Heb. 4:13, quoted from Job 16:6. But then, Paul was a lawyer (laughter), and he had not received instruction in contextual, dispensational and canonical biblical interpretation and of course my friend will not regard him as authority, but I am persuaded that you common people who are students of God's word are still willing to stand by our Brother Paul, and to believe these from whom he quoted. Brother Troy attacks the credulity of Job as a witness. Since I am going to quote from him, I will here produce the proof of his credibility. (Applause.)

IS JOB A CREDIBLE WITNESS?

ST. PAUL QUOTES FROM HIM.

"Hell is naked before him and destruction hath no covering." (Job 26:6.)

"Neither is there any creature that is not manifest in his sight; but all things are naked and open under the eyes of him with whom we have to do." (Heb. 4:13.)

JAMES CALLS HIM A PROPHET.

"Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering and affliction, and of patience." (James 5:10.)

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." (James 5:11.)

EZEKIEL SAYS HE WAS RIGHTEOUS.

"Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." (Ezek. 14:14.) "Though Noah, Daniel and Job were in it, as I live, saith the Lord God they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." (Ezek. 14:20.)

JEHOVAH SAID HE TOLD THE TRUTH.

"And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Temanite: My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." (Job. 42:7.)

"Therefore, take unto you now seven bullocks and seven rams and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right like my servant Job." (Job 42:8.)

CHRIST QUOTED FROM HIM.

"For what is the hope of the hypocrite, what he hath gained, when God taketh away his soul?" Job 27:8.)

"They are of those that rebel against the light; they know not the ways thereof, nor abode in the paths thereof." (Job 24:13.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26.)

"For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20.)

ST. PAUL MADE SEVERAL QUOTATIONS.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7.)

"Then Job answered and said, I know it is so of a truth: but how should a man be just with God?" (Job 9:1, 2.)

"Behold, he taketh away, who can hinder him? Who will say unto him, what doest thou?" (Job 9:12.)

"Is it good that he should search you out? Or as one man mocketh another, do ye so mock him? (Job 13:9.)

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past finding out." (Rom. 11:33.)

"Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom. 3:20.)

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?" (Rom. 9:20.)

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

ST. PETER QUOTED FROM HIM.

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10.)

"That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (I Peter 1:7.)

"Dr. Troy said last evening (I quote verbatim):

" 'I repeat that nowhere in the New Testament do we find the Lord Jesus Christ, or any of the apostles, or any of the New Testament Scriptures, making any references whatsoever to Job or Ecclesiastes concerning the state of the dead.'

"But St. Peter did quote Job on that very subject:

"Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction they shall be brought forth to the day of wrath?" (Job 21:29, 30.)

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (II Peter 2:9.)

"St. James also quoted from him on the same subject:

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." (Job 14:2.)

"But the rich, in that he is made low: because as the flower of the grass he shall pass away." (James 1:10.)

"It will be conceded by everyone who has listened to the laborious argument of my opponent that his message is not one that brings gladness to the heart. I do not believe that you are convinced that he is correct. I am persuaded that he himself does not believe that his argument is sound. It is true that many of us in times past have believed that there is a place of awful, conscious torment in flames of fire and brimstone, but in this century of greater enlightenment thoughtful persons have reached the conclusion that there must be something wrong in this teaching.

"Paul exhorts Christians, saying, 'Rejoice in the Lord, always, and again I say, rejoice.' Surely it would be impossible for any person to rejoice in the endless torture of even his enemy. Certainly no one could for a moment rejoice in the fact that his dear friend or loved one was undergoing endless torment.

"The doctrine of eternal torment can not be true for at least four separate and distinct reasons:

"(1) Because it is unreasonable.

"(2) Because it is repugnant to justice.

"(3) Because it is contrary to the principle of love.

"(4) Because it is entirely unscriptural. (Applause.)

1. UNREASONABLE.

"It seems strange that men with reasoning faculties should ever reach the conclusion that any of God's creatures would be eternally tormented. What could be the purpose of such? Could it accomplish any good? God is the great creator. He is the great first cause. His plan is carried into operation and there could be no eternal torture without his permission. There could not be a reasonable God if eternal torment be true. Why? Because any creator that would put into operation a system of endless torment would be a fiend and not a reasonable God. (Great applause.) It is wholly unreasonable that he would create millions of beings, or permit them to come into existence, and because they could not come up to the perfect standard that they should be taken away and endlessly tormented.

"Another point showing the doctrine unreasonable is this: No one could be eternally tormented unless that person be eternally conscious. In my argument last evening I believe I established to the satisfaction of every reasonable mind and loving heart that the dead are not in a state of consciousness, but are unconscious. We at that time called upon our opponent to cite one Scripture proving that man has an immortal soul. He failed in this for the reason that there is no such Scripture in the Bible, except the words spoken by Satan, 'Ye shall surely not die.'

"According to Brother Troy, a child is begotten of debauched

or criminal parents. At the moment of conception God intervenes and implants the immortal spark; the child is born, lives an idiot or habitual criminal; it can not avoid being evil; it dies as a wicked creature, and, according to Mr. Troy, in the resurrection God is going to give it an immortal body so that it can suffer conscious torment forever, therefore, God alone would be responsible for the eternal torment of that creature for the reason there never was a time in which it could do otherwise than evil. Such a conclusion is wholly unreasonable. (Applause.)

"Thus it is easy to be seen that the doctrine of eternal torment is a doctrine of Satan; that he is responsible for it, because men have reasoned that if a creature cannot die, then that creature, being wicked, must be in a state of eternal conscious suffering, because of wickedness. Truly, then, Jesus declared that Satan is the father of lies, because all the false doctrines that have come to us from heathendom and Christendom have been the offspring of this great first lie that Satan told.

2. UNJUST.

"The Scriptures declare that 'Justice is the foundation of Jehovah's throne.' (Psa. 89:14.) The attributes of God are justice, wisdom, love and power. Of necessity he must be absolutely just, or justice in completeness. Of the millions of people that have been born into this world, 'There is none perfect, no, not one.' (Psa. 14:2.) Every child is born under conditions over which he has no control. Millions of these are born of wicked parents and it is just as impossible for such to act perfectly as it is to sweep back the waves of the Pacific with an ordinary broom.

"Then would it be just, that they because of their imperfections, should be eternally tormented? If it were announced to this audience that the worst criminal you have in the state was to be tortured for one month by a slow process, everyone here would cry out in horror and say, 'There is no justice in that.' Our sense of justice is shocked by such a procedure. (Applause). Are we more just than God? There is no one in this city who is so heartless and so absolutely devoid of the sense of justice that he would torture a dumb brute, not even a vicious, rabid dog. (Applause.) Where do we get this sense of justice? It came to us from learning of the great and righteous character of God. The more Godlike a man, the more just he is.

REPUGNANT TO LOVE.

"This fiendish doctrine of eternal torment is devoid of the principle of love. A parent loves his child. Brother Troy has a son; a very dear lad, too, he is, because I have met him and talked with him. I know that I would not, under any circumstances, torture that lad, nor would I permit another to do so if it were in my power to prevent. I love this lad, as I do all boys. I could not love him as much as his own father loves. Suppose this son should disobey his father willfully, and that he should grossly violate the law and persist in willfully doing so, do we suppose for one moment that this father would say, 'My son, because you are incorrigible, because you willfully do wrong, now I must get an oven and heat it red hot and roast you in it for ten days or more.' Would he do that? He would be horrified at the suggestion, even. Why? Because he loves his son and that parent-love would compel him to say, 'I am sorry my son cannot do right, but I am going to do all I can, consistently, to help him to do right.'

"God created the first man, Adam, and gave him the power to transmit life to his offspring. The whole human race are children of Adam. Only by God's permission could these have come into existence. None of these are perfect. Some are much more depraved than others. We read, 'God is love;' not that he has some love, but he is perfect; he is love itself. His love for the human race is far greater than that of an imperfect parent for his offspring. It is wholly inconsistent with his character that the great Jehovah God, being love, could permit the fiendish torture of his creatures by fireproof devils and red-hot pitchforks, or otherwise. (Laughter.)

4. UNSCRIPTURAL.

"Doctrine of eternal torment is not supported by any scripture text in the Bible. The texts that have been used in an attempt to support it are either highly symbolic or have no reference to the human race. But you may ask, 'Does not the Bible teach that the wicked shall be punished?' Most emphatically, YES! But there is a wide distinction between everlasting punishment and everlasting torment. The laws of this state provide that the wicked shall be punished, and the duration of punishment is short or long, in proportion to the enormity of the crime committed. A man who is hungry and steals a loaf of bread is a wrongdoer, and for the violation of the law is punished. His punishment lasts probably but one day in prison. Another man burglarizes a store. He is punished, and his punishment is fixed, probably, at three years' imprisonment. Another man is convicted of murder in the first degree. Does the law provide that he shall be tortured, even though his act is a fiendish one. Surely it does not! No sane people would permit such a law to stay upon their statute books. (Applause.) Does the law provide for his punishment? Most emphatically, yes! For the full penalty of the law, viz., death. How long does that punishment last? It is a lasting punishment, without duration of time.

"Death is the highest penalty inflicted by the law. It is the greatest punishment inflicted by Jehovah. Life is the dearest thing that any creature has, and to be deprived of that dearest thing must of necessity be the greatest punishment. Therefore, eternal or everlasting death would be eternal or everlasting punishment, but not eternal or everlasting conscious torment.

GOD'S LAW UNCHANGEABLE.

"In the beginning, God provided a penalty for the violation of his law, stating, 'In the day that thou sinnest thou shalt surely die.' (Gen. 2:17.) 'The wages of sin is death' (Rom. 6:23) not eternal torture. God having fixed this penalty for the violation of his law while man was perfect and before he sinned, could not change the penalty and inflict a different one, for the reason that God cannot be inconsistent, 'He cannot deny himself.' (II Tim. 2:13.)

"Our forefathers recognized that principle when this government was established, and put in our constitution that no ex post facto law shall ever be enacted in this land of freedom. Why? Because we have said to the people, when the law is made no penalty shall be changed after the crime has been committed. And we are not more just than God! (Applause.)

"The proposition under discussion states that the punishment will consist of conscious suffering; therefore, the creature must be eternally conscious. We again cite you the Scriptures showing that the dead are not conscious. 'For in death there is no remembrance of thee; in the grave who shall give thee thanks?' (Psa. 6:5-6.) 'The dead praise not the Lord, neither any that go down into silence. (Psa. 115:17.) 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' (Psa. 146:4.) 'For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.' 'Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.' 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.' (Eccles. 9:5, 6, 10.)

DEAD IN HELL.

"Where are the wicked dead? My opponent would answer, 'They are in hell, a place of conscious torture.' The Bible answers, 'They are in hell,' and then defines hell as a place of silence, where there is nothing—meaning oblivion, the grave, the tomb. The word 'Sheol,' used in the Old Testament, at no time meant eternal torture. We hear the Old Testament prophets, whom God approved, saying they were 'going to hell.' For instance, Jacob, weighed down with grief because of the supposed death of his beloved son, Joseph, said, 'I will go down to my son Joseph, in Sheol, mourning.' Later he again said. 'My son Benjamin shall not go down with you to Egypt, for if evil befalls him you will bring down my gray hairs with sorrow to Sheol, to hell (the grave)'. (Gen. 37:35, 43:38.) If hell here means conscious torment I ask my opponent, how long would Jacob's gray hairs last in the fire? Is God going to make gray hairs immortal that he may torment them also? (Applause.)

"Job was a good and godly man. After he had suffered the loss of all of his earthly possessions; his children killed; his wife turned his enemy; his neighbors taunted him because of his suffering; his body was putrid from running sores; he was suffering bodily pain and mental anguish, and in this awful agony he prayed to God that he might be sent to hell. Does any sane person for a moment believe that he prayed to go to eternal torture? If you were put into the same position would you pray to go there if you believe what my opponent says he does—that hell is eternal torment? No, I think that you would say that Job was getting enough where he was. But mark! he says, 'Oh, that thou wouldst hide me in hell until thy wrath be past!' (Job 14:13). He then defines hell by saying (Job 17:13), 'If I wait, hell (Sheol) in my house; I have made my bed in the darkness.' 'Our rest together is in the dust.' (Job 17:13, 16.) Again he said that man passeth away, 'His sons

come to honor and he knoweth it not, and they are brought low and he perceiveth it not.' (Job 14:21.)

"Jesus went to the same hell, as the psalmist declares in Psa. 16:10: 'Thou wilt not leave my soul in hell.' If hell was a place of endless torture Jesus could not have been brought out, and we know he was resurrected.

"The New Testament deals with the same hell. Therein 'Hades' means the same as 'Sheol' in the Old Testament.

"In the revised version of the New Testament the Greek word 'Hades' has been left untranslated. Our King James version renders it 'hell,' and the people have long been taught that it means eternal torture, but it never was subject to such a construction. The fact that the translators refused to so translate it in the revised version is conclusive proof that as scholars they knew that the word has no such thought. It means oblivion, the death state, the grave, and we have heretofore definitely established by the Scriptures that there is no consciousness in that condition; therefore there could be no conscious suffering.

GEHENNA.

"In Mark, 9:47, 48, we read, 'If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire; where the worm dieth not and the fire is not quenched.'

"This has been a favorite text with advocates of eternal torture, and it is strange that we were so long deceived thereby. It is at once apparent to the thoughtful person that the language here is highly symbolic. We know that Jesus would never tell his disciples that they must remove their eyes and cast them away in order to enter heaven. Jesus was constantly speaking to them in parables. In that instance he spoke a parable.

"Sheol and Hades mean the death state, from which God has provided redemption and resurrection through the merit of Christ Jesus. Gehenna is the Greek word used in the text above mentioned and translated 'hell fire.' Gehenna represents the state of death from which there will be no resurrection. It represents the final and complete annihilation of the willfully wicked. It is designated in the Scriptures as the second death. Jesus used the word, in Mat. 10:28, when he said to his disciples, 'Fear him (Jehovah) who is able to destroy both soul and body in hell (Gehenna).' In Rev. 20:14, it is mentioned as the 'second death.' As we have heretofore shown, all died in Adam, which is the first death, and all are redeemed from this death by the sacrifice of Christ; all, after having one fair trial, must have their final judgment, and those who die the second time remain dead forever. There will be no resurrection for such. Gehenna always represents destruction. Jesus used the word in that sense.

"Realizing that the words of the text are symbolic, we remark that the 'eye' is a symbol of something of great value to the person possessing it. Jesus was pointing out to his disciples that the kingdom of heaven was the greatest blessing that could come to any creature. The context shows that he was pointing out to them that those who enter the heavenly kingdom must abandon all hope of earthly honor, glory and fame. These things are as dear to men of the world as an eye. Jesus remarked to them, 'You had better cast these away than to be cast into Gehenna.' Every Jew understands Gehenna to represent a place of destruction.

"There is a valley situated on the southern border of Jerusalem, along the northern side of which valley the old city wall was built. In this valley a fire was kept for the purpose of cremating the offal of the city, including the bodies of dead animals. It was the custom of the Jews to bring out such from the city and cast it over this wall and down the precipice into the valley, and all that reached the fire was consumed thereby. All that lodged on the ledges of rock or did not reach the fire the worms consumed. Hence it was a place of complete destruction.

"Used in a symbolic sense, then, it represented to the hearers of Jesus a place of annihilation. Everywhere this word is used in the Bible it refers to annihilation and points out what will be the ultimate end of the willfully wicked. Truly, Satan is responsible for the doctrine that Gehenna represents a place of conscious torment. (Applause.) God could not be the author of such a thing. (Applause.) Now, mark the proof which we give, conclusively showing that this is the correct conclusion.

SACRIFICES TO BAAL.

"The heathen idolators were the instruments of Satan. They worshiped Baal, which means the devil. In their idolatry they built, in the valley of Hinnom, altars upon which to offer their children, and here human sacrifices were offered. Deluded by the demons, these poor creatures brought their children alive and offered them up as a burnt offering. Some of the Israelites fell into this idolatry. God sent a message to them through the Prophet Jeremiah, saying (Jer. 19:1-6): 'Thus sayeth the Lord (to Jeremiah), go forth into the valley of the son of Hinnom, which is by the East gate, and proclaim there the words that I shall tell thee, and say, Hear ye the words of the Lord, oh kings of Judah and inhabitants of Jerusalem. Because they have forgotten me and estranged this place and burned incense in it unto their gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocence; they have built also the high places of Baal to burn their incense of fire with burnt offering unto Baal, which I commanded not, nor spake it; neither came it into my mind.' Again in Jer. 32:35, the Lord said: 'And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molloch, which I commanded NOT; neither came it into my mind that they should do this abomination to cause Judah to sin.'

"As St. Paul says, 'The things which the heathen sacrifice they sacrifice to devils, and not to God.' (I Cor. 10:20.) (Applause.)

JESUS' TESTIMONY.

"The Lord Jesus, in his great parable in the twenty-fifth chapter of Matthew, points out that during his reign every one, aside from the church, will receive a final trial before him. As to the fate of the good and obedient ones, we leave that for a subsequent discussion, but at this time we call attention to the fate of the willfully disobedient ones. This involves the very issue raised in the proposition for tonight. He pronounces his judgment upon the willfully wicked in these words, 'Depart from me ye cursed, into everlasting fire prepared for the devil and his angels . . . and these shall go away into everlasting punishment.'

"This is another text of my opponent's, used in an attempt to establish that the punishment of the willfully wicked will be eternal torture. Let us examine these words for a moment.

"It is apparent that this whole statement of the Lord Jesus is a parable. Because the animal 'sheep' is used to describe the obedient class, and the animal 'goat' to describe the disobedient ones, we may reasonably conclude that there are other symbolic words in the text. We know from experience that no one who desires to preserve a thing puts it in fire. This text could not mean that fire is used as a preservative in which the wicked should be kept for the purpose of torment. Fire represents destruction. It is the most perfect symbol of destruction we have. But some one may suggest that this text says they go away into everlasting punishment, therefore, eternal torment. I remind you that punishment does not mean torment. The highest punishment known to the law of the land is death. The more we realize the sweetness of living, the more we appreciate this fact.

"Let us stop for a moment and think what it means to be deprived of life; no more to behold the lofty mountains, to smell the sweet-scented flowers; to walk amid the beautiful groves, to have sweet fellowship with those whom we love, to be absolutely deprived of all these—what could be a greater calamity? We all look upon death as the greatest calamity that can befall any one, because death means the cessation of life. Therefore, the greatest punishment that God inflicts upon his creatures is destruction. He could not be just and merciful and loving if he did more than this. No sane man would want to punish his worst enemy with torment. We recognize that our most vicious criminals should be put to death, but no one would consent to their torture. Why not give God credit for having at least as much love as we poor human beings? (Applause.) Sometimes we find one who thinks he wants a place of eternal torment, but if you press him for an answer he never wants it for himself, but always for the other fellow.

"Mark the words that Jesus here uttered. 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his messengers.' Then it must follow that whatever the destiny of the devil is, there the wicked shall be. Long have we been mistaught that the devil is the chief fireman in hell. In the twenty-eighth chapter of Ezekiel the Lord points out Satan. From verses thirteen to fifteen shows how he was created a perfect being, beautiful indeed. Then he pointed out, from the thirteenth to seventeenth verses, how pride and iniquity came into his heart and he became the enemy of God. Jehovah has permitted him to carry on his nefarious work for the centuries past to the intent that the other creatures of the universe might learn the awful and baneful effects of sin. Then the prophet sets forth God's final judgment upon the devil in these words: 'Thou hast defiled the sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring

forth a fire from the midst of thee; it shall devour thee and I will burn thee to ashes upon the earth in the sight of all them that behold thee. All them that know thee among the people shall be astonished at thee; thou shall be a terror and never shall thou be any more.' (Verses 18 and 19.) (Applause.)

"The Lord Jesus will be the one who will execute this judgment. 'The father hath given him authority to execute judgment.' (John 5:27.) The Apostle Paul states, 'That Jesus partook of flesh and blood that he through death might destroy him that hath the power of death; that is the devil.' (Heb. 2:14.) (I John 3:8.) (Great applause.)

"I am constrained to ask the question, if Satan is to be destroyed who will be the fireman of hell torture? Will my opponent answer that?

"Now, I hold here one of the best authorities on Greek, and my friend will admit it—Dr. Thayer of Harvard university. And what does he say about this? He takes this identical Scripture in Heb. 2:14 and says it means to 'destroy,' to 'annihilate.' And that means the devil is to be anihilated. (Applause.) I ask my friend, Mr. Troy, to answer one question in his rebuttal: If these Scriptures are true—and these are from St. Paul—and could not help it that he was a lawyer once. (Laughter.) St. Paul was the inspired witness of God. I ask him, then if he believes this description, which says the devil is to be annihilated, who is going to keep up the fires when the devil is gone? (Laughter and applause.)

WICKED TO BE DESTROYED.

"Since Satan and all of the wicked are to suffer the same punishment, and the proof here is clear that Satan is to be destroyed, it follows that all the other wicked will be destroyed. Jesus' words in this text prove the truth of this assertion. He says, 'These shall go away into everlasting punishment.' (Matt. 25:46.) The Greek word from which the word 'punishment' is here translated literally means 'everlasting cutting off.' (See Emphatic Diaglott.)

"Furthermore, the words of Jesus in this text show that the punishment of the wicked cannot be eternal, conscious suffering for the reason that no creature could be in eternal conscious suffering without having eternal life, eternal existence. My opponent concedes this. Thus, when he concedes it, he destroys his own position. Why? Because Jesus here said, 'The righteous go away unto life eternal,' which means that the wicked do not get eternal life, but eternal death—eternal cutting off. How can my opponent harmonize his position with these words of the Master.

CORROBORATIVE PROOF.

"My opponent tells you that the wicked shall exist in a conscious state of suffering eternally. I have great respect for my friend, but I have more respect for God's word. He has agreed that the Bible should be the final arbiter of these questions. Now we wish to take a number of Scriptural texts corroborative of the words of the Master that the fate of the wicked is 'everlasting cutting off.'

" 'For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.'

" 'For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.'

" 'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke they consume away.'

" 'For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.'

" 'For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off.'

" 'Wait on the Lord; and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.'

" 'But the transgressors shall be destroyed together; the end of the wicked shall be cut off.' (Psa. 37:9, 10, 20, 22, 28, 34, 38.) 'God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.' (Psa. 52:5.) 'When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.' (Psa. 92:7.)

"These are the Psalms and Brother Troy has not the temerity to attack them, for Jesus quoted them. (Applause.)

" 'I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.' (Psa. 101:8.)

" 'Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.'(Pro. 13:13.)

"The Apostle James corroborates these Scriptures of the Old Testament, and definitely points out that it is the soul that suffers destruction. (James 5:20.)

"The words of Revelation are really the words of Jesus spoken to John who was merely an instrument in his hands; therefore, Jesus again says that the wicked shall suffer destruction.

" 'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' (Rev. 11:18.)

WILLFULLY WICKED.

"The Apostle Peter was an inspired witness of God. He wrote as an instrument in God's hand. In his Second Epistle, chapter 2, he describes the willfully wicked and then says concerning them, 'The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.' (II Pet. 2:9.) But how are these to be punished? My opponent would answer, by conscious suffering, eternal in duration. But St. Peter answers, and he speaks with authority, 'but these (the wicked) as natural brute beasts made to be taken and destroyed . . . . . shall utterly perish in their own corruption.' (II Pet. 2:12.) Thus the apostle declares they are to perish as the brute beasts perish. Will my opponent for one moment say that the ox will suffer eternal torment? If not, then neither will men.

"Again, the Apostle Peter discusses the fate of the willfully wicked who receive their final judgment after the second coming of Christ. Concerning their punishment he says, 'It shall come to pass that every soul (being) which will not hear (obey) that prophet (Christ) shall be destroyed from amongst the people.' Note the fact that Saint Peter does not say the body, shall be destroyed, but every soul, meaning every human being not obedient to Christ, will be punished by destruction.

"In our argument last evening we pointed out numerous Scriptures proving that the dead are unconscious, and numerous other Scriptures that death is referred to as sleep. All the world is asleep in Jesus for the reason that Jesus has provided a redemptive price for the world of mankind which guarantees one fair trial to all. And where are the dead sleeping? Surely not in heaven. My opponent would not for a moment insist that any heavenly creatures are asleep. Surely the hell fire which he described is entirely too hot for them to sleep there! Then where do they sleep? God's prophet answers, 'in the dust of the earth.' (Dan. 12:3.) In this same connection the prophet tells us that they are to come forth, to be awakened to the resurrection.

"Because of Adam's sin, all die. This is spoken of as Adamic death. There is a distinction between Adamic death and the second death. God has provided a resurrection from Adamic death through the merit of Christ Jesus' sacrifice, but he has made no provision for resurrection for those who die the second death. Not that there is a difference in the death itself, because death means the absence of life in every instance, but the distinction is that there is a resurrection from one and there is no resurrection from the other.

"The words 'Sheol' and 'Hades,' translated 'hell' in our Common Version Bibles, mean the condition of the dead, from which condition they are to be resurrected.

"The word 'Gehenna,' translated 'hell,' represents complete destruction from which there is to be no resurrection.

"None can die the second death until they are first enlightened concerning the fact that Jesus is the redeemer of mankind from the Adamic death. Being thus enlightened, and then willfully repudiating the Lord, they suffer a complete destruction from which there is no resurrection. Such is the fate of the willfully wicked.

"The apostle Paul's argument makes this matter clear, 'But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?' (Heb. 10:27-29.)

"My opponent has told you that they will suffer conscious torture. He says they will be tormented, but the apostle says they shall be devoured because this Scripture states that the wicked shall suffer a more severe punishment than those who died under Moses' law. Death was the penalty under the law of Moses. Therefore, my opponent will contend, since under Moses' law death was the penalty, a sorer punishment must be some kind of conscious torment. Herein lies the distinction, viz.: Those who died under Moses' law had the promise of a resurrection. Those who die as willful sinners after being

enlightened have no hope of a resurrection. Therefore, their punishment is sorer, more severe, because it is an everlasting cutting off or destruction.

"The willfully wicked are those who suffer the punishment of everlasting destruction, and which is called the second death. As further proof of this point, we cite Phil. 3:19, 'Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.' (Rev. 20:14-15.) 'And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire,' and (Rev. 21:8.) 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.' (Applause.)

THE GREATEST APOSTLE.

"St. Paul was the greatest of all the apostles. He was a better Bible scholar than my opponent or myself. He was a man of great learning, but aside from this he was God's inspired witness; he was clothed with special authority from the Lord to make known his plan. We all agree that the words of this great witness of the Lord, plain and unambiguous as they are, should be taken as conclusive and final upon the questions involved. (Applause.)

"He leaves no room for doubt upon this question of the fate of the wicked. He said, 'I have not shunned to declare unto you all the counsel (plan) of God (Acts 20:27). He discusses the way that leads to life and immortality, and plainly lays down what will be the fate of the willfully wicked.

"From his declarations here made we are certain that if the final punishment of the willfully wicked will consist of conscious suffering, eternal in duration, St. Paul would have said so. On the contrary he stated that the willfully wicked should be destroyed as noted in the Scripture just quoted. 'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.' (Heb. 10:26.)

"Again he says, 'When the Lord Jesus is revealed from heaven the wicked shall be punished.' How? 'They shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power.' (Thes. 1:9.)

"The apostle again describing the willfully wicked, said how they will be punished in these words, 'For many walk of whom I have told you often . . . that they are the enemies of the cross of Christ, whose end is destruction.'

"We are glad that our God is a God of love. His purpose is to ultimately have the universe free from all wickedness. Those who learn to be lovable alone will he preserve and grant life everlasting. None other could be to the glory of Jehovah. It would be wholly unlike a great, just and wise God to preserve somewhere a horde of wicked beings merely for the purpose of seeing their eternal conscious torture. Such is not his purpose. The prophet has declared the purpose of Jehovah in these words, 'The Lord preserveth all them that love him, but the wicked will he destroy.' (Psa. 145:20.) In no plainer words could Jehovah's purpose be stated.

"Can any one doubt then from this overwhelming proof what is to be the fate of those who willfully disobey God after knowing the truth? The doctrine of eternal torment is a defamation of the character of Jehovah. (Great applause.) It is a foul stain upon his lovable name, and every one who loves truth and righteousness should rejoice in helping to remove from the minds of men this erroneous thought concerning Jehovah which was planted there by the great adversary, Satan. We rejoice to know that the day is coming when the knowledge of the glory of God shall fill the whole earth as the waters fill the deep. When it shall not be necessary to further teach men, but when all shall know the Lord from the least to the greatest. When the world is clean and free from sin and sorrow.

"Concerning this wonderful time of blessing that is coming to mankind it shall be our privilege and pleasure to speak tomorrow evening."

REBUTTAL, BY TROY.

Mr. Troy said in rebuttal:

"My dear friends, I am glad that so many of you are here. I am glad that it is very evident to me that many of you have already heard again and again the thoughts that have been expressed by my good friend, Brother Rutherford. It seems to be manna to your souls. I once heard of a good Scotch lady who did not very much appreciate scholarship and hadn't much use for high-sounding words, but nevertheless she could get something out of a big word. Her learned pastor had been delivering a series of addresses in which he had used the term 'metaphysics' repeatedly. And this good sister, as her practice was, went around after the service saying: 'Wasn't that a precious message? It did so much good, so much good.'

"The doctor of divinity could not stand for it; he got tired of that sort of thing. And so he went to one of his deacons and said: 'Now, you go to that old woman and ask her what the word "metaphysics" means.' So the deacon, prompted by the pastor, went to the good old sister, and, as usual, she said: 'Oh, wasn't that a precious message? Oh, it did me so much good.' And the deacon said: 'Yes, it was fine; but, sister, what is the meaning of the word "metaphysics'?" 'Oh,' she said, 'that is one of the most precious words in the world.' 'Well, what does it mean? 'Why, it means that Jesus is both meat and physics to my soul.' (Laughter and applause.)

"Now, she got a meaning out of that word, I will grant it. And, my good friends, Judge Rutherford has got some meanings out of some words this evening—God bless him. One of my good parishioners called me up and said, 'Why don't you let us church people get in?' I said, 'No, it is not necessary. We are trying to do a work, God help us, and we have got the right crowd.'

"My good friend also tried to carry his point by belittling the Christian ministry. Now, I am one of the least of them—I don't know what would happen to my friend if one of our big ministers ever tackled him.

REGARDING LAYMEN.

"My brother called your attention to the fact that he had misunderstood my position, saying apparently that I did not have much respect for laymen. I want to say right now that I have great respect for Mr. Rutherford. I like him. He talks about hairs being asbestos, but I hope he may never suffer in hell. But, my friends, I want to call your attention to another great layman, another well-known international lawyer, Mr. Philip Morrow. I say to you, friends, that there are some consecrated laymen among those that are not in sympathy with this consecrated layman. And I rise tonight to say that there are a great host of laymen, of great laymen in the denomination of which I am a humble pastor—God bless them. We Baptists don't take much stock in the ministry, anyway. I think that is evident.

"Now, my friend has been trying finally to save Job—God bless him. If Job is asleep tonight he will want to wake—believe me. I have before me a work in which I have recorded every reference in the New Testament scriptures where there are direct quotations from the Old Testament, and I want to say here that I don't claim to be such a profound scholar, but I have eyes in my head, and I have been all around this world, and I have been preaching the gospel for fourteen years, and I want to say, without reference to any scholarship whatsoever—and there isn't a man or woman in this place but what can appreciate this statement—in this great list of references of quotations in the New Testament from the Old Testament, there are two from Job. One of them is a dubious reference, indirect at the best. There is no evidence whatsoever that it is a direct quotation.

"I notice that my friend Rutherford did not present us with any direct quotations. Yet he apparently thought he made good. I want you to look at this reference. It will act as a key to the book. I Cor. 1:19: 'For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness.' Now, here is the reference in Job—Job 5:13: 'He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong.'

"That is what we have been contending for, my friends. This is the only genuine quotation in the New Testament from the Book of Job. Let it rest there.

REPORTING SERMONS.

"I like to report sermons. I got my brother's outline here, and I have got it almost as he gave it. 'To believe in future punishment is wholly unreasonable. It is repugnant to justice. It is contrary to law.' Very good. 'And, fourthly, lastly and weakly, it is entirely unscriptural.'

"Now, I am prepared to say that if these propositions are true, some of us are making a mistake. If, on the other hand, they are not true, there are some folks that will find out that they have made a 'hell' of a mistake. (Applause.)

"My friend was trying to tell you again that I referred to immortal bodies being consigned to the lake of fire. I think that when the records come out you will find that I have been careful in my distinctions. Read the record. Although, my friends, I want you to understand that my good friend from New York—and that is a sweet place that is enough of a paradise for anybody—has this evening played the part of a lawyer skillfully. He is a mighty good lawyer, especially—now, listen to this—

especially when he has got the jury fixed. God bless you—come first tomorrow night and crowd in.

"I am not here tonight to simply prove to you that it is unreasonable or contrary to justice, or to what I think God ought to do, that there is such a thing as future punishment. I am here simply to interpret God's word—thus saith the Lord. (Applause.) I am not prepared, my dear friends, to assume responsibility for these great mysteries on the basis of what I think God ought to do. And I am not here to talk about any hypothetical world or hypothetical hell. We are here to sanely, intelligently, and as far as we can honestly interpret God's word. The contention is not what Brother Rutherford thinks God ought to do, or what I think God ought to do, but what God has said he will do. (Applause.) His argument is along that line, and I appreciate it.

MYSTERIES BEYOND GRASP.

"My dear friends, there are many insolvable mysteries in connection with the ways of our God. I do not stand before you as a man that has solved every problem under the sun. There are mysteries that are far beyond the grasp of this finite mind of mine. I want to tell you that I do believe where I cannot altogether understand. This appeal to the emotions is altogether contrary to the proposition. We are to settle these matters by Scripture.

"I once heard of a man who came to the city of Baltimore to prove to the people there that there was no hell, and after discussing the subject for an hour and a half he took up a collection, and all he got was a few pennies, and some buttons, and cigar stumps, and lots of trash like that, and after he got the collection he looked at it, scratched his head, and then looked at the audience and said, 'Ladies and gentlemen, I have been trying for an hour and a half to prove to you there was no such place as hell, but having looked at this collection I want to say that I have got an unanswerable argument against my proposition. If there is no hell, there ought to be for such folks as you.' (Laughter.)

"So much, my friends, for the emotions of man. So much for what man thinks.

"I saw a man one night in the Dover street mission, New York city, and after the service he said, 'I am going home and end it all tonight.' He was one of the thousands cast up on the shores of time, a total wreck. I looked into the distracted countenance of that man, and saw in every line the fearful hieroglyphics of sin, and I said, 'Man, don't take your life, for there is something more than this life. You will die and be lost.' 'Oh,' said the man, 'hell can't be any worse than this.' Oh, I can't understand why God permits suffering in this world.'

" 'How many feel this very moment death and all the sad
variety of pain?
'How many sink into the devouring flood or more devouring
flame?
'How many pine in want or dungeons gloom,
'Shut from the common air and common use of their own limbs?
'How many shrink into the sordid hut of cheerless poverty?
'How many shake with all the fiercer tortures of the mind,
'Unbounded passion, madness, guilt, remorse,
'Whence tumbled headlong from the height of life,
'They furnish matter for the tragic muse.'

ETERNAL PUNISHMENT.

"Now, I come to the last part of this creed—the doctrine of eternal punishment. I have concluded that I will never deliver a lecture in which I will not attack the doctrine of eternal pain. That part of the creed would disgrace the lowest savage that crouches and crawls in the jungles of Africa. The man who now, in the nineteenth century, preaches the doctrine of eternal punishment, the doctrine of an eternal hell, has lived in vain. Think of that doctrine! The eternity of punishment! I find in this same creed that Christ is finally going to triumph in this world and establish his kingdom. The creed declares that 'we believe in the ultimate prevalence of the kingdom of God over all the earth.' If their doctrine is true, he will never triumph in the other world. The Congregational church does not believe in the ultimate prevalence of the kingdom of Christ in the world to come. There he is to meet with eternal failure. He will have billions in hell forever.

"All for what? For something they failed to believe in this world. Born in ignorance, supported by poverty, caught in the snares of temptation, deformed by toil, stupefied by want—and yet held responsible through the countless ages of eternity! No man can think of a greater horror; no man can dream of a greater absurdity. For the growth of that doctrine ignorance was soil and fear was rain. It came from the fanged mouths of serpents and yet it is called 'glad tidings of great joy.'

"This is a masterpiece. Read what is printed on the front page of that masterpiece: 'The clergy know, that I know, that they know, that they do not know.'

"I close my argument by telling you that I have read from the lectures of Robert G. Ingersoll." (Applause.)

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said in rebuttal:

"Our good friend, in his argument, first took a slam at the press, and last, took a slam at you. (Applause.) He says the newspaper men are not good theologians. A newspaper never did make that claim on its front page. The newspapers, however, are performing one of the greatest works in this world as a means of education. (Applause.) They are sending forth the facts as they transpire, that people may know. We are living in a time when we ought to be glad because we have this means of education. These gentlemen are here to report these debates, and I am sure they are doing it the best they can, and I would like to take occasion to express my appreciation of the efforts they are putting forth. (Applause.)

"I am not going to slam you, dear friends—not by any means. I don't propose to resort to that.

"I want to say right here, my friends, that if I believed what Brother Troy says he does, that the future state of the wicked is a place of conscious torment forever, that I would never tell another joke in my life. (Applause.) I would not go to sleep this night. I would go up and down the streets warning the people of it. I would spend every dollar I have got to let them know about it. (Applause.) And I would never take a collection, either, when I tried to tell them about it. (Renewed applause.)

SPIRITS IN PRISON.

"Now, then, he has told you about those spirits in prison that the Lord Jesus preached to. I am going to tell you what it means from the Diaglott version—we can use the King James version, but this is a little better:

" 'Because Christ having once suffered on account of sin, the righteous for the unrighteous, that he might bring us (Christians) to God, being indeed put to death in the flesh but made alive by the spirit, by which also he preached to the spirits in prison.'

"What spirits?

"Then the apostle answers: 'Who formerly disobeyed, when the patience of God was waiting in the days of Noah, while an ark was being prepared, in which a few, that is, eight persons, were carried safely through the water.'

"Who were these spirits? Read the sixth chapter of Genesis, and you will find that at that time some of the angels of heaven, seduced by the devil, took upon themselves flesh. They had power to appear in human form, they assumed human bodies, and, as the Scripture describes it, they took unto themselves wives of the human race and raised progeny upon earth, and because of this God determined to destroy all flesh. The flood came, and when it came it swept from the earth every living creature aside from those that went into the ark.

"Now, what became of those evil spirits? They never were human beings; they had merely assumed human form, just as the angels did that appeared to Abraham, and just as the angel assumed human form, and appeared unto the prophet Daniel. Having the power to materialize in human form, they had the power to dematerialize.

WHAT BECAME OF THEM?

"Were they put to death? No. What became of them? They were not human beings; they were spirits, assuming human form. The apostle answers, II Peter, 2:4, 'God spared not the angels that sinned, but cast them down to hell,' the word hell, from the Greek word tartaroo, meaning the atmosphere which prevails about the earth.

"Now, how did Jesus preach to them? Satan, who was the son of Lucifer, had said in his heart. 'I will be like the most high God.' Jesus, who afterward became the active agent, as the Scripture says, in the creation of all things, beholding the degradation in which sin had plunged the human race, pursued the opposite of Satan's course and took upon himself the nature and form of man, and died upon the cross. For what purpose? Because (Phil. 2:4-6) 'Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus ultimately every knee shall bow, and every tongue confess that he is Christ, the son of God.' Now, my friends, how did Jesus Christ preach? He went to hell, the grave, the tomb. How did he preach? 'Because Christ was put to death in the flesh, the righteous for the unrighteous, by which'—that is to say, by being obedient to God—and 'humbling

himself under the mighty hand of God,' he preached to them. What was it he preached? The great lesson, the great principle, that righteousness and obedience to God's will brings exaltation and God's favor, and that disobedience brings degradation, sorrow and destruction. God hath restrained those demons in tartarus until the great judgment. How, then, did Jesus preach to them? He didn't go down and make a speech, but on the principle that actions speak louder than words he illustrated the course which is always bound to win God's favor. It may be that some of these angels confined in tartarus, restrained from their liberty, may yet be profited by the example Jesus showed.

"My friends, that don't prove the doctrine of eternal torment for a moment. It doesn't prove that there is such a thing as disembodied spirits. Absolutely not.

"Now, my dear friends, just a word about the rich man and Lazarus. That is either a parable or not a parable. If it is to be literally construed, then because Dives was rich and had plenty to eat and plenty to wear, he died and went to eternal torture. If that is true, then about 99 per cent out of every 100 preachers would have to go there, too. (Laughter and applause.)

"They have plenty to eat. I am glad they do. I have contributed to their support many times and not regretted it at all. They wear good clothes; and I am glad that is true. They fare well, and some of the rest of us do. But, my dear friends, if we must go to such a place, and for such a reason, what would our good friend John D. Rockefeller get? Wouldn't he get a roasting? (Laughter and applause.) Again, if this is a literal statement and if we wanted to go to heaven we would have to become beggars and sit at the gate and let the dogs lick us—I am sure we don't want that interpretation.

"Is it a parable or not? It is. What does it represent? The rich man represents the Jewish nation. The poor man represents the Gentile nations. For 1845 years God's favor was with the Jews. They fared sumptuously every day. They had the law and the prophets. The Gentiles had nothing. Jesus spoke of them as dogs, you remember, to the Syro-Phoenician woman. But, after the Jews were cast out, thanks be to God, his favor came to the Gentiles, the Gentiles came in to God's favor; and, as the apostles tell us, when the full number of Gentiles has been selected, God's favor will return to both Jew and Gentile. And when the reign of Christ in completed, then, when no wickedness prevails, when righteousness shall stand enthroned in earth, when crime and wickness shall be no more, then, and not until then, will the blessings come to mankind which God has promised through the mouth of all his holy prophets. (Applause.)

"The hour is coming when we shall know the truth, when it will not be necessary to have debates. No; it will not be necessary to teach any more your neighbor, for all shall know him, from the least to the greatest. Thank God that is true." (Prolonged applause.)

(Reprint from Los Angeles Express, Saturday, April 24, 1915.)

"DEAD STILL HAVE CHANCE DURING MILLENNIUM"

Says Rutherford; No! Asserts Troy

Lawyer and Minister Disagree as to Correct Interpretation of Scriptures

FIRE FOR WICKED, CLAIM

Rutherford Paints Probation; Rev. Troy Predicts Hell of Brimstone, in Third Clash of Theological Debates

Future probation, painted by a lawyer as a wonderful background to a picture of a better day, last night, was partially daubed over by a minister with splashes from the glaring red of a hell of fire and brimstone, in the third of the four-day series of theological debates between Rev. John H. Troy and J. F. Rutherford, attorney, at Trinity Auditorium.

The lawyer contended that even the wicked will be given one chance, and that, failing in that, will become dead instead of being consigned to a hell of fire. The minister asserted that the wicked will probably go to that very place.

The immense audience which again overflowed the big auditorium first felt itself swept through a heaven where every man will have a fig tree to sit under and a home of his own to live in, and then saw themselves promptly ducked in the lake of fire when they slipped from a three-inch path leading straight to heaven.

Although it was a dead topic, the speakers had to argue whether the dead would be brought back to life eternal and thereby made it a real "live" discussion, part of which at times narrowly bordered on personalities.

ENTERS FELONY CHARGE.

In a spirit of fun Mr. Rutherford entered a felony charge against some ministers who have taken up collections.

"My friend Troy said those who never had the gospel preached to them will have a better chance than those who have heard the gospel preached to them," said Mr. Rutherford. "If this is true every time Troy and some other ministers take up a collection they are obtaining money under false pretenses!"

And then Rev. Troy came back:

"It would be good thing if we could take up a collection right now and buy Mr. Rutherford a set of books on canonical, dispensational, Biblical interpretations!"

But Mr. Rutherford has another up his sleeve, and replied:

"Yes, and I firmly believe that if the boys of the press would take a course in this same canonical, dispensational, Biblical interpretation that Brother Troy speaks about, they might succeed in reporting this debate in a way that nobody under the sun would know what they were writing about."

RUTHERFORD TAKES AFFIRMATIVE.

The exact question under discussion was that "the Scriptures clearly teach that one of the purposes of the reign of Christ is to awaken the dead during his millennial reign and in the time of his reign, all who are then obedient to Christ will be perfected as human beings by a gradual process of restitution." Mr. Rutherford took the affirmative. A few of his points follow:

"Adam's sin deprived mankind of life. Jesus came that they might have life restored to them. Nineteen centuries have passed since Jesus redeemed the race. When will this fact be made known to all?

"The people of Sodom never had a chance for salvation; they will return to their former estate during Christ's reign and get their chance.

"Jesus said a little flock shall be of the heavenly class. According to the Scriptures, there are more people in Los Angeles than will ever be in the heavenly kingdom class.

"The true church is not composed of those whose names are written on church books, but of those whose names are written in heaven.

GOSPEL FOR ALL THE WORLD.

And Rev. Troy said, in part:

"The gospel is for all the world now—not in the millennial purgatory.

"Show me a passage in the Scriptures that all the dead will be raised and given a thousand years of trial for a human life.

"Israel's restoration is expanded by my friend into the resurrection of all the dead to a thousand years of trial for future life.

"The New Testament teaches that all those who have died out of Christ are without excuse, as they have had their chance."

The last of the series of theological debates will be given in Trinity auditorium tonight, and the following question will be discussed:

"The Scriptures clearly teach that the second coming of the Christ is a future event in its initial stages, and that in no sense has Christ so far appeared in his second coming." Rev. Troy will affirm this.

A final lecture, aside from the debates, will be delivered in

Shrine auditorium at 3 o'clock tomorrow afternoon by Mr. Rutherford. He will talk on Babylon Before the Great Court, and promises to answer some leading questions concerning the hereafter.

Verbatim reports of the debates will appear in today's Express and the Tribune of Monday morning.

RUTHERFORD'S AFFIRMATIVE.

Mr. Rutherford said:

"Mr. Chairman, ladies and gentlemen: In order that you may be better able to follow my argument to night,I wish now to state briefly that the Scriptures show that God has a great plan which he is working out in an orderly manner. This plan can be understood by those only who have consecrated their hearts to do God's will. As there was a plan drawn for the construction of this auditorium before its fundations were laid, even so we read in the Scriptures: 'Known unto God are all his works from the beginning of the world.' (Acts 15:18.) What we need, my dear friends, is to get properly in our minds the outline of Jehovah's plan as revealed in his Word, and then we will find that all the Scriptures will properly fit at their proper places, showing the Bible to be one grand, harmonious book given to the child of the Lord for his instruction. The more we understand and appreciate God's plan, the more we love him, because therein we see the beauty of his character, bespeaking justice, wisdom, love and power. Follow me, if you please, tonight, and let us with prayerful hearts and unbiased minds strive to know more of the love of God as manifested in his Word.

"The proposition for tonight follows: 'The Scriptures clearly teach that one of the purposes of the reign of Christ is to awaken the dead during his millennial reign, and in the time of his reign all who are then obedient to Christ will be perfected as human beings by a gradual process of restitution.' If this proposition is affirmatively true, it should thrill every honest heart with joy. The history of the world is written in human blood and tears of bitterness. There is a sadness in every life. Then, if the Bible holds out hope to man that peace, plenty, health, happiness, strength and life everlasting may be had by him who loves and obeys righteousness, whose heart would not respond with gladness? He who loves life and his fellow-man must rejoice is such a hope. It is my purpose now to point out from God's Word that such is the hope held out to the sinsick and suffering world.

"St. Paul wrote: 'We see Jesus made a little lower than angels for the suffering of death * * * that he, by the grace of God, might taste death for every man.' (Heb. 2:9.) Again he said, that Jesus gave himself a ransom for all mankind. (I Tim. 2:5-6.) In this argument I wish to emphasize the word 'ALL' with reference to the fall and redemption of the human race.

"Why did God permit his only beloved Son to become a man, to pass through sorrowful experience, die the most ignominious death known to men, and then arise out of death the divine Christ Jesus? This was not a mockery, but it was the most marvelous transaction in man's history. Let us briefly review the reason.

THE FIRST MAN, ADAM.

"The first man, Adam, was created in the image and likeness of God, in this, that he was perfect in organism, perfect in m nd, and possessed the faculty of knowing good and evil. A small portion of the earth named Eden was made perfect by Jehovah for the habitation of Adam. He was placed in Eden to enjoy its beauties and blessings. Eve was given him as a perfect helpmate. Joy and happiness filled that home. Adam was the king of God's earthly creation. The beasts of the field and fowls of the air obeyed his sovereign will. There all was joy and happiness; peace and plenty abounded.

"The scene changed when Lucifer, moved by his ambitious desire to control earth's creation, seduced Mother Eve and turned her feet away from the path of virtue, causing her to disobey Jehovah's command Adam observed that she had violated God's law, and knowing that death would be the result, preferred to die with her rather than live without her. He violated the law also. The judgment of God came upon them. This judgment is set forth in (Gen. 3:15-25.) Adam was there plainly told that all the things that God had given to h m should be taken away, and since he had been brought forth from the dust, back to dust he should go. After this judgment 'Adam begot children and these were begotten in sin and shapen in iniquity.' (Psa. 51:5.) They inherited death from their father. They, in turn, transmitted it to their children, and from this cause the whole human race has been born in sin. 'As by the disobedience of one man sin entered the world, and death by sin, so death hath passed upon all men, for all are sinners.' (Rom. 5:12.) And thus we see the entire human race came under the terms of this judgment of death.

"At the time Adam was sentenced to death there was a vague promise given, to the effect that 'the seed of the woman shall bruise the serpent's head.' Relying upon this small thread of hope Abel, trusting in God, offered unto him an acceptable sacrifice, yet Abel was not permitted to live. Two thousand years passed away. The descendants of Adam traveled in the broad way to destruction. Others lived and died who at all times were putting forth their best efforts to do right. Then God called Abraham and said to him, 'I am going to bless thee and in thy seed shall all the families of the earth be blessed.' (Gen. 12:3.) Here, again, we wish to emphasize the two words 'seed' and 'all' because they are vital to this argument.

ABRAHAM TESTED.

"Fifty years later God put Abraham to a crucial test. At the direction of Jehovah, Abraham took his only son, Isaac, into a mountain to offer him up as a sacrifice, and when Abraham was about to take the life of his son the Lord called unto him out of heaven, by his messenger, saying: 'Touch not thy son, because now I know thou fearest me seeing thou hast not withheld thy son, thine only son, from me.' The second time the Lord called to him, saying: 'By myself have I sworn, sayeth the Lord, that in blessing I will bless thee and I will multiply thy seed as the stars of heaven and as the sands which are upon the seashore, and in thy seed shall all nations of the earth be blessed.' (Gen. 22:16-18.)

"Four thousand years have passed away since that promise. It has not been fulfilled. This is conclusive proof that it must yet be fulfilled, because God is not slack in his promises.

"St. Paul points out that there in the mountain was enacted a great picture foreshadowing better things to come. Abraham was a type of Jehovah; Isaac a type of his beloved son, Jesus. Stars represented heavenly creatures; sands, earthly creatures. Let us keep in mind this picture as we examine the proof that follows.

"What was the blessing promised? It must be apparent to all that nothing could be a lasting blessing unless the creature blessed had life. The promised blessing means that all of the Adamic stock shall have one chance for life everlasting. (In Rom. 6:23, we read) 'The gift of God is life everlasting, through Jesus Christ, our Lord.' Life, then, is the great blessing promised.

"Since Adam and all of his offspring were sentenced to death, it is manifest that none could ever have life everlasting unless God provided redemption from death.

"St. Paul says, in I Tim. 2:3-4, 'It is the will of God that all men shall be saved and brought to an accurate knowledge of the truth.' Saved from what, we ask? Most manifestly, from the judgment of death. Mark the order in which he puts it! First, 'saved,' then 'Brought to a knowledge of the truth.' The only means whereby mankind could be saved from this judgment of death was by the payment of the ransom price. Ransom means exact corresponding price. God promised that he would ransom, or redeem mankind from death. (Hosea 13:14.) He never promised to ransom from eternal torture because they were not there, but said, 'I will ransom them from the power of the grave; I will redeem them from death.' How could this be done?

PHILOSOPHY OF THE RANSOM.

"A perfect man was created with power to produce a perfect race of people. While the unborn race was in his loins he sinned and lost for himself and all of that race the legal right to life, and he and his offspring gradually went into death. To redeem man there must be a corresponding price; therefore, a perfect man with an unborn race in his loins who was willing to voluntarily give up his human life as a purchase price. Behold the utter undone condition of the human race! The Psalmist said (Psa. 14:3.) 'There is none that doeth good; no, not one!' None of them can by any means redeem his brother nor give to God a ransom for him. (Psa. 47:7.) This was true, because all of Adam's stock were imperfect.

"Behold the love of God manifested toward man. We read, 'God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have life everlasting, for God sent not his Son into the world to condemn the world, but that the world through Him might be saved.' These Scriptures show that the salvation of the human race depended upon what the Lord Jesus should do for man.

"The apostle says that, 'Though he was rich, yet for our sakes he became poor that we through his poverty might become rich.' (II Cor. 8:9.) He was rich in heavenly glory. He laid aside that and became a man. (Phil. 2:4-7.) 'He was

made flesh and dwelt among men.' (John 1:14.) He was not incarnate and merely pretended to be flesh. This text and others show that He became the man Jesus, born of woman, but not begotten by a man.

"When he reached the age of thirty he was not only perfect as a man, but he had reached the perfect standard under the law required to be a priest. We find him on that very day coming to the Jordan and consecrating himself to do God's will, as it was written of him, 'Lo, I come to do thy will, O my God.' (Heb. 10:7.) We repeat, 'It is the will of God that all men be saved' from the Adamic death. Jesus, now being a perfect man, and having the ability to produce a perfect race of people, exactly corresponded with the perfect man, Adam, before he sinned, and was, therefore, qualified to become man's ransomer, or redeemer. How could he do this?

THE GREAT SACRIFICE.

"God had provided in his law that this judgment could be satisfied only by the death of a perfect one. Jesus died, and his death exactly met the requirements of the law. Why had he come to earth? 'To give his life a ransom,' as he stated. (Mark 10:45.) The death of Jesus provided this ransom price.

"The sin of Adam had deprived mankind of the right to life. Jesus said, 'I am come that they might have life, and that they might have it more abundantly.' (John 10:10). Adam had lost all of his earthly rights by virtue of his sin. He lost no heavenly rights because he had none to lose. Jesus said, 'The son of man is come to seek and to save that which was lost' (Luke 19:10.)

"The resurrection of Jesus from the dead is a positive guarantee that all the dead shall be raised again. St. Paul's marvelous argument set forth in I Cor. 15:12-21, conclusively proves this fact. If Jesus came for the purpose of dying for man ,then it is manifest that all were legally dead as well as many actually dead, and that his death provided a purchase price or ransom for all. No other rule would be in harmony with Jehovah, because no other rule would be just, and so St. Paul states it in I Tim. 2:5-6, thus: 'For there is one God and one mediator between God and man,' the man Christ Jesus who gave himself a ransom for all, to be testified is due time. It is manifest from this text that in God's own due time each one shall hear the testimony that Jesus died for him. This is in harmony with the thought expressed in the two verses preceding when St. Paul says, 'All must be saved, then brought to a knowledge of the truth,' meaning that the redemptive price must be first paid and then a knowledge of that fact be brought to men to the intent that they might have the opportunity to accept life upon the terms offered. This conclusion is in harmony with the argument in Rom. 5:18, wherein he states, 'Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the gift came upon all men unto justification of life.'

"The gift of God is eternal life through Jesus Christ the Lord.' (Rom. 6:23.) There can be no gift without knowledge. It would be impossible for me to give you something unless you knew about it. It would be impossbile for Jesus to give us life unless first the knowledge was brought to us and we were permitted to accept or reject. Here is another proof that none have life save those who accept it upon the Lord's terms.

KNOWLEDGE—HOW GIVEN!

"But the question now arises, how is this knowledge to be brought to men? At the time of Jesus' death 4000 years had passed away, in which time many thousands had died and, being unconscious, therefore could not have known of the ramsom price. Nearly nineteen centuries have passed away since his death and in that time only a small number, comparatively, have known of his death and the value thereof to them. When, then, are they to have knowledge?

THE SEED.

"Again I remind you of the promise God made to Abraham, 'In thy seed shall all the families of the earth be blessed.' It is manifest that this seed must first be developed and perfected before knowledge could be brought to all, and before the promised blessing of life could come to the human race. Who is the seed named in the promise? The Scriptures answer, 'The seed is Christ.' (Gal. 3:16.) 'Christ' means anointed one Messiah means the same thing. For the past eighteen centuries and more God has been developing this seed.

"In Gal. 3:27 and 29, the apostle says, 'For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' Behold then what wonderful things God hath done for those that love him! He has provided that Christ Jesus is the head of the Christ and that the church is his body. (Eph. 1:22-23.) That Christ Jesus is the bridegroom and that his church is the bride. (Rev. 21:9.)

"During the period between the first and second coming of Christ, God is selecting from among mankind the bride of Christ—the church—the body of Christ, and she shall be associated with him in the carrying out of Jehovah's plan. (Acts 15:14-17.) This does not mean some system called a church, such as the 200 different denominations that we have, but St. Paul designates the body of Christ 'the chruch of the living God whose names are written in heaven'. (Heb. 12:33) not on some earthly church book. (Applause.) These are not selected without knowledge. As St. Paul puts it, 'He that cometh to God must believe that he is and that he is rewarder of them that diligently seek him.' (Heb. 11:6.) None could come to God without having some knowledge of God. None could accept Christ without knowing of Christ; hence those who become of the church class must be brought to the knowledge of the fact that Christ Jesus died for them. By faith they become followers of Jesus. 'Faith cometh by hearing, and hearing by the Word of God.'

"The apostle points out, in Rom. 4:23-25, that those who have faith in the merit of Christ's sacrifice have imputed to them righteousness or justification, saying, 'To whom it shall be imputed if we believe on him that raised up Jesus from the dead, who was delivered (to death) for our offenses and was raised again for our justification.' All who thus believe until now are called to become footstep followers of Jesus. (I Peter 2:21.) Many hear the call, few respond thereto. To become his footstep follower means a full consecration to do the Father's will, a baptism of our will into the Lord's will. This is the baptism into Christ's death. (Rom. 6:3-6.) These are they which are baptized into Christ and who, being faithful unto death, shall constitute the seed of Abraham and heirs, according to the promise. (Gal. 3:27-29.) Which seed God has promised to use as an instrument in blessing all the families of the earth.

PRECIOUS PROMISES.

"To the true followers of Jesus who continue faithful unto death God has given the exceeding great and precious promises. (II Peter 1:3-4.) These promises were never intended for the world; they were not intended for those who merely claim to be Christians, but for those who are true, sincere and faithful Christians. Mark some of these promises! 'To him that overcometh will I make to sit with me in my throne, even as I overcame and am set down with my Father in His throne.' (Rev. 3:21.) 'Be thou faithful unto death and I will give thee the crown of life.' (Rev. 2:10.) 'He that overcometh and keepeth my works unto the end will I give power over the nations.' (Rev. 2:26.) 'These receive immortality as the great reward; become kings and priests and joint-heirs with Christ.' (Rev. 20:6.) (Roms. 8:16-17.)

A LITTLE FLOCK.

"The Lord has laid down the rule so strict that truly 'strait is the gate and narrow is the way, and few there be that find it.' Not a great horde will be in the heavenly kingdom, but as Jesus says, 'Fear not, little flock, it is the Father's good pleasure to give you the kingdom.' (Luke 12:32.) This kingdom class receive their reward at the second coming of Christ, and not before, as he points out clearly in Matthew, the twenty-fifth chapter, saying, 'When the Son of man shall come in all his glory and all his holy messengers with him, then shall he sit upon his throne of glory and before him shall be gathered all nations.'

DESTINY OF ALL NATIONS.

"Thousands of millions have died and gone into the tomb in utter ignorance of Jesus' great sacrifice. My opponent would have you believe that their destiny is eternal torture. Thousands of intelligent men, of good, honest hearts, have lived and died not knowing of God's great plan. Thousands are living today even, in this very city, who know not the Lord nor his great plan. All these my opponent would consign to the flames of burning hell.

"For a moment let us reflect upon the great sorrows that have filled the earth. We see a fair land drenched in the blood of its inhabitants. We call to mind a blood-thirsty, conquering hero marching through the country laying waste the fields and reducing the homes of a peaceful people to ashes. The widowed mother and children driven into the cold world; the husband, father and brothers slain upon the battlefield, the ravages of war, of famine, of pestilence, destroying peaceful and happy homes, leaving behind broken hearts and broken bodies. For six thousand years the poor human race has suffered under these

awful conditions. What hope would my opponent hold out for them? Few, indeed, have ever known of the precious name of Jesus. Few could have known because of the many blinding doctrines that have been taught by 200 different denominations and thousands of preachers who differ.

"Shall we for a moment believe that a just and loving God would permit these poor creatures to suffer so much sorrow and misery at the hands of men and then permit the devil to burn them in a fire of brimstone and torture forever? Thank God that is not true. (Applause.) I am glad we have a message of comfort for the hearts of the people in this hour of peril. I am glad to point out that God's Word holds forth a message of hope and that the hour has come for it to be understood, and soon this great flood of truth that is rising shall fill the whole earth until all shall know of the just and loving God.

"What, then, will the Lord do with these creatures if only a few can go to heaven? What is the office of the church that is taken to heaven? The Lord answers through his Prophet Isa. 42:6-7, 'I, the Lord God, hath called thee and I will give thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house.' Here is the conclusive proof of the first part of the proposition—that one of the purposes of Christ's reign is to awaken the dead.

"Again, Jesus says, 'All in their graves shall hear his voice and come forth, the good to a resurrection of life; the evil to a resurrection by judgments.' When the Lord brings these forth the first thing they must have is a knowledge of the fact that Christ has died for them and redeemed them from death, and now the opportunity has come for them to live. St. Paul has beautifully declared in these words that God hath appointed a day in which he will judge the world in righteousness by that man (Christ), whom he hath ordained, and of this he hath given assurance unto all men in that he raised up Christ Jesus from the dead. (Acts 17:31.) This day that he has appointed is the millennial day, the thousand year day of Christ's reign in which all shall come to a knowledge of the truth. (Applause.)

WHAT SHALL BE THE REWARD?

"And what shall be the reward of those who obey the truth? The apostle Peter answers: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' (Acts 3:19-20-21.) In the language of the apostle, this will be the time of 'refreshing'—blessing—for the people, for the reason it is the time of restitution. (Applause.) Restitution or restoration means the bringing back to the former condition the things that were lost. What a wonderful hope held out to human kind! Adam was a perfect man, with the right to live on earth forever in a perfect home, with abundance, peace and happiness. Because of sin all of these he lost, and for more than 6000 years his progeny has passed through the vail of tears. Jesus is to set up his kingdom and his thousand-year reign is for the express purpose of restoring to man all that was lost. Jesus is able to do this because he bought all of these rights that man had lost. To use his own words, 'The Son of Man came to seek and to save (restore) that which was lost.' (Luke 19:10.)

"Furthermore, the apostle says all the prophets from Samuel and all following after foretold these days, these blessed days of restitution. Let us note the abundance of proof that the Bible holds forth that the obedient ones to Christ shall be restored.

"God preached this sweet message to Father Abraham, as St. Paul tells us: 'The Scr ptures foreseeing that God would justify the heathen through faith, preached before the glad tidings to Abraham, saying. "In thee shall all the nations be blest." ' (Gal. 3:8.) (Applause.)

"The angel of heaven announced this message to the human race, saying, 'Behold, I bring you good tidings of great joy which shall be unto all people.' (Luke 2:9-11.) These wonderful glad tidings must come to every one. (Applause.)

"Jesus proclaimed the same message to the people, 'Other sheep I have which are not of this fold, them also will I bring' (John 10:16), this fold meaning the church, his bride, and after these others shall come. This is possible because he bough them all with his blood.

"The apostle John declares: 'He is the satisfaction of our sins (the sins of the church), and not for ours only, but for the sins of the whole world.' (I John 2:2.) (Applause.)

"Again Jesus declared: 'All in their graves shall hear his voice and come forth,' which means the whole human race aside from those who by faith are justified during the gospel age. (John 5:28, 29.) It would be absolutely useless to bring them forth unless they were to be given a trial for life and worse than useless to give them the trial for life unless those who obey the Lord should receive life.

HARMONIOUS TESTIMONY.

"Mark the harmonious testimony of the prophets of old, from Samuel to Malachi. The prophet Samuel said, 'The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up.' (I Sam. 2:6.)

"Job declared, 'O, that thou wouldst appoint me a set time and remember me * * * thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.' (Job 14:13-15.)

"The prophet David exultantly exclaimed, 'All nations whom thou hast made shall come and shall worship before thee, O Lord, and shall glorify thy name.' (Psa. 86:9; Psa. 96:10-13.)

"Eccles. 1:4, we read, 'The earth abideth forever.' Why? We answer, for man's habitation.

"As the Prophet Isaiah answers, 'Thus sayeth the Lord that created the heavens, God himself that formed the earth and made it, he created it not in vain, but formed it to be inhabited.' (Isa. 45:18.)

"The earth shall become a fit habitation for men, as the Prophet Isaiah says, 'The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose * * * Say to them, be strong, fear not, behold thy God will come * * * with a recompense he will come and save you; then the eyes of the blind will be opened, the ears of the deaf shall be unstopped; then the lame shall leap as an hart and the tongue of the dumb shall sing.'

" 'The ransomed of the Lord shall return' (remember that Christ gave himself a ransom for all, therefore all shall return from the land of death) and come unto Zion (the Christ) with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away.' (Isa. 35:10.)

"All must know the Lord, and those who obey him he will no more remember their iniquity, as the prophet says, 'And they shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they shall all know him, from the least of them to the greatest of them, saith the Lord, for I will forget their iniquity and I will remember their sin no more.' Again, saith the Lord, 'Behold, I will bring health and cure and I will cure them and I will reveal unto them the abundance of peace and truth.' (Jere. 31:34, 33:6.)

THEIR FORMER ESTATE.

"The people of Sodom were destroyed by fire, and our hell-fire teachers would have you understand that this meant just the beginning of their scorching (laughter), but God, through his prophet says they shall come to their former estate. 'When thy sisters Sodom and her daughters shall return to her former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.' (Ezk. 16:55.)

"Then shall the people rejoice as they see the earth being brought back to its Edenic state, as God has declared, 'When I have cleansed you of your iniquities I will cause you to dwell in the cities and the desolate land shall be a delight, whereas it lay desolate in the sight of all that pass by, and they shall say this land that was desolate is become like the Garden of Eden.' (Eze. 6:33-35.)

"The Lord through the prophet Daniel declared that he will establ sh a kingdom under the whole heaven, which shall be an everlasting kingdom, and all dominions and nations shall serve and obey Christ forever. (Dan. 2:44; Dan. 7:27.)

"Through the Prophet Hosea the Lord declared that in the reign of Christ 'he will break the bow and the sword and the battle out of the earth, and he will make them (the people) to lie down safely.' (Hos. 2:18.)

"In that day the Lord has promised, through the prophet Joel, that he will 'pour out his spirit on all flesh' (Joel 2:21), and when the people of the earth have the spirit of the Lord, than shall righteousness be abroad in the land.

KINGDOM OF MESSIAH.

"The Lord through the prophet Amos in the ninth chapter, verses 11-18, gives a beautiful word-picture of how the kingdom of Messiah will bring abundant blessings to the people under it. 'In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may posses

the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.' (Amos 9:11-12.)

"And again, through the mouth of the prophet Obadiah, the Lord declares that the Savior of the people, meaning the Christ, shall come up and judge and bless the people. (Oba. 21.)

"Through the prophet Micah, God declares that Messiah, during his reign, shall judge among the people and teach them peace and then 'they shall beat their swords into plow-shares and their spears into pruning hooks, nation shall not rise up against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid for the mouth of the Lord of hosts has spoken it.' (Micah 4:3-4.)

"God through the prophet Nahum, declares that the Christ shall bring peace to the people. (Nahum 1:15).

"As we have heretofore proven, all must be brought to a knowledge of the truth, and by the prophet Habbakuk the Lord declares that during the reign of Messiah 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the deep.' (Hab. 2:14.)

"The prophet Zephaniah as the spokesman of the Lord, points out the blessings that will come in Messiah's reign, saying, 'Men shall worship him, every one from his place, even all the isles of the heathen.' Surely this must be upon the earth, because there could be no heathen in heaven. (Zeph. 2:11.)

"Again, says the Lord (Zeph. 3:9), 'I will turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent.'

NATIONS BEING SHAKEN.

"The nations of the earth are now torn by war. The people desire peace. Long has it been the desire of all honest hearts to have peace, health, plenty and happiness, so God declares by the mouth of his prophet Haggai. (Hag. 2:7.) I will shake all nations and then the desire of all nations shall come.' The shaking is now in progress and will continued until all nations are shaken that can be shaken, and then will the desire of all nations come—peace and blessings.

"By the prophet Zechariah, in the fourteenth chapter, God gives a wonderful picture of how that during the reign of Messiah the blessings shall flow out to the people and every one who renders allegiance unto the Lord will receive blessings of health and happiness.

"Malachi, with exultant joy, exclaims 'From the rising of the sun (sun of righteousness—the Christ—with healing in his beams at the beginning of his reign) even unto the going down of the same (to the end of the millennial age) my name shall be great amongst the nations and in every place incense shall be offered unto my name and a pure offering, for my name shall be great among the nations, sayeth the Lord.' Those who obey shall grow up like calves of the stall—stall fed. (Laughter.) (Mal. 1:11, 4:2.)

"When John the Baptist came, who was the last of the prophets, he declared, pointing to Jesus, 'Behold the Lamb of God that taketh away the sin of the world.' (John 1:29.) When the sin of the world is taken away then the people of the world will be sinless and therefore have the condition that Adam had prior to his sin. (Applause.)

"Thus we have proven that St. Peter's words were corroborated by every one of the prophets—that the reign of Messiah is the 'times of restitution,' meaning the restoring of man to his former condition—the obedient ones.

TESTIMONY OF JESUS.

"The Lord Jesus in his great testimony in the twenty-fifth chapter of Matt., points out how that during his reign every one shall have a trial, and he likens the disobedient ones to goats and the obedient ones to sheep.

"Last evening we pointed out what would be the fate of the wicked, and now we shall show the fate of the obedient ones. When Christ's reign has been concluded, when the earth is restored and the people thereof, then will he say, 'Come thou blessed, beloved of my Father, inherit the kingdom prepared for you from the foundation of the earth. These shall go away into everlasting life.' (Matt. 25:34-36.) Man fully restored will have the same life that Adam had. Then will be true the words of Jesus, viz.: 'He that liveth and believeth on me shall never die!' (John 11:26.) Not till then will man have the full right to life. Having this right because of obedience, and continuing to believe and obey, he will live forever.

"The apostle Paul, in his great argument on the resurrection, Cor. 1:15, corroborates all the foregoing testimony when he says, As in Adam all die, even so all in Christ shall be made alive, but every man in his own order, Christ the first fruits (and we have shown that Christ means Jesus and his bride, and it follows there must be some after fruits), afterward they that are Christ's at his coming. Then cometh the end—(When?)—When he (Christ) shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and authority and power, for he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death. (Applause.) (I Cor. 15:20-26.) He will destroy death by raising up, by gradual process of restitution, all the obedient ones of the earth, and when this is accomplished 'then shall be brought to pass the saying that is written, death is swallowed up in victory.' (I Cor. 15:54.)

THE HOLY CITY.

"The Lord Jesus, through John the Revelator, gives a wonderful picture of the kingdom of Messiah. A city is used as a symbol of a government, and the 'Holy City' means Messiah's government. In symbolic language he describes this beautiful government and then says: 'I heard a great voice out of heaven saying, 'Behold, the tabernacle (dwelling place) of God is with men, and he shall dwell with them and they shall be his people and God himself will be their God, and God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.' The nations of the earth, the restored people shall walk in the light, in the purity of this kingdom. (Rev. 21:1-5, 24 and 26.)

"Thus we see a reason why the dead are unconscious while dead. We see that life is the most wonderful thing that one could possibly possess when that is possessed in perfection. We see that God through Christ Jesus has provided redemption, resurrection and restitution for all who love righteousness and hate iniquity; that Jesus bought these rights long ago, and in his righteous reign he shall restore all the obedient ones of Adam's stock until that the earth is filled with a perfect, happy, beautiful, joyful race of people. What a glorious prospect! Truly the poet has said:

" 'The earth is old with centuries,
'But not for this she hangs her head.
'Closer to her heart the sorrow lies,
'She holds so many dead.'

"But, thanks be to God, the dark night of sin and death is near an end. Soon the prison house of death shall be opened and the sleeping dead shall come forth. Thanks be to God that we are in the dawn of a new and better time, when the sun of righteousness is rapidly rising with healing in his beams. When the brightness of his glorious presence shall shine upon the whole earth, then wars shall cease; darkness and ignorance, superstition and falsehood, hatred and maliciousness, slander, crime and death shall be driven away; truth and righteousness shall be enthroned forever.

"What will that glorious time of refreshing and restitution mean to the world? Let us forget for a moment the secnes of misery and woe that prevail in the earth now. Having faith in the precious promises of God, let us picture in our mental vision the glories of a perfect earth and a perfect people. No more blind eyes, no more deaf ears, no more crooked limbs; no, not an ache nor a pain, nor any evidence of decay—not even a fear of such things. Call to mind now the most perfectly beautiful specimen of human kind you have ever beheld, and know that all humanity will be of surpassing loveliness when Christ has completed his reign. (Applause.) The inward purity of mind and heart and moral perfection will stamp every radiant countenance and beneficence mark every act. Every man will love his neighbor as he loves himself.

"Then behold in mental vision a perfect, righteous, peaceful and happy people, rejoicing in the blessings of the perfect earth which the Lord hath prepared for them; the earth yielding its increase; the desert blooming as the rose; the waste and arid lands brought up to the condition of Edenic Paradise. Then songs of gladness will fill the earth, and from the rising of the sun to the going down thereof the praises of Jehovah will be heard. Then—

" 'They will walk 'mid the trees by the rivers
'With the friends they have loved by their side,
'They will sing the glad songs of salvation
'And be ready to follow their Guide.'

"St. John as he stood on the isle of Patmos and beheld in a vision the beauties and glories of a restored earth and people, described in poetic language how the songs of gladness will fill the earth, and how these songs of praise will be caught up to heaven and wafted back to earth again until every creature

which is in heaven and upon the earth will be heard saying, 'Blessing and honor and glory and power be unto him that sitteth upon the throne and unto Christ forever.' (Rev. 5:13.) (Prolonged applause.)

REV. J. H. TROY'S NEGATIVE.

Mr. Troy said:

"Whenever I start taking notes of the address of Brother Rutherford I get lost in a perfect infinitude of objections. There is one thought that comes flashing into my mind that perhaps will help to put us al in a pleasant, agreeable frame of mind. I had in my church in New York city a young man named Murray. He should have been in California instead of New York city. To look at him you would readily see that he was in the last stages of consumption. The boys—very unkindly, I think—nicknamed him Graveyard Murray. Graveyard Murray finally left New York City and traveled west. I heard from him several times, the last time from Texas. Evidently my friend Graveyard Murray had joined something. He assured me that he was in Paradise. Then he went on to criticise my teaching along the line of dipensational truth. He said. 'You seemed not to know the meaning of the number of the beast, 666. The number of the beast, 666, means the 666 denominations.' That was very informing. I wrote him back a very sympathethic letter, I think, and as a postcript I wrote: 'By the way, George, you are out on your count. There must be not 666 but 667 denominations, for yours is the last I have heard of.'

BIBLICAL INTERPRETATION.

"My dear friends, I repeat—and I just wish I could repeat it as emphatically as my friend Mr. Rutherford—that this whole situation revolves around biblical interpretation. We need to study our Bibles canonically, contextually and dispensationally. (Applause and laughter.)

"I will be glad when Job comes up in the grand millennial reign, for I think I wi l settle one question then, finally, with my friend, Brother Rutherford. Pe haps he will say, 'But you will not meet me there, for I will be a spirit being and you will be simply a human being.'

"I hold in my hand a copy of the speech delivered by Mr. Rutherford last night. Very fully printed in this add ess we have a list of alleged quo ations from Job found in the New Testament. I have read them and wiped my eyes and reread them, but I have not yet found one of them a quotation from the book of Job.

"My dear friends, the word of God must be taken on one great level. It is a divine library, composed of many books. The first seventeen books of the Old Testament are historical. The central fi e books, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, are books of meditation. The remaining seventeen volumes are works of prophecy.

"In the New Testament we have five historical books, Matthew, Mark, Luke, John and Acts, followed by a section known as the epistolary section, twenty-one epistles in all, closing with one grand work of prophecy.

"The arrangement of the Old Testament falls under three general heads, history, books of meditation and books of prophecy. The New Testament falls under three general heads, history, books of meditation and books of prophecy.

"Reverting to Job, Psalms, Proverbs, Esslesiastes and the Songs of Solomon, if we study these books canonically, book by book, we will find that the book of Job presents to us a treatise on human philosophy, the very best that men could think, by speculation. The conclusion to the whole book was a general confessing all around of total ignorance on the part of Job, Eliphaz, Bildad and Zophar of those matters which they were discussing. It ought not to take great intelligence, it seems to me, to read through a book that is printed so plainly as the Book of Job to grasp the whole situation.

"I have repeatedly called the attention of my dear friend, Mr. Rutherford, to this quotation. Jehovah said he told the truth, for we read: 'In that ye have not spoken of me the thing which is right like my servant Job.' (Job. 42:8.) I repeat again the Job had spoken the right thing, because, in the preceding paragraph, he had made full confession of his ignorance. We need to study the word of God contextually, not isolated passages, but the entire text. I am still waiting for our Brother Rutherford to present to us quotations in the New Testament from the Old Testament Book of Job on the state of the dead.

PROCESS OF RESTITUTION.

"We have just listened to a strange and startling theory. Brother Rutherford holds that, according to the Bible Students' association, which he represents, the dead are to be awakened during the millennial reign of Christ, and in the time of his reign all who are then obedient to Christ will be perfect as human beings by a gradual process of estitution. All who die now, not being due to be saved, will be resurrected to Adamic perfection as perfect human beings in an environment perfected and adapted to their salvation. Such is the unique and startling novelty of the teaching which Attorney Rutherford represents.

"In the discussion of the question of the state of the dead and the question of the preceding night, on future punishment, I think that it was patent to all that both the lawyer and minister faced auditors more or less divided, irrespective of the peculiar teaching of Mr. Rutherford.

"Attorney Rutherford has learned a few things from the great theologain, Paul, after all. (Applause.) In the twenty-third chapter of Acts we find that Paul divided the Jewish council by lining up with the Pharisees. He says that he stood for the resurrection of the dead. Now, the Pharisees believed in the resurrection doctrine—a literal resurrection, not a spiritual resurrection. The Sadducees, however, denied that there was any resurrection. They denied that there were spirits. They denied that there were angels.

"There is just this difference between Mr. Rutherford and Paul. Paul divided his audience by lining up with the Pharisees; my dear Brother Rutherford has divided his audience by lining up with the Sadducees—they who say that there is no physical resurrection of the dead in Christ; they who deny the reality of the disembodied spirits. My brother Rutherford, with all the school soul sleepers, is the descendant of the school of Sadducees.

FUTURE PROBATION.

"This evening we plan, however, to do the best, God helping us, that we can, to make clear to every one present just what the teaching of Mr. Rutherford is. We dismis the question of future punishment. I will not have to refer to it in order to popularize what I may have to say about no future probation. We shall dismiss the state of the dead, Job included, for the present. There will be no appeal whatsoever to the dead on the question that we wish to discuss, on the proposition that we desire this evening to drag out into the light before this vast company of people. But I am prepared, as a careful student of the writings, not only of the Word of God, the Divine Library, but of my friend Brother Rutherford's own books of inspiration, to present his position also. This can not be said of every man who has attempted to make clear the views of Brother Rutherford. I have with care gone deeply into the position which my brother occupies, and I want to say that after studying it carefully I believe it to be one of the greatest inventions of the adversary that has ever been forced upon the people. (Great applause.)

MILLENNIAL REIGN.

"Now, upon what does he build this proposition of the millennial reign of Christ in which all shall have ample opportunity to attain to eternal life? I have selected a number of passages of Scripture. I will try to read them. I want you to read them with me. Read them quietly. First of all, we have the problem of what shall become of those heathen, or those who lived before the Cross of Christ, if they have not heard the gospel as we have heard it.

"In the first place, I want to say, friends, that perhaps their chances are better than our chances, in the age in which we live. (Applause.)

"Who shall be the authority? Romans, first chapter, eighteenth verse, to the close of the twentieth: 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth because of unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them; for the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity that they may be without excuse; because they, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened.'

"My brother would teach that they have an excuse. They have not been given an ample opportunity. A great theologian in his arraignment of fallen humanity says, 'They are without excuse.' (Applause.)

"The invisible things of God are clearly seen, in the things which are made, even his everlasting power and divinity, because, that not knowing God they glorify him not as God. Here we have God manifested and God known and God rejected. So that they are without excuse. There is no need, my friends, of this hypothetical millennial purgatory.

"Another passage of Scripture. I shall read from first

Corinthians. This is a stock passage with my Brother Rutherford. We have heard it repeatedly. (I Cor. 15:17-19.) 'And if Christ be not raised, your faith is vain; ye are yet in your sin.'

" 'Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable.'

MEANING OF PERISHED.

"Brother Rutherford will place the emphasis always on 'perished.' They have perished if Christ be not raised, implying that if there be no resurrection for all the dead who have not had ample opportunity, they will perish in oblivion, in absolute unconsciousness.

"What does the perishing refer to? The perishing of a soul in the grave? No. The perishing here refers to perishing in their sins. 'And if Christ hath not been raised, your faith is vain, ye are yet in your sins.' This is the perishing here referred to, perishing in their sins. Oh, but you ask:

" 'What has the resurrection of Jesus Christ got to do with sin, the sins of the people?' I refer you to Romans, the fourth chapter, the twenty-fifth verse: 'Who was delivered for our offenses and was raised again for our justification.' (Applause.) They perish if Christ be not risen—they perish in their sins if Christ be not raised. But what has the resurrection of Jesus Christ got to do with our sin? 'He was raised for our justification.'

"Another passage which I think is a fair passage for me to handle. (I Tim. 2:4-6.) 'Who will have all men to be saved, and to come unto the knowledge of the truth.

" 'For there is one God, and one mediator between God and man, the man Christ Jesus, who would have all men to be saved and come to the knowledge of the truth; who gave himself a ransom for all, testimony to be borne in its own times, whereunto I am appointed a preacher and apostle to speak the truth, and lie not, a teacher of the Gentiles in faith and truth.'

"Mr. Rutherford puts his emphasis on the words, 'the testimony to be borne in its own times.' Perhaps he would have rendered the text, 'the testimony to be borne in its own time,' singular, the millennial purgatory time, but in the book it is not 'time,' but 'times,' plural. Here we have a simple statement of Scripture that tells us that Jesus Christ is the mediator between God and man; that he is a ransom for all, and that testimony of this wonderful ransom of Jesus Christ is borne witness to in times.

ABEL'S OFFERING.

"Two more passages of Scripture, and I think the light will break. (Heb. 11:4.) 'By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts and through it he being dead yet speaketh.' Abel had the witness borne to him in his time. The blood of righteous Abel's offering shadowed forth the blood that was yet to be shed on Calvary. (Applause.)

"The testimony to be borne witness to in due time is as God has seen fit, not in a millennial purgatory. (Applause.)

"Now, one more passage. (I Peter 1:19-20.) 'But with precious blood as of a lamb without blemish and without spot, who was foreproven indeed before the foundation of the world, but was manifest at the end of times for your sake.' Here at the end of times the ransom—mark you that we read about in (I Tim. 2:4-6), that ransom has been manifested 'at the end of the times for your sake.' Who through him are believers in God that raised him from the dead and gave him glory, so that your faith and hope might be in God.'

"Here, again, we have thanks to God in the end of the times. The ransom has been witnessed. If my friend Rutherford would look at the word 'times' throughout the New Testament he would realize that again he was unfortunately getting but one meaning out of the term that he was handling. Ah, yes, God has all through the ages, through all the dispensations, borne witness to the fact that the just shall live by faith. Before the foundation of the world Christ was slain in the great plan of God.

"We believe in a plan, too.

"We have a great divine plan, also, and it gives us peace, and it inspires us to work, and it sends us forth to do our duty under God. (Applause.)

"Righteous Abel had witness borne to him in his time that he was righteous. And in these closing times testimony is being borne to the nations of the earth concerning the ransom of Jesus Christ, he who is the mediator between God and man.

STANDARD TEXT.

"I would like to handle Isaiah 35. I had better turn to this passage. It is another one of the standard texts used by my friend.

"Isaiah, thirty-fifth chapter, you know it, don't you? It is sweet to your souls, isn't it? Well, I want to tell you it is sweeter to Israel, for it applies to Israel and not to you. 'And the ransom of Jehovah shall return and come with singing unto Zion.' I do not judge by looking at any of the noses here that you are going to return to Zion. This whole passage has been robbed of its significance. The Hebrew prophet that wrote these words had one vision, the vision of the restoration of his own people to Zion. He was not thinking of a millennial purgatory.

"You say, do not forget Acts, the third chapter, 19 to 29. 'Repent ye, therefore, and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you.' For Jews. 'So that there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of the restoration of all things, which the Lord God spoke by the mouth of his holy prophets that have been of old.' Read the revised version.

"Moses truly said: 'A prophet will God raise up from among you, from among your brethren, like unto me, to him shall ye hearken in all things whatsoever he shall speak unto you, and it shall be that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people.

" 'Yea, and all the prophets from Samuel and them that follow after, as many as have spoken, they also told of these days.

" 'Ye are the children of the prophets and of the covenant which God made with your fathers, saying unto Abraham, In thy seed shall all the families of the earth be blessed. Unto you first to the Jews, God having raised up his servant, sent him to bless you in turning away every one of you from your iniquities.'

"I think I have read emphatically the standard passage of my brother's proposition.

APPLICATION OP PASSAGES.

"I want to say this, that it has application first and last, in its significance on this occasion, to those Jews that stood before Peter as he preached. If you had been there and had the power to enter their minds you would have found this response there. The time of the restoration of the kingdom to Israel, the time when the son of David should sit upon the throne of David and reign, not a spirit being but a physical being, upon the throne of glory.

"But, said Peter, you who are listening to me, if you fail to heed what I say to you today, you will be utterly destroyed. Oh no, you won't. You will not be utterly destroyed! Destruction here does not mean destruction. You will be raised during the millennium and given 1000 years trial for eternal life, to be perfect in human form.

"This is not so. Peter said, 'If you fail to hear and obey what I tell you here and now today, you will be utterly destroyed.' But destruction does not mean annihilation. I seem to be on the other side of that word tonight. It is now an angle of 100 degrees. Those people who listened to Peter, as I have said before, were Jews. They knew the Scriptures and the promises made to Israel concerning this glorious restitution; the time when Israel should be, not the tail of the nations but the head of the nations, when the world shall centralize around Jerusalem, and finally from which God will bless all of the families of the earth. That is a divine plan. The word used here is the same word used in the first chapter of Acts. (Acts. 1:6.) 'They therefore, when they came together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?' It is absolutely the same Greek word 'restore.'

"In the case of my Brother Rutherford that restoration means resurrection. But to the Jews that heard it, it meant restoration to their land; that and nothing more. (Applause.) It meant the time of the restoration of all things to Israel. 'Dost thou at this time restore the kingdom to Israel?' It is not for you to know the times or seasons, but God will in his own time send the Messiah, the son of David, and he will sit upon his throne, and all things shall be restored that Samuel spoke about. I object to making Samuel a believer in the millennial dawn theory.

"But, one more illuminating passage that must be linked with these preceding passages: (Acts, fifteenth chapter, reading from the fourteenth verse). 'After these things I will return and I will build again the tabernacle of David which is fallen,' etc.

"There seems to be a conflict here on the question of the extent of the restoration. My brother has taken every passage referrring to the restoration of Israel and has made them applica-

ble to his millennial dawn purgatory theory of the resurrection. (Applause.) To a thousand years, when everybody is going to be given ample opportunity to attain to perfect human life.

SENDING OF DISCIPLES.

To whom did Christ send the disciples to preach? Here is an argument—and I want you to listen to me sympathetically—which I think ought to appeal to you who have gone into this teaching deeply.

"We shall take Matthew first, the twenty-eighth chapter, sixteenth to twentieth verses: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him; but some doubted. And Jesus came and spake unto them, saying "All power has been given to me in heaven and in earth. Go ye, therefore, and make disciples unto all the nations." ' These men were sent by Christ, not to the various denominations, but to all of the nations of the earth. The purpose of the plan of the Son of God, his original intention, was that there be world-wide, universal evangelization.

"The gospel, according to St. Mark, sixteenth chapter, fifteenth verse: 'And he said unto them: Go ye into all the world and preach the gospel to the whole creation.' They knew that Christ intended that this gospel, this ransom which he had provided, should go unto all the world, and that all the world be given a testimony or a witness. He that believeth, and is baptized, shall be saved. He that disbelieveth—oh, not damned, that can not be—he that disbelieveth shall die and slumber in the grave until the resurrection, to the millennial reign of Jesus Christ, and then will be given ample opportunity to be saved. (Applause.) There are a few arguments on our side. (Applause.)

"We have learned from these two passages of Scripture that Christ intended that his gospel be preached to all the nations, that it be preached to the 'whole creation,' and that those who rejected it would be lost.

"Now, we turn to one more passage, for we want to see how extensive Christ intended the witness to the ransom to be. Certainly more than the population of Los Angeles. (Applause and laughter.) 'But ye shall receive power when the Holy Ghost is come upon you and ye shall be my witnesses both in Jerusalem and all Judea and Samaria and to the uttermost part of the earth. This was Christ's program for the witnessing to his ransom.

FROM REVELATION.

"The greatest objection, after all, to the millennial purgatory theory is Revelation, the twentieth chapter. Now, get ready. (Laughter.)

" 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and put a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they who sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years should be finished.' (Applause.) This is the first resurrection. (Applause.) 'Blessed and holy is he that hath part in the first resurrection. Over these the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.'

BELONGS THERE.

"Now, I suppose you have heard something about how this passage should be defined. I know a good brother that gets away with it in this manner: 'Just cut it out.'

"Scholarship says that it belongs there. It belongs there just as much as the rest of the Book of Revelation. It is found in the most ancient manuscripts, with the exception of the Sinaitic, and it has been shown by the scholarship of the world that it is not found in that ancient manuscript simply as the result of an error of a copyist. It is there, and it is there by right divine, and there it will stay.

"But this good friend of mine whom I referred to said, 'Well, we will admit that they didn't live until the end of the thousand years. They just came up slowly—slowly—slowly—slowly.' (Laughter and applause.) They were a thousand years in coming up—coming up—and coming up, until finally they attained—to what? Just human perfection. (Applause.) That may sound very good to some of you, but I must say to me it sounds like wrestling the scriptures.

"Well, let us admit it does not belong there. We need to study our Bibles contextually (laughter) and dispensationally (laughter) and canonically (laughter). Let us say that this passage does not belong in the text, but read the entire chapter: 'And when the thousand years are finished Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth. * * * And I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead, the great and the small, stand before the throne, and the books were opened, and another book was opened, which is the Book of Life, and the dead were judged out of the things which were written in the books according to their works; and the sea gave up the dead that were in it, and death and Hades gave up the dead that were in them. They were judged, every man according to their works.' (Applause.) We need to study our Bibles contextually.

"I believe that Brother Rutherford is sincere. I would not be on this platform if I did not think so. But I want to tell you that he has a few lessons to take in biblical interpretation. That seems to sound good to some of you, but not so good to others.

CITATION CALLED FOR.

"I propose to put one question to my friend Rutherford. I don't ask him to answer it. (Laughter.) I will give him until tomorrow night to answer it. I will give him all eternity to answer it in. Show me one passage of scripture in the Word of God that teaches clearly and unmistakably and beyond peradventure of a doubt that all of the dead will be raised and given a thousand years of trial for human life. (Applause.) Every great doctrine of the Word of God is stated at least once clearly and umistakably, so that the wayfaring man, though he be a fool, need not err if he read.

"I ask my opponent that he consider me also to be sincere. Before the angels I bear witness to the fact that, having read and reread my Bible for years, conscientiously, sometimes on knees and with tears in my eyes. Never yet, however, have I read one passage that convinced me beyond a shadow of a doubt, that the millennial purgatory theory that has been advanced this evening is according to God's plan. (Great applause.)

"I will be interested when I get that passage. I would like, if I had a finger of fire, to write upon this great organ two letters—M. D. You can't guess it, can you? M. D.—I don't mean medical doctor. The M. seems to stand out there in electric flame, and the D you see stands out here to the right in electric flame. Look at the D. Figure out in your mind's eye its form, burning there on the organ—D. The back of the D—draw your line down below the curve of your D, and what have you got? The letter P. There it is—Millennial Purgatory. (Applause.)

"There is no more authority in Scripture for the millennial purgatory than there is for the purgatory of Roman Catholicism. (Applause.)

"As a boy at my mother's knee I was taught that Christ is God, was always God, and ever will be God. As a boy at my mother's knee I was taught that Jesus of Nazareth was God in the flesh, begotten of the Holy Spirit, and that in him dwelt all of the fullness of the Godhead.

TEACHING AS TO CHRIST.

"According to the teaching we have been listening to Christ is not God, he is a created being in the same sense in which all things are created. While in the flesh he was simply a perfect man and now is he a perfect spiritual being exalted above the angels.

As a boy at my mother's knee I was taught that Christ, the Lamb of God, died on Calvary and by his shed blood made complete atonement for the sins of the whole world and that after his literal physical resurrection from the rock-hewn tomb he met with his disciples from time to time, during a period of forty days, eating with them and presenting his pierced side to their finger touch as tangible proof of his physical resurrection.

"According to the teaching we have listened to, the greater atoning work of Christ will not take effect till the millennial reign of Christ, and as for the physical resurrection of Christ it was all a deception practiced by Christ simply to convince his disciples that he was not dead.

"At my mother's knee I was taught that Jesus, after his resurrection, just before he ascended on high, said, (Matt. 28:19, 20; Acts 1:8.)

"According to the teaching we have listened to it is all folly to sacrifice our consecrated young men and women and our

money to the cause of world-wide evangelization, for the time of universal appeal has not yet come.

"At my mother's knee I was taught that 'now is the accepted time, today is the day of salvation.'

"According to the teaching we have listened to this evening, the great day of salvation has not yet come, and will not come till the Millennial Reign of Christ.

"At my mother's knee I was taught that not to be saved in this present life meant to be eternally lost, for how shall we escape if we neglect so great salvation?

"According to Mr. Rutherford there is a way of escape by millennial purgatory, a future probation and trial for life for one thousand years.

"At my mother's knee I was taught that this same Jesus shall so come in like manner as he went up into heaven. (Acts 1:11, Rev. 1:7.)

"According to the teaching we are listening to in these days the same physical, visible, bodily Christ will not reappear in physical presence and every eye shall not see him, for he is now and will ever remain an immortal, invisible being.

RESTORATION OF ISRAEL.

"My Bible teaches me that Isreal shall be restored to their country and national glory and that to Israel Christ shall be manifested when he cometh a second time as was Joseph to his brethren.

"According to the teaching of these modern prophets Israel must be expanded into the resurrection and restoration and restitution of all the dead for a thousand years of trial for everlasting life in perfect human form.

"My Bible teaches that the dead in Christ shall be raised spiritual, immortal bodies to live and reign with Christ for a thousand years and after the thousand years shall be finished then shall the rest of the dead be raised to the judgment of the great white throne.

"According to the teaching we have been listening to the dead in Christ will never be raised in visible bodies for they are to become invisible spirit beings. And the rest of the dead are not to be raised after the thousand years shall be finished but during the thousand years.

"At my mother's knee I was taught to pray, Thy kingdom come.'

"According to the teaching we have listened to we should pray 'Thy kingdoms come' for there are two kingdoms, the spiritual and the earthly.

"Mr. Rutherford's teaching is more than a piling up of words; it is an intricate system harmonized by a strong imagination and glued to the Bible a mussy paste in which is found no known ingredient of legitimate biblical interpretation. Isolated texts are interspersed through the body of his speeches without regard to context or canonical or dispensational foundation. While the system is harmonious enought itself it is, as a whole, entirely out of harmony with the true biblical eschatology.

"Israel, the key to all prophecy, is buried away not in the hades of the nations, but in the hades of millennial dawn. Israel, the key to all prophecy, is merged into the church of Christ and the economy of law becomes but the first half of the economy of grace, two halves of one whole. Israel the key to all prophecy loses her Sabbath of rest and her restoration is expanded to the restoration of all the dead to a thousand years of trial for everlasting life."

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said in rebuttal:

"My Brother Troy still talks about biblical construction. (Laughter.) I would suggest to our good friends of the press who are so faithfully reporting these debates that if they could take a course of instruction from Brother Troy in canonical, contextual, dispensational interpretations of the Bible, they would be able to report this debate so that nobody would know anything about it. (Laughter.)

Now then, right now, the first thing I am going to answer Brother Troy's question which he said he would give me an eternity to answer. He asked me to point out to him in the Scriptures where there would be a thousand years of millennial trial for any one. I will give him three to start on:

"John 5:28-29—'All shall be brought forth from their graves.'

"Does it not say in Rev. 20:1-3 that Satan will be bound during the reign of Christ to keep him from deceiving the nation during that reign? If the nations are dead during the thousand-year reign, as Brother Troy says, how could Satan deceive them even if he were at large? No, they will not be dead, but will be on trial, for they are called forth to that end.

"Matt. 25:31-46 shows that the dead will be raised from their graves and come before Christ to be blessed.

"Now, I would like to have my Brother Troy answer a question. If Satan is to be bound while Christ reigns, so that all the nations shall be gathered before him during that time, what is the use of binding Satan, if he is not going to give the people a trial? (Applause.)

"When the people come out of their graves at the beginning of Christ's reign, they will be in a dying condition, but they will be lifted up gradually by process of restitution until they reach full perfection of life—live again in the fullest sense of the term. Thus, as Paul says, 'He (Christ) must reign till he destroys the last enemy—DEATH.' (I Cor. 15:25, 26.)

"Had he read on just a little bit further in the twentieth chapter of Revelations, he would have found where it says that at the end of the thousand years Satan shall be loosed for a little while. Why? That all who have been on trial during the thousand years shall be tested as to their loyalty to God.

RIGHT TO LIVE.

"Brother Troy raises his hand in holy horror about Rev. 20:5, in which it says: 'The rest of the dead live not for a thousand years.'

"Now, then this is exactly in harmony with my first argument. I told you that the Scriptures pointed out that during the thousand-year period man will be gradually developed by a process of restitution and will gradually learn to render obedience unto God, as all the prophets have pointed out. When man has reached the state of perfection and passed the final trial, then he will have the right to live, and until that time he never really lives in a true legal sense. None of us are fully alive in the true sense today. No man in the world has the legal right to live; and no one of the world will have a legal right to live forever until the end of the millennial reign of Christ. But when that reign is completed, all who have been obedient will be fully alive, and will live forever. 'He that liveth and believeth in me shall never die.'

"Brother Troy speaks about the ransomed in I Tim. 2:5, 7. 'Who gave himself a ransom for all.' I would like him to tell me why the preachers of today say so little about the ransom sacrifice. The ransom sacrifice is the keynote of the divine plan. But what does ransom mean? The perfect Lord Jesus voluntarily went into death to buy us, and the ransom must be effective as to all, because the Scripture says so. If it is to be effective to all, all must have a knowledge of it—I Tim. 2:5, 6. If all men have a knowledge of the ransom, then they must have a trial. All the world has not got that knowledge now, by any means. If they had, this debate would not be necessary at all.

"My good friend again says that Isa. 25:10, only applies to Israel, and that I applied it to Chrsit. I cite him to Isa. 2:3 and Isa. 66:8, 9, where the prophet speaks of Zion. Israel, or Zion, was merely a type of Christ. Zion means Christ.

NEW TESTAMENT VERSE.

"Now, let us refer to the New Testament. Going to Rom. 11:25, we read: 'For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved, as it is written. There shall come out of Zion the deliverer.' Who is the deliverer? The Lord Jesus Christ, of course. (Applause.)

"Mark what follows: 'And shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief. Even so have these also now not believed, that through your mercy they also shall obtain mercy.' Through whose mercy? Whose mercy? The mercy of Christ.

"Zion is the Christ. 'The ransomed of the Lord shall come unto Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.'

"Brother Troy says that restitution applies only to the Jews. I thank you, Brother Troy, for saying that it applies to the Jews. Now I have got you in a hole where you never can get out. Zech. 14:16, says the whole world must become Israelites during the reign of Christ. (Applause.)

"Now then, Acts 15:17—let us go back once more, and take some of the New Testament. Brother Troy read part of this, but he read it too hurriedly—he didn't want you to get it: God at the first did visit the Gentiles, to take out of them a people for his name. 'After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue

of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'

"Brother Troy has come into the millennial purgatory camp, my friends. (Laughter.) I am glad there is a chance for Brother Troy. (Renewed laughter.)

CHANCES OF HEARERS.

"Now, he started out by telling you—I don't want to say anything unkind about Brother Troy, and we will apply it to somebody else—he said this, that some of those who have not heard the gospel are better off, that their chances are probably better than ours. Now, my good friend, if that is so, every time a collection is taken up to send the gospel to the heathen it is obtaining money under false pretense. (Applause and laughter.)

"My good friend read to us laboriously from Rom. 1:18. If he had read all of that chapter you would have seen that St. Paul takes a straight knockout blow against the higher critics and evolutionists. And, wait a moment. I wonder if Brother Troy wants to get into that class. Job seems to bother him a heap. He keeps on talking about Job, and Job is just one. He tried to quote from Ingersoll last night.

"We are told in Zech. 13:2, 16, that during the reign of Christ people will come around and say to the man who has been preaching eternal torment, and other doctrines of that kind: 'Weren't you a preacher?' and he will say 'No, I was a farmer.' (Applause.) And they will say, 'What are those marks in your hands?' and he will say, 'Oh, those are the marks my friends gave me when I was taking up the collections.' (Laughter.)

"The prophet Daniel, in the twelfth chapter, second and third verses, points out that during the resurrection some shall come forth to lasting contempt. I wonder who will be more contemptible in the eyes and minds of the people, the one who has honestly stood up and said: 'I don't believe that my God is a fiend who is going to torture the human race,' or the one who has defamed God's holy name by placing against it that he is a fiend that is going to torture the human race? (Applause.) Which?

QUESTIONS OPPONENT.

"Now, I ask Brother Troy in his conclusion to tell me this: Tell me, Brother Troy, if only a few can go to heaven, as Jesus said (Luke 12:23), and if you agree with that tell me what hope your creeds, your doctrines, hold out to the groaning creation of earth? If you, my friends, want to take that theory, that all have got to go to heaven or go to hell fire and brimstone, I feel sorry for you, but I am glad you are not right. (Applause.) You never saw a man who wanted hell fire and brimstone for himself.' He always wants it for the other fellow. (Applause.)

"Now, dear friends, I am glad to tell you that Christ's kingdom when it comes is for the express purpose of bringing an accurate knowledge of Christ to all men, and those who then obey God shall be blessed, and those who refuse to obey shall be punished—shall be ultimately cut off and destroyed. A man who has developed a good character in this life, who has been honest and truthful, even though he has never been a Christian, will be greatly advantaged when he is put on trial for life everlasting in the new age. But the one who has developed a bad character will have a hard time to come up to human perfection. The one who has developed the good character will have the easier time. According to Brother Troy, these are all in eternal torment, both good and bad.

"Isa. 35:8 points out that there will be a great highway of holiness. No unclean shall pass all the way over it. It shall, however, be for the cleansing of the nations. When that time comes and a man starts out to obey the Lord, if he does obey the Lord, the more he obeys the more he will be rewarded. If he has been a good citizen he will have an easier time. If he has been a bad man he will have a hard time to get over the highway of holiness. Truth always helps men to be better. The doctrine of eternal torture always makes men worse. (Applause.)

"I am glad to know that the Lord is going to give all mankind one trial, not two. But God could not be just and not give the heathen a trial. If he is going to take them to heaven without knowing the Lord Jesus Christ, I ask my brother to explain that scripture in Acts 4:10, 11, in which we read: 'There is no other name under heaven given among men whereby we must be saved,' except the name of Jesus Christ." (Applause.)

REBUTTAL, BY TROY.

Mr. Troy said in rebuttal:

"It appears to me my good friend Rutherford has popularized certain conceptions—one the prejudice against a collection. I believe in collections, and I believe they are scriptural. (Applause.) However, as Brother Rutherford has never submitted to a collection, I believe it would be a good thing for us to take up one and buy him a set of works on biblical interpretation, especially one that has a treatment of the canonical, contextual and dispensational method of biblical interpretation. I am not advocating, my friends, laying an audience out on the floor supinely there to leave them, finally to extract a collection. I do not expect that I am going to be one of these specially nice little lambs of the little flock, either. Neither do I expect that I will ever be a shearer of the little flock. We can popularize a few methods, too. I am not implying for a minute that I am in the business of shearing sheep, neither is our Brother Rutherford. He is here and we sincerely believe and, in fact, we have every reason to believe conscientiously, seeking to present what he thinks is the truth.

"But, my dear friends, I am still waiting for the one grand passage (applause)—that one grand passage in which we will have incorporated all of the essential features of this millennial dawn purgatory. I want one passage in which we will see very definitely all the dead raised, in which we shall see very definitely stated the thousand years for a trial for life. Not the restoration of Israel, which will result in great blessings to all the nation, the Gentiles included, but a definite passage in which all of the raised dead that have died out of Christ shall be given a thousand years in which to attain to human perfection. (Applause.)

PASSAGE NOT FORTHCOMING.

"That passage is not forthcoming. It split into three. My parent came from the north of Ireland. I suppose that is where I got the spunk from. After all of this is over, Brother Rutherford and I are going to be good friends, but while I stand on this platform, God helping me, I am going to knock what he teaches with all of my might. (Applause.) The whole system for which he stands is absolutely out of harmony with God's word. (Applause.) If his teachings, my friends, were in harmony with God's words, there would be no necessity of publishing or writing so much, explaining away so much. (Applause). I am not up here tonight giving any explanation of the rich man in Hades. I am not telling you that the bosom of Abraham is not quite big enough for all the people to drop into. My little boy said to me, 'Dad, that man Rutherford is a big fellow. If he fell on you he would kill you.' (Laughter.)

"Even Brother Rutherford is not big enough to hold all of those that are going to the bosom of Abraham, I am not writing anything of that kind, my friends, to explain away the account of the rich man in Hades and Lazarus in the bosom of Abraham. All I say is, let it stand as it reads—that is all. I am just here giving you the plain word of God. I am not expanding Israel's restoration to the restoration of all the dead and the living, to human perfection. I am not telling you, according to this theory, that the millennial reign of Jesus Christ is right here and is burning now among the nations, and that soon the kingdom will be established here on earth, this natural kingdom. I am not telling you that in 1914 this kingdom was inaugurated. I am not given to dates. A good friend of mine—and he does not agree with me—he is on the other side—said of that 1914 proposition: "We just simply have changed the proposition from "at" to "after." ' We don't now stand for all of these things transpiring "at" 1914; but now, according to the revised conception, it is 'after' 1914. (Applause.)

LEAVE CAMPBELLITES.

"My good wife, who is in the box here tonight—and she will 'box' me tonight for saying it—has a cousin down in Virginia, a splendid fellow. He belonged to the Campbellite church. They handled him kind of roughly, because he though the same as Brother Rutherford does—they put him out. I didn't do it. I am sorry that Brother Rutherford has left the Baptist church (applause), not because I want him to preach to me, but I would like for him to be there and get a few more points on biblical interpretation. (Laughter.) But this good friend and relative of my wife has exactly the same view of things as Brother Rutherford, and in a discussion of the whole situation, he said, 'If this does not all take place in 1914 you can bury me alive.' (Laughter and applause.) Why he was even building a house, in which he had a special room for his mother-in-law. (Laughter.) He figured it out that his mother-in-law needed a millennial purgatory. (Laughter.) But I suppose when I see that good brother the next time, he will say. 'That is easy,' and when I say, 'Forget the bond,' he will say, 'No sir, I will not.' We revised that. Instead of 'bury me at 1914,' he will say 'Bury me alive after 1914.' (Laughter.) That is what we call resting of truth.

SUMMING UP TEACHING.

"Christ is passed through the spectroscope of millennial dawn and his nature breaks into a twofold spectrum—while on earth Christ was a perfect human being, since his resurrection he is now a perfect spiritual being of the highest or divine order. The resurrection of the dead is subjected to microscopic examination and is found to be of two grades—resurrection to the spirit plane in a spiritual body and resurrection to the plane of human perfection such as the first Adam possessed before he fell. Having discovered these different strata our theological geologist suddenly becomes an astronomer of heavenly things. Turning his powerful telescope into the distant heavens he discovers two distinct kingdoms. One is the spiritual kingdom of the Gospel Church and the other the earthly kingdom of all who have everlasting life here on earth. In connection with these two kingdoms we discover two kinds of sons, human sons and divine sons.

"Summing up, we notice a remarkable twofoldness of interpretation throughout the teaching of this strange man. Israel and the church are two halves of one whole. Christ passes through two distinct natures, the human and the spiritual, these being separated by his death and resurrection. There are two chances, one for the Gospel Church during this age and another for all the dead and living sons of the second Adam during the millennium. There are two resurrections, one spiritual and the other physical. There are two kinds of sons, one of the human variety, the other of the spiritual variety. There are two kingdoms, one on this earth, a grand republic in which all will be kings, the other a spiritual kingdom in which only the Christ and the little flock disport themselves over all God's creation.

"A more remarkable case of seeing theologically double would be hard to find in the history of the church.

"My recommendation to all students of these strange delusions is that they visit the optician of the Holy Spirit, and change their glasses to the crystal lens of 'thus saith the Lord.' "

(Reprint from Los Angeles Tribune.)

CHRIST'S SECOND COMING

Debated In Final Clash Between Attorney and Minister

Public Displays Tremendous Interest in Spirited Troy-Rutherford Discussions

With the conclusion Saturday night of the big four-day series of theological debates in Trinity auditorium, it was announced that next month a special train of members of the International Bible Students' Association will arrive in Los Angeles en route to the expositions at San Diego and San Francisco.

The train will be made up at Chicago and will be in charge of Dr. L. W. Jones. It will make a complete circuit of the country, coming by the southern and returning by a northern route. Pastor Russell will be aboard the train as a special guest and arrangements have been made for stops at the expositions, where special Pastor Russell days have been set aside by exposition officials.

So great was the interest aroused by the contests in which J. F. Rutherford, New York attorney, and the Rev. J. H. Troy of Glendale participated last week that scores of requests for further debates between the attorney and local ministers have been sent to the local headquarters of the Bible Students' Association.

FRIENDSHIP IS MAINTAINED.

The applause at the conclusion of the final debate was so great that it was several minutes before the chairman could preserve order. The spirit of friendship that prevailed throughout the contest featured the close, when the minister and attorney stood with clasped hands and wished each other well.

The subject of the final debate was that "The Scriptures clearly teach that the second coming of Christ is a future event, in its initial stages, and that in no sense has Christ so far appeared in his second coming."

In affirming this the Rev. Mr. Troy said in part:

"Christ's second coming will be terrific; he will come in flaming fire.

"We hear much about the Bible in the schools—it would be a good thing to advocate the Bible in the church.

SAYS RESURRECTION SPIRITUAL.

"Christ is a spiritual being. Christ's resurrection was not in the body placed in the tomb, but in a spiritual body.

"The automobile is one of the strongest arguments that Christ has come, according to Mr. Rutherford. Judged by the abuse of the automobile, it looks more like the coming of the devil.

"Biblical interpretation is the key to the whole situation. Read the Bible, and not books on the Bible."

In responding, Mr. Rutherford said in part:

"Study the Bible yourself. Stop being led by the nose while some one has his hand in your pocket. Think for yourself.

"Preachers have left preaching the gospel of truth and have come down to preaching worldly politics.

"The second coming of Christ is mentioned more than 300 times in the Bible, but hardly ever in the pulpits.

SAYS ADVENT FORECAST.

"The present European conflict, the distress and perplexity of nations, the returning of the Jews to Palestine, reclamation of arid lands by irrigation, modern inventions and modern advantages are evidence that Christ is taking control of earth's affairs and prove conclusively Christ's presence in initial stages.

"Jesus said he would come in clouds of trouble, not in literal clouds."

The closing of the series of debates brought hundreds of requests to both sides of the controversy to furnish additional facts concerning the stand they took on the various questions discussed. Many announced that they had become convinced as to the truth of one theory or the other.

Both Mr. Rutherford and the Rev. Mr. Troy asserted later that the object of the debates, to get the people to study their Bibles more closely, had undoubtedly been accomplished among thousands. They both said their efforts were well worth while and that more discussions of the same sort would result in great good to the people at large.

The complete report of Saturday night's discussion follows:

REV. J. H. TROY'S AFFIRMATIVE:

Mr. Troy said: "Lest I forget, I would like at this time to express appreciation for the splendid service that has been rendered by the press of Los Angeles to this great debate. I feel that the press has been interested, and to the best of the ability of the reporters, the facts have come before the public. I do not have any press representative.

"I would like just to add one more word, that nothing that appears in the press outside of the printed report of the debates would I personally be responsible for.

"Another word. Not only will I be glad to meet you at the First Baptist church of Glendale, but if you will keep your eyes open I hope to meet you often, not only in Glendale, but in other places.

"We come this evening to present the second advent of our Lord and Saviour Jesus Christ. I feel a certain handicap.

MANY CLASSES PREVAIL.

"We are divided into many classes. There are some here who know nothing whatsoever about dispensational teaching. Some believe in the coming of the Lord pretty much as I do, as the so-called pre-millennial teachers believe. Some profess faith in the coming of the Lord as presented by my friend, Mr. Rutherford. Some are ready to hear both sides, and will find it very hard to grasp either side.

"In general it may be said that very few of us really have fathomed the position of Mr. Rutherford.

"It requires a great effort to grasp his teaching. I think, however, that I am prepared this evening to give you a pretty clear conception of the teaching of my friend, Mr. Rutherford, with respect to the second coming of the Lord.

"To all who are conversant with the views of Mr. Rutherford on the second coming of Christ it will be easily seen that the conflict this evening centralizes around the peculiar views which my friend holds respecting the present nature of Christ. God helping us, we purpose this evening to drag out into the light a heresy which amounts to the spiritual, mental and physical assassination of Jesus Christ.

"We shall also see that if his views are correct then all of the teaching of the prophets of God since the day of Pentecost amounts to a fabrication of lies, a deception worthy of the imps of hell.

"According to the strange veiws of Mr. Rutherford, 'When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order.'

NOVEL SIMILE USED.

"Let us get this conception clearly in mind. We shall illustrate by a four-story building. On the first floor we have perfect human nature. On the second floor we have angelic natures. On the third floor we have perfect spiritual beings. And on the fourth floor we have perfect spiritual divine beings.

"I want you to realize how revolutionizing this teaching is, how unique, how contrary to what has been taught through all the centuries of the history of the Christian church.

"Let us get it again. A four-story building. On the ground floor we have perfect human beings. Go up one story and we find the inmates angelic beings. We take the elevator and ascend to the third story and we find perfect spiritual beings. And if we were permitted, according to the teaching of my friend Brother Rutherford, some of us will be able to reach the last floor, where we will find perfect spiritual beings of the divine nature. Jesus Christ, while here on earth, on the first floor, was a perfect human being just like Adam the first.

"Sometimes you will hear the expression used, Adam the second. There is no second Adam. It is the second man, but the last Adam. While in the flesh Christ belonged not in the second story of angelic beings, not in the third story of perfect spiritual beings. He belonged not, while in the flesh, to the fourth story of perfect spiritual beings with a divine nature. While Jesus Christ was here on earth he was simply a perfect human being; belonged only to the first story; had no right to the second, third or fourth stories.

PURPOSE OF SPEAKER.

"My object this evening, my dear friends, is to drag out before you the crudeness of the teaching that my friend represents; and as you see it in its nakedness I think that the average Bible student will be able to say that it is absolutely without Scriptural foundation. (Applause.)

"Christ, when he lived on earth, lived on the ground floor. That is, 'he got in on the ground floor.' He was a little lower than the angels, who lived in the second story. He was far below the population of the third story, for they were perfect spiritual beings; and far short of the fourth story, where only the divine nature dares enter. Four planes—four stories.

"If you knew the writings and the inspiration of the teaching that we are listening to you would realize that this whole teaching concerning the second advent of Jesus Christ centralizes around the question of the nature of Jesus Christ.

LORD'S COMING ANTICIPATED.

"I believe devoutly in the coming of the Lord, but I cannot company with Judge Rutherford in his conception of the coming of the Lord as being merely spiritual and not a visible, bodily, tangible, literal reappearing of the same Jesus that was taken up into heaven from the gaze of his wondering disciples.

"Christ, while here in the flesh, lived on the first floor. He was a little lower than the angels while he lived on the first floor.

CHRIST'S AUTHORITY.

"In what sense, pray, was Jesus a little lower than the angels, while in the flesh? Was he subject to the commands of the angels? Were the angels in authority over him? That could not have been; for we read that after his temptation in the wilderness the angels of heaven ministered unto him as servants. Was it because the angels lived higher up in interstellar space while Jesus of Nazareth walked terrestrially here on earth?

"Was he lower than the angels because he was nearer the center of gravity of this terrestrial globe upon which we live, while the angels dwelt high yonder in the clouds beyond? That could not have been; for you remember that when Nathaniel marveled that he had seen him under the fig tree long before he came within the range of vision Christ said unto him: 'Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man.'

ANGELS WERE ASCENDING.

"From this passage of Scripture it would seem, having in mind the four-story building, that in spite of these compartments, while Jesus of Nazareth was here on earth, the angels were ascending and descending by a battery of elevators; sometimes not higher, but on the same level, ascending and descending.

"Were the angels higher than Christ while he was in the flesh because they had more power than Christ, while Jesus of Nazareth walked on earth? No, for he worked miracles in every kingdom known to man, the animal kingdom, the mineral kingdom, the vegetable kingdom. I never heard of the first Adam working any miracles. If the last Adam was simply a duplication of the first Adam, having just the same perfect nature, then why didn't the first Adam perform a few miracles?

"No. While Christ was on earth he had power, and he demonstrated his power in every kingdom to man.

"Was it that the angels were holier than Christ, therefore higher than Christ?

"Nay, verily; for Jesus of Nazareth knew no sin. He was born sinless; he lived sinless; he died sinless.

NO MAN HATH SEEN GOD.

"Was it that the angels of heaven knew more about God than did Jesus Christ when he was here on earth, therefore were higher than Jesus in the flesh? That could not have been; for we know that Jesus Christ came from the presence of God to reveal the Father, God the Father, unto the children of men. 'No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.' When he spoke he said, 'These words which I speak are not my words, but the words of him that sent me,' the very words of God.

"It could not have been, then, that the angels were higher than Christ because they were in a higher grade intellectually.

"Was it that the angels had more of the spirit of God than the Christ when he was in the flesh? Nay, verily; for when Jesus of Nazareth was in the flesh we read that he possessed the fullness of God. In him dwelt all of the fullness of God.

STATUS OF ANGELS.

"Was it that the angels looked a little more like God and therefore were higher than Jesus in the flesh? Nay, verily; for we read that when Christ was in the flesh he said, 'He that hath seen me hath seen the Father.' Was it that the angels had a better pedigree than did Jesus Christ when he was here, God incarnate in the flesh? Nay, verily; for we read: 'In the beginning was the word, the word was with God, the word was God. The same was in the beginning with God. All things were made through him, without him was not anything made that hath been made. In him was life and the life was the light of men, the light shineth in the darkness, and the darkness comprehendeth it not.'

"Christ was in the beginning. As to his company, he was with God. As to his nature, he was God.

SOPHISTRY INTIMATED.

"The angels had nothing on Jesus Christ when it came to his standing, viewing his standing in any way whatsoever, and he was never a little lower than the angels except in one particular. (Applause.)

"I would to God that those of you who are listening to me tonight knew this teaching of my friend Rutherford as I know it—(applause)—this subtle presentation of a four-story arrangement, these strata of beings.

"In what sense, then, was Jesus Christ lower than angels? Truly we read that he was lower than angels. We grant that this is a Scriptural expression. But let us turn over to Phil. 2:23: 'Doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than himself, not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which is also in Christ Jesus; who, being in the form of God, counted

not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.'

MIND OF HUMILITY.

"What is the mind of Christ? A mind of humility. A mind of debasing yourself, of coming down to the level of the lowest. 'Wherefore, also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.'

"Jesus Christ became lower than angels, not that he might be confined to the first story during his incarnation, but that he might humble himself and work out a marvelous redemption for the children of men. He was lower than angels because he humbled himself. In every other respect, in all the ages of the ages, Christ has ever been higher than angels.

SUNDAY SUGGESTION TREATED.

"If John D. Rockefeller, as was suggested by Billy Sunday, should run a lawn mower for King Solomon, perhaps King Solomon after awhile might find out that it was John D. Rockefeller. If John D. Rockefeller should run a lawn mower for any one of us, and we did not know that it was John D. Rockefeller, we would treat him as an ordinary handy man about town. But I want to tell you that if John D. Rockefeller revealed himself, though he pushed a lawn mower, though he pushed a cart about town, he would remain John D. Rockefeller, infinitely above me financially, no matter what station he took.

"No matter what position Christ ever took in all the ages of the ages, he has ever essentially been higher than angels. It is because of his humility that he became lower than angels.

"But, to boil down the position of my opponent, the great discovery in connection with his teaching is that Christ was made a little lower than the angels, and that he has been crucified and buried, but raised spiritually; that he has been permitted to take the elevator to the fourth story. He has now become a perfect spiritual divine being.

"I wish you knew this teaching. God helping me, I say again, I am going to drag it out into the light, and then my conscience will be clear.

"Christ now has been exalted above the angels to a position of divine, perfect spiritual being.

RESURRECTION DESCRIBED.

"Here is the startling thing. Now that Christ has gone up there to the fourth story, he is no longer inclined to show himself to us who remain on the first floor. He is a divine spirit, being of the divine human nature class, and even though people do say that he was raised from the dead, literally raised from the dead, physically raised from the dead, that is all a mirage. Christ was never raised, as we old-fashioned folks have always thought he was raised, literally and physically, the same body that was put in the tomb lifted up. Why, that is absurd. He was raised a spirit being—not a physical, tangible sort of being, but a spiritual being. Now, he has taken the elevator and has been shot up to the fourth story. He now rather shrinks from contact with a visible manifestation, as we old-fashioned folks have believed.

"But some one says, 'Oh, I could answer a fool thing like that.' You ought to try it. (Laughter.) There is something subtle about this situation. There is something about it that is not human. (Applause.)

SPIRIT HATH NOT FLESH.

"But, says some one, when Christ was raised from the dead he showed himself to his disciples. They ate with him. They saw the prints of the nails, and they were invited to touch the wound made by the spear. He was there, and Christ said, 'See my hands and feet. It is I, myself. Handle me. See for yourselves. A spirit hath not flesh and bones, as ye see me having.' Nevertheless Christ was not raised as we old-fashioned folks have always thought. It was only just a little bluff, to make his disciples believe that he was raised and was not dead. It was not actual.

"But you say if he was not actually raised from the dead as we old-fashioned folks have always thought, then what became of his body? Well, that is easy. One of two things must have happened to it. Of course, we remember that it did not corrupt in the tomb. 'Thou wilt not suffer thine holy one to see corruption.' And yet, strange perhaps, it may have turned into gas. Then again, it may have been dissolved into its constituent elements and is now being blown about on the deserts of Palestine. But then again, yet another plunge. I am told by those who hold the views of my friend, Brother Rutherford, that it is not impossible that that body has been preserved somewhere as a memorial, stored up to show in the grand millennial reign what God did for men.

TANGIBLE DEMONSTRATION.

"That sounds very reasonable. That is what happened to Moses—just like Moses' body.

"And this is the kind of stuff that is being rammed down the throats of you poor innocents. (Laughter and applause.)

"When Christ appeared to Thomas he said, 'I would like to see some sort of a visible, tangible demonstration that you are here.' Christ said, 'Reach forth your hand. Place your finger in the wound and see that it is I, myself.' If I had been there, in view of the present conflict, I might have said, 'That doesn't satisfy me. You are bluffing me—you are not there. You go and get that embalmed corpse, bring it out, and show it to me. Trot it out, and then I will believe that you have some connection with that body that was nailed to the tree.' Absolutely, this is the kind of stuff that my friend, Brother Rutherford, is handing out to the enlightened, intelligent people of the twentieth century. (Applause.)

TROT IN THE CORPSE.

"Ah, but you say, to object in that way would not be reasonable. He was there and he could be seen, but suppose I am of the millennial dawn faith. I have not changed my conviction and will not change until you prove to me that it is the literal body of Jesus Christ that was raised from the tomb. If you trot in the corpse, I will then be satisfied.

"Jesus Christ said: 'See me. Handle me, my hands and my feet, that it is I, myself. A spirit hath not flesh and bones as ye see me having.'

"I will now prove conclusively from Scripture that Christ was raised in the body that was nailed to the cross. John, second chapter, reading from the thirteenth verse: 'And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my father's house a house of merchandise.'

DISCIPLES REMEMBERED.

"His disciples remembered that it was written, 'the zeal of thine house shall eat me up.' The Jews therefore answered and said unto him, 'What sign showeth thou unto us, seeing that thou doeth these things?'

"Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' The Jews therefore said, 'Forty and six years was this temple in building, and wilt thou raise it up in three days?' But he spake of the temple of his body. When therefore he was raised from the dead his disciples remembered that he spake thus. They believed the Scripture, the words which Jesus had said.

"Destroy this temple and I will raise it up! He spoke of the temple of his body. The Jews mistook his meaning. They thought he referred to that sublime temple that stood out there in all its glory, a marvel of architectural grandeur. No; he spoke of his human body. He said, 'I will raise it up.'

BEHOLD THE TOMB.

"Look into the empty tomb of Jesus of Nazareth. What do you behold there? It is empty. There are the wrappings of that body, folded neatly. By whom? Oh, by angels. Let demons snicker and laugh. It was there. Who unwrapped the body of Christ? There is a clew for a millenial dawnite detective. Go out and find just who unwrapped that corpse and you will find out what really happened to it.

"In the word of God, the resurrection has to do only with a visible body. We are resurrected to appear here in the first floor only. Spirits do not die and be buried to be raised. Bodies die, to be buried and to be raised. Spirits are never raised. A spiritual body, that is all spirit, is neither body nor spirit. Christ's body was spiritual enough when he walked from the midst of those who sought to throw him headlong over the precipice.

CHRIST TRANSFIGURED.

"Christ's natural body, as my friend would say, seemed to

possess some spiritual power, too, when he stepped out on the waves of Galilee. And could my friends of the millennial dawn persuasion stand and see him transfigured in glory, while he was yet in this body, they would perhaps go home and scratch their heads with a fork and think there was something wonderful and startling about it.

"Christ's body was spiritual enough, controlled by divine spirit, when he raised it from the dead and carried it out of the tomb.

"Spirits are raised in visible bodies.

"Well, it is quite tempting right here to depart and talk a great deal about the problem of spirit and matter. I don't claim that I have solved the problem of matter. Neither have I solved the problem of spirit. But I do know this, that the one that raised himself from the grave created all things. Through him were all things made that have been made. It is the quickening of the spirit of Jesus Christ which will bring to these mortal or corrupt bodies of ours, resurrected, immortal bodies.

AUTHORITIES QUOTED.

"Let us turn now to a passage found in I Thes. 2, reading from the first verse.

"There may be those here tonight saying:

"'What is this all about, this Christ not being raised as we always thought he was raised; that he was really raised as a spiritual being, and thus went up to the fourth story?'

"Christ, according to my opponent, is now a spirit being, and will never again be seen on this earth.

"Never will you be permitted to take the elevator to the fourth story, unless you belong to the little flock.

"Listen to this passage of the Scriptures, II Thes. 2, reading from the first verse:

LORD NOW PRESENT.

"'Now, we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or word, or by epistle as from us, as that the day of the Lord is now present.'

"Christ is a spirit being. His coming again is not to be a visible, tangible, bodily appearing. It is going to be an invisible appearance. He is coming only to his own little flock. There is nothing to apprise you that he came in 1914. (Laughter and applause.) He came an invisible spirit being; and there are lots of people here that have swallowed that stuff. (Laughter and applause.)

"'To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is at hand.'

"A prominent advocate of Brother Rutherford's teaching said:

"'When I read the fifteenth chapter of First Corinthians, I just feel that it was written for Millenial Dawn.' I want to say that the Apostle Paul never wrote Millennial Dawn. (Applause.) My friend should have said, 'When I read the book of Job I just feel in my bones that it was written for Millenial Dawn.' God bless you, perhaps it was.

"'To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle, as from us, as that the day of the Lord is at hand.'

MANY FALSE PROPHETS.

"There are many false prophets coming up from the pit. There are many antichrists that deny that Christ has ever come in the flesh, or that he will ever come in the flesh.

"If I had got up here tonight and preached you a sermon on the second coming of Christ and simply referred to this great mystery of the four-story building, with the perfect human beings on the first floor and then the angelic beings, in order, on the second story, and then the spiritual beings on the third, finally, the beings of the perfect divine nature in the fourth story, you would say:

"'That is something strangely wonderful.' I want to protest against these strange delusions.

EXPERIENCE RELATED

"A certain sister said to me, 'I don't know what I am going to do when I go to heaven because I will find "her" there and I wouldn't go there if she was there.' I recommended to her Millennial Dawn. (Laughter and applause.)

"That is easy. (Laughter.) If I know any sister that I don't think very much about I am going to recommend that she take either the first floor of perfect human nature or the fourth floor of perfect invisible, spirit beings.

"If she is a spirit being I will never see her, for I am going to remain in the perfect human nature class on earth during the millennium.

"Yes, I shall never see her, even if she is my mother-in-law. (Laughter and applause.)

"There are some advantages to this kind of thing. (Laughter.) It does make its appeal to the unsophisticated, and it is very bewildering to them.

LIKES BROTHER RUTHERFORD.

"Of course we will not take up any collection—for that is not spiritual. We would not condescend to come down to you matter of fact people who are on the human plane, and take up a collection. But I am going to make another suggestion tonight. Brother Rutherford and I are pretty good friends, and are going to remain friends. (Laughter and applause.) Some one said, 'How do you like it when he rubs it in?' I said, 'believe me, it don't hurt a bit. We have got to do something to keep a sleeping audience awake.' But if he will ever permit a collection where I am, I think I will buy him a handsomely bound copy of the book of Job—'J, jumble, O, obscure, B, befuddled—Job!'

"Of all the rot, of all the evaporated nonsense that I ever worried my brains to get at the bottom of, this Millennial Dawn stuff takes the prize. (Applause.)

TWO ASPECTS CONSIDERED.

"There are two aspects of Christ's coming. A comparison of Thes. 4:13-8, and II Thes. 1:3-12, will show the two phases of our Lord's return. In the first reference he is seen coming for his saints; in the second he is seen coming in judgment. The first is sudden, in the twinkling of an eye; the second is terrific and protracted.

"Let us endeavor to grasp, in a degree at least, the momentous issue of the coming of Christ. In Hebrews, Christ is presented to us as our great high priest, who, 'through his own blood, entered in once for all into the holy place, having obtained eternal redemption.' (Heb. 9:12.) The ninth chapter of Hebrews closes with the words: 'So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation.'

"Christ's coming for his saints is to be literal. The Word of God makes this very clear. 'This same Jesus identifies our coming Lord as the one whose hands and feet and side were pierced on Calvary and upon whose brow was pressed the cruel crown of thorns. 'Shall so come in like manner as ye have seen him go into heaven,' makes certain the tangible, bodily reappearance of the Son of Man.

COMING TO BE SUDDEN.

"Christ's coming for his saints is to be sudden. He will come as a thief in the night, in the twinkling of an eye, with the rapidity of lightning. To some he will come as a midnight surprise; to others he will come in the evening breeze; to still others he will come under the burning noonday sun. All this Christ clearly stated. Christ's coming for his saints will encircle the earth as an aureole of lightning, finding some in the blaze of the sun; others in the twilight of evening, and still others in the darkness of night. (Luke 17:34-35; Matt. 24:40.)

"Christ's coming for his saints will mean the resurrection of the dead in Christ and the transformation of those who are alive and remain unto the coming of Christ. (I Thes. 4:16.) 'For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.' (I Cor. 15:51-52.) 'Behold, I will tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'

MEANING TO CHURCH.

"The coming of Christ for his saints will mean the ascension of the church. (I Thes. 4:17.) 'Then we that are alive (the church on earth), that are left, shall together with them (the resurrected dead in Christ) be caught up in the clouds to meet with the Lord.'

"The second phase of Christ's coming is terrible and protracted. He will come 'in flaming fire rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus.' (II Thes. 1:3-12.) The full account

of this revelation of the Lord Jesus will be found from the fifth to the nineteenth chapter of the Book of Revelation. These chapters treat of the Great Tribulation. Amid the breaking of seals, the blast of trumpets, the outpourings of vials, and the coming of woes, Antichrist arises and fulfills his terrific career. Nowhere in these chapters does the church appear. She is with Christ in heaven. And when did she enter heaven? (Rev. 9:1.) 'After these things I saw and beheld a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, and saying, "Come up hither." ' The same voice will some day say to the church and that before the Great Tribulation, "Come up hither!" '

"In this connection, A. J. Gordon writes: 'How sweet was the sound of the bells upon the high priest's garments coming from the holy of holies and telling the waiting congregation of Israel that though invisible he was still alive, bearing their names upon his breastplate and offering up prayers for them before God. But though they listened intently to these reassuring sounds from within the veil, they watched with a steadfast gaze for his reappearing and for the benediction of his uplifted hands that should tell of their acceptance.'

AWAIT HIS ADVENT.

"So even now those of us who see in the old a pure type of the new watch with anxious eyes for the re-emergence of Christ, our great high priest, from behind the veil of the heavenly tabernacle. It has been said concerning the coming forth of the high priest of the Old Testament tabernacle: 'How glorious was he before the multitude of the people in his coming from within the veil. He was as the morning star in the midst of the cloud or as the moon when her days were full.'

"If this could be said of the typical high priest, how much more of the true! Words fail to express the grandeur and dignity of the reappearing of our great high priest from within the veil of the heavenly tabernacle. It will be the bright and morning star breaking forth from behind the cloud that received him out of sight. Verily, the hands that were pierced on Cavalry will soon be lifted in loving benediction above the true Church of Christ on earth." (Applause.)

RUTHERFORD'S NEGATIVE.

"At great length Brother Troy endeavored last evening to show that God has been trying for the last 1900 years to enlighten and save the world. If this be true, what a poor conception our brother has of God's power, for today there are over three-quarters of the human race still in ignorance of Christ—unenlightened. I will quote just one text of Scripture which nullifies his whole argument and vindicates Jehovah. (Isa. 55:8-11.)

" 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Again, I remember Brother Troy told us that probably the heathen stand a much better chance than we do, thus giving us the impression that God will save them through ignorance. A few moments later, however, he read at length from the first chapter of Romans a text which he says condemns the heathen in their ignorance. Which position does he wish you to accept? (Laughter.) I ask Brother Troy if he can find even one hint in the Bible that any person can be saved without a knowledge of and faith in the Lord Jesus Christ?

"I gave Brother Troy three texts last night that directly taught the awakening and restoration of the human race, however, he did not seem to be satisfied, so we will give him some more. Ezek. 37:12, the prophet says: 'Thus saith the Lord God; behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. (13) And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves (14) and shall put my spirit in you and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'

"But Brother Troy will say these texts refer to the Jews. Very good. Now I show you that the Gentiles will also share this favor during Christ's reign. Ezek. 16:55 says: 'When thy sister, Sodom, and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.'

"Then, under the terms of the new covenant that God will make with the Jews, these Gentile nations will be blessed, for, says the prophet in the sixty-first verse, 'I will give them unto thee for daughters. Thus will they become the children of Abraham by adoption, for God promised Abraham that his seed would bless all the families of the earth, and that he would be the father of many nations. Thus, you see, I have proved my point that the world will become Israelites indeed during Christ's reign.

"Brother Troy cited II Cor. 6:2 to prove nothing will be done for mankind during Christ's reign. This is one of the texts that supports my contention. However, I omitted it last night, knowing that he would fall into the trap. You notice the apostle is quoting from Isa. 49:8-10, where it is stated that Jesus Christ was selected to be the one who would carry on the great restitution work, lifting mankind from degradation and death and filling the earth with God's glory. St. Paul says in the above text that the present is the only time to get into the body of Christ, because the Lord is now gathering the church, which will be associated with Jesus as the spiritual seed of Abraham in accomplishing the great work of restitution.

"The proposition for tonight is 'The Scriptures clearly teach that the second coming of Christ is a future event in its initial stages, and that in no sense has Christ so far appeared in his second coming.' I did not hear a word on the question. (Applause.) Brother Troy has affirmed this proposition. He has told you that no one knows when the Lord is coming the second time, and that certainly there is no evidence of his presence now.

"We take issue with him upon this proposition, believing, by the grace of God, we can point out from the Scriptures that we are in the time of the presence of our Master and near to the time of the establishment of his kingdom.

"Many who claim to be Christians do not expect the Lord to come again, deceiving themselves into believing that when a person gets religion, then the Lord comes into his heart and that is all the 'second coming' there ever will be.

CERTAINTY OF HIS COMING.

"The Scriptures abound with proof that Christ will come again. He said to his disciples, 'I go away to prepare a place for you, and if I go I will come again and receive you to myself.' (John 14:1-4.)

"All the writers of the epistles of the New Testament testify to the second coming of the Master. His true followers have looked with great expectancy to that time. The second coming of Christ is the greatest event that has transpired since the Cross. It is one of the most precious jewels in the diadem of divine truths. We are quite sure that many have stood in their own light and failed to enjoy some of the marvelous things that are transpiring in our day because they have refused to believe the evidence with reference to the second coming of Christ.

WHO KNOWS?

"The words of our Master have been cited for the purpose of proving that no one could know of his second coming, when he said, 'But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father. Watch, therefore, for ye know not what hour the Lord doth come.'

"We must remember that these words were spoken by Jesus while he was yet a man. No one will contend that he did not know after he arose from the dead, because then it was he stated to his disciples, 'All power in heaven and earth is committed unto me.' The fact that the angels of heaven knew not would be no proof that Jesus' followers might not know in God's due time, because, says St. Peter, God hath revealed to the Christians things 'that the angels desired to look into.' (I Peter 1:12.) Why should Jesus say to his disciples, 'Watch, therefore, for ye know not what hour the Lord doth come?' Surely if they were watching they would see when he did arrive. But what should they watch? Some have foolishly thought that they should watch the skies. St.

Peter answers, 'We have a more sure word of prophecy whereunto we do well to take heed.' The Lord intended that his people should watch the development of events in the light of the Scriptures.

"There are two classes of Christian people in the earth, as is clearly proven by St. Paul's argument in I Thes. 5:1-5. One class is asleep in the sense that they are overcome by the things of this world or by prejudice, and they see not; while the other class is awake and carefully watching God's word. To these St. Paul said, 'But of the times and seasons, brethren, ye have no need that I should write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . but ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are children of the light; we are not of the night nor of darkness; therefore, let us not sleep as do others, but let us watch.'

INVISIBLE.

"We must keep in mind that Jesus Christ is a spirit being. A spirit being cannot be seen with the human eye. Jesus said, 'A spirit can come and go as the wind.' (John 3:8.) Satan is a spirit being. None of you have seen Satan, but yet you have seen the effects of his work and do see this every day. You see a manifestation of his influence. It is readily to be seen that a spirit being could be present and no human eye see him. (Applause.)

"Brother Troy says that Jesus will come again in a body of flesh and all will see Him with their physical eyes, although Jesus said, 'I go away and the world—fleshly beings—shall see me no more.' On a previous occasion he quoted from 1 Tim. 5:16, which says, 'God only hath immortality, dwelling in the light that no man can approach unto, whom no man hath seen or can see,' and said this text refers to the resurrected body of Jesus. Apparently he has forgotten about this text, for now he tells us that Jesus is still a human being and that every eye will see him. In this he contradicted his own view of this text. The Apostle Paul knew full well what he was talking about when he said, 'No man can approach or see an immortal being,' for he himself had practical experience in the matter on the way to Damascus. He caught a glimpse of the glorious body of Jesus and was stricken down, requiring a miracle to restore his eyesight. What would have happened to the apostle had he encountered the effulgence of Christ's glorious immortal body?

"The proposition for discussion here is not that Jesus has appeared in a fleshly body or ever will so appear. It is not that he has been seen by human eyes; no one here will contend for that, we believe. Human eyes have not seen him since his glorification. My opponent affirms the proposition that in no manner has he appeared in his initial second coming.

"Those who have expected the Lord Jesus to appear as a human being will be disappointed. We recall the words that were uttered by the messengers at the time of his ascension to the effect that 'This same Jesus that is taken up from you into heaven shall so come in like manner as ye see him go into heaven.' He went away quietly, secretly, so far as the world was concerned, and unknown to every one except his followers. This was the manner of his going, and such is the manner of his return—unknown to all except his intimate followers.

"From the words of St. Paul above quoted it is clear that these shall know the time of his appearing. That Christ has not yet been revealed to the world we clearly admit. The Scriptures clearly point out that he will be present for some time prior to his revealment, and this distinction we wish to get into the minds of our hearers this evening.

JESUS SAYS WHEN.

"Did Jesus Christ intimate when he would come again? We answer yes! In Matt. 13:39 he said that the world (Greek—age) would close with a harvest, at which time he would be present and that his servants would then know, because he said that then 'He shall gird himself and make them to sit down to meat and come forth to serve them.' (Luke 12:37.) Clearly these words prove that the Master would make it possible for his followers to know of his presence. (Applause.)

"If we could definitely, from the Scriptures, locate that we are in the end of the age, then from the foregoing words of the Master we would justly conclude that he is present, because he promised to be present at that time.

"God gave to Daniel a vision pointing out that there would arise four universal empires (Daniel, seventh chapter); that the fourth would be of great strength and great wickedness; that it would be utterly destroyed by the fifth universal empire, which would be a kingdom of righteousness established under the whole heavens and stand forever. No one who believes the Bible will deny that this fifth universal empire is the kingdom of Messiah. Daniel did not understand the details of God's plan, how these wonderful events would be brought about; therefore he asked for an explanation, to which the Lord made reply. He said, 'And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.' (Dan. 12:8-10.)

"Note well that the Scripture does not say, 'end of time,' for the reason time will never end, but it does state, 'the time of the end,' which means the end of the age of dispensation, and in this prophecy the Lord points out that when that time arrives 'the wise shall understand.' Who, then, are the wise? The Scriptures answer, 'Those that reverence the Lord.' (Prov. 9:10.) The psalmist says, 'The secrets of the Lord are with them that reverence him; to such will he show his plan.' (Psa. 25:14.) The first essential to understanding God's word is to reverence him. We have often wondered how a man could really reverence God and at the same time teach that God is the author of eternal torment. We reverence that which we adore; we could not adore a fiend.

"Again, St. Paul points out that 'the natural man cannot understand these beauties of God's plan, but only those who have given their hearts to him and have received his spirit.' (I Cor. 2:9-14.)

SIGNS.

"Signs means proof. God gave Daniel certain signs or proofs that would be satisfactory to the wise living in the 'time of the end' proving the time of the end. The time of the end does not mean a day, nor a week, nor a month, nor a year, but a stated period, which the Bible indicates is a period of many years.

"In Dan. 12:4 the Lord gives to the prophet certain signs that would be due to be fulfilled in the time of the end, saying, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased.' (Applause.) Every one has seen more or less a fulfillment of this prophetic statement. (Applause.) Probably nowhere is it more apparent than in the city of Los Angeles, whose streets are crowded with many kinds of vehicles running to and fro. The steam car, the electric car, the automobile and many other vehicles constitute a fulfillment of this prophecy. The first steam locomotive was operated in 1831; the first telegraph in 1844; the electric cars have come at a later day; the great ocean liner, making the trip across the Atlantic in five days, has only been accomplished in modern times. Rapid transit has reached its climax.

"No one can fail to witness the marvelous increase of knowledge during the past 100 years. After the adoption of the Magna Charta, Great Britain passed laws permitting the members of the house of lords who could not write to make their mark. Today the compulsory education laws have brought such an increase of knowledge that all children are required to learn these accomplishments. The telephone, the talking machines, the moving picture, wireless telegraph, the flying machine—all of these things bear witness to the marvelous time in which we are living. A man who fifty years ago predicted that a person would talk across the continent of America would have been considered crazy. Now it is an accomplished fact that a man in New York state can be distinctly heard by another man in California.

"Jehovah, through his Prophet Nahum, gave further evidence of the conditions that would prevail in the end of this age just preceding the inauguration of Messiah's kingdom, saying, 'The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be

with flaming torches in the day of his preparation. The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings.' (Nahum 2:3, 4.) The numerous automobiles which, with lightning speed, daily bear men is a clear proof of the fulfillment of this prophecy. Think of this prophecy as you walk through the streets of your city and observe how wonderfully it is now being fulfilled. (Applause.)

"St. Paul pointed out that greater light would come upon the end of the age. We are in that time of greatest enlightenment the world has ever known. Can there be any doubt in the mind of any one who believes these Scriptures that we are in the end of the age? For the past quarter of a century statesmen have repeatedly said, 'We are upon the eve of some great change,' but they knew not what it was. The Bible makes clear the meaning of the change.

NOW PRESENT.

"If we are now in the end of the age the Lord Jesus must be present in the initial sense yet invisible to human eyes. One great trouble in the past has been that many have watched the skies and not the Scriptures. The clear admonition of the Lord is to watch the development of events in the light of his word. Brother Troy thinks that I am going to say that the second advent of Christ has already occurred. No, dear friends, that is not my thought at all. When the second advent of Christ is accomplished it will not be necessary to tell the people about it, for all will be fully aware of the fact. In what sense, then, is the Lord Jesus directing earth's affairs now? We answer, when Jesus was here on earth as a man nineteen hundred years ago, he was the legal heir and ruler of this earth. However, he realized that Satan had gained control by usurpation when he murdered Adam and through him the race. Satan offered to compromise with Jesus and divide his influence, but the Master refused, knowing that God's time had not yet arrived for Jesus to take control; therefore he said to the disciples, 'Henceforth I will not have much to say to you, for the prince of this world cometh and hath nothing in me.'

"St. Paul testified that Satan is the god or prince of this world (order of things) and that he has blinded the minds of the people. According to the chronological data furnished in the Bible (which I will not now have time to dwell upon) we understand that we are now living in the time for the Lord Jesus to take control of earth's affairs and begin the great work of moulding and shaping the destiny of nations prior to their removal and the establishment of his kingdom. As I have already pointed out, the wonderful inventions of the last few years furnish striking evidence that we are in this time and that the veil of ignorance is being lifted, permitting the light to dawn upon the human family. But, because of the innate selfishness, the great men of this world are not using these advantages to the benefit of all the people as God declared they should, but are using them to their own personal advantage and aggrandizement. This is preparing the world for the great time of trouble to which I shall refer later. For this reason we believe that we are in the initial stages of the establishment of the kingdom and that the Great King is near.

"The evidence heretofore mentioned does not constitute proof to any one except those who are watching. Now we introduce the testimony of the strongest witness that could be produced, and viewing present events in the light of this testimony, the Christian whose heart is turned toward the kingdom and who reads the Bible with a prayerful desire to understand it must recognize the presence of the Master in the initial sense.

"Just prior to his crucifixion, our Lord sat on the side of the Mount of Olives, when his disciples came to him and asked the pointed question, 'Tell us, what shall be the sign of thy presence and of the end of the world (age)?' The word rendered 'coming' in this text is from the Greek 'parousia' and means, as my opponent will concede, 'presence.' It will be seen that the question links inseparably two events, the presence of the Master and the end of the age. Answering this question the Master uttered the most remarkable prophecy recorded in holy writ, which prophecy has been especially in the course of fulfillment during the past forty years.

NOAH'S DAY.

"The Lord pointed out many separate and distinct proofs that would be evidences of his presence, some of which we give. He said (Matt. 24:37-39), 'But as the days of Noah were, so shall also the coming (Greek parousia—presence) of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming (presence) of the son of man be.

"What is the striking similarity between the day of Noah and the day in which we are living? Noah was telling the people that the age was about to end and a great deluge was impending. For 120 years he thus told it. Noah was thought to be a fool. The people were oblivious to what was about to happen. And so it is today. These marvelous events are taking place before the eyes of the people and the great masses are in darkness as to the true meaning thereof.

SCOFFERS SCORED.

"I imagine I can now hear some of our ministerial friends who differ with us scoff at the idea of any one stating that the Lord is present in any sense, or that the kingdom of Messiah is near at hand. For a quarter of a century Bible students have recognized the proof of the Master's presence, which proof has grown stronger. I realized when I signed the agreement to debate the negative of this proposition that there would be many who would scoff at my asserting the presence of the Lord. This of itself is a confirmation of our faith in the correctness of the position we take, and in proof thereof we cite the words of St. Peter, who said, 'Knowing this first, that there shall come in the last days scoffers walking after their own desires and saying where is the promise (information—divine assurance) of his presence, for since the fathers fell asleep all things continue as they were from the beginning. For this cause they are willingly ignorant.' (2 Pet. 3:3-5.) The fact that the scoffing is so marked is a strong proof that we are in the last days (applause) just as they scoffed at old Noah in his day.

GOSPEL TO ALL NATIONS.

"As another evidence, our Lord said, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' (Matt. 24:14.) Never before in all the Christian era has the gospel gone to all nations until within the last sixty years. Within that time the Bible has been printed and circulated in every national language of earth. Within the past ten years the gospel of the kingdom (that is to say, the message announcing Messiah's kingdom for blessing of all the families) has gone to every nation of the earth, and the Watch Tower Bible and Tract Society has been one of the agencies doing this glorious work. (Applause.)

"Another proof offered by the Master was that he would gather, in the time of his presence, the true saintly class together, without regard to creed or denomination. He said, 'And he shall send his angels with a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' (Matt. 24:31.) 'Angels' mean messengers. Throughout America and Europe, Asia and Africa, during the past forty years, Christian people have assembled together for the study of God's word and particularly the message of Messiah's kingdom, in utter disregard of all denominations—laying aside all of these.

"In corroboration of this statement of our Master he pointed out, in Matt. 13:24-41, that the age would end with a harvest, at which time he would be present directing the harvest, and that he would then separate the true Christians from the 'tares'; that the tares would be bound into bundles and his true 'wheat' class would be gathered into the kingdom. My opponent will not attempt to gainsay that of the 180 different denominations of Protestant Christianity that in every denomination the true Christians are by far in the minority. Politics, social matters, business, have so entered the church system that it has driven out, largely, the spirit of the Lord, and the true child of God who is hungering and thirsting after righteousness is seeking his food elsewhere, and, using the language of

my opponent uttered by him at the time we signed the contract for this debate, 'You people stand together, but among our churches it is all confusion.' We see the bundles being bound in the form of church federation. A few years ago it was one denomination fighting another, each fighting for their own doctrines; today doctrines are thrown to the winds and the ministers say, 'Believe what you please, only belong to our church.' (Applause.) I am not saying this to offend, but to call your attention to these events that the minds of more people might be brought to an understanding of their meaning.

DARKENING OF THE SUN.

"As a further proof of his presence the Master said, (Matt. 24:29) 'The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven be shaken.' In Revelation 12:1 we are told that the sun is a symbol of the gospel light, of which the ransom sacrifice of the Lord Jesus is the center; that the moon is a symbol of the light of the Mosiac law and the stars are symbols of the teachers of the church claiming to be successors to the apostles. What I now say is not said to reflect upon my opponent, because he expresses his belief in the ransom sacrifice of our Lord, but he will agree that we are living in a day of general infidelity amongst professed ministers of the gospel. (Applause.) Higher criticism and evolution have entered our colleges and universities, and the good old gospel of Christ Jesus and him crucified is no more there desired. Therefore, the sun, symbolizing the sacrifice of the Master, has become darkened, as Jesus said it would, and the moon, the Mosiac law, is meaningless, and many are saying that the sacrifice of the animals under the Mosiac law was a barbaric slaughter, whereas St. Paul points out that this foreshadowed the great sacrifice which would make atonement for the sins of the world.

FIG TREE.

"Previous to this Jesus had likened the Jewish nation unto a fig tree; or, in other words, used the fig tree as a symbol of the Jewish nation when he withdrew his favor from that nation. Now, he says, in answer to the disciples' question concerning what would be a proof of his presence: 'And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth ye see and know of your ownselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, this generation shall not pass away till all be fulfilled.'

"The apostles frequently refer to the Jewish age as a parallel of the gospel age. National Israel dated its birth from the death of Jacob, which was 1812 B. C. God's favor was officially withdrawn from the Jews five days before the crucifixion, which was A. D. 33, and Jerusalem was completely overthrown thirty-seven years thereafter. If there is a parallel in other things concerning the two ages, there is much evidence that there is a parallel in time. Jehovah definitely stated, through three of his prophets—Isaiah, Jeremiah and Zechariah—that he would render a double unto Israel for her iniquities. The word 'double' in these prophecies translated means 'duplicate.' In Jer. 16:13-18, God, through the prophet, points out that he would turn Israel out of the land of Palestine into the land of the 'North' (Russia) and other countries of the earth, and that they should suffer persecution for the length of time they had received his favor.

PROPHECY POINTED.

"Through the prophet Zechariah (9:9), Jehovah pointed out that when that prophecy should be fulfilled it would mark the date of the beginning of the double, or, in other words, mark the beginning of his withdrawal of favor from the Jew. In Matt. 21:1-9 we find a fulfillment of the prophecy of Zechariah stated in terms that it was a fulfillment of that prophecy; therefore we have marked, to the very day, the length of the Jewish Age, viz., 1845 years. Now, if the Gospel and Jewish Ages are the same length, at which time God's favor should begin to return to the Jew, then we have but to add 1845 to 33, the date of the fulfillment of this prophecy, which would bring us down to 1878, at which time God's favor should begin to return to the Jew, and during which time the Messiah must be present.

"In 1877 and 1878 Russia and Turkey were at war. Russia was successful and dictated to Turkey terms of peace, resulting in the treaty of San Stefano, which practically effaced Turkey from Europe. God has always acted through human agencies. In that very year, the prime minister of Great Britain was Lord Beaconsfield-Disraeli, a full-blooded Jew. He performed an act of great favor to the Jew at that time.

TROOPS TO DARDANELLES.

"As premier of Great Britain, he sent a British fleet into the Dardanelles, brought Indian troops to Malta and made a demonstration against Russia, threatening her unless she modified the terms of the treaty of San Stefano. Russia yielded and agreed to a discussion of the whole affair at Berlin. Accordingly, from June 13 to July 13, 1878, the Berlin congress was held. Bismarck presided. Lord Beaconsfield dictated the policy of that congress. He compelled Russia to greatly modify her treaty. Turkey was enfranchised and made independent, but upon the express condition that civil and religious rights be granted to the Jews. (See Jewish Encyclopedia.)

"Here was the first favor that had ever been shown to the Jew after their expulsion from Palestine, and that by a Jew as the prime minister of the greatest nation of Europe, and marked the beginning of God's favor to that people. (Applause.) Russia, chagrined because of being compelled to modify her treaty, which resulted in favor to the Jew, began a persecution of the Jews in that land. It is a well known fact that the great majority of orthodox Jews have been in Russia since the days of the destruction of Jerusalem, just as God has stated in the prophecy of Jeremiah they would be.

"In 1881 persecution became so great in Russia that Montefiore and Rothschild attempted the colonization of the Jews in Africa to relieve their oppressed condition. In 1886 Theodore Herzel, a Jew, organized in the city of Basel, Switzerland, with a mere handful of Jews, the Zionists. Zionism has grown until today, in every city of the world holding any number of orthodox Jews, it has an organization. What is its purpose? To get Palestine for the Jew!

"In 1910 I made a personal investigation of this matter in Palestine. I there met Dr. Levy, the financial agent of the Zionists. He pointed out to me the great work that organization is doing. There were then 110,000 Jews in Palestine who had come chiefly from Russia. They were building colonies, schools, factories and making other valuable improvements; in fulfillment of prophecy. they were gathering out the stones and farming the land. I am reliably informed that since then there has been far greater improvements. Dr. Levy told me at that time the rich Jews were furnishing money to the banks that the Zionists had in Palestine, and that these banks were loaning money to the poor Jews with which to buy land in Palestine, and that they were not taking mortgages on the land. He called my attention to the fact that Turkey had recently changed her constitution providing that the taxes should be levied upon real estate; that the Mohammedans were fearful that this change would make it impossible for them to meet their taxes; that they were anxious to sell their land; that the prices have gone down, and the Jews were taking advantage of it to buy.

PROPHECIES FULFILLED.

"In this the Jews are today fulfilling the prophecy of Jeremiah relative to this matter, to-wit: 'Behold, I will bring them from the north country (Russia) and gather from the coasts of earth; they shall come with weeping and supplication will I lead them for I am a father to Israel. Hear the word of the Lord, O ye nations, he that scattered Israel will gather him and keep him as a shepherd does his flock, for the Lord hath redeemed Jacob and ransomed him from the hand of one that was stronger than he.' (Jer. 31:8-10.)

"'Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury, and I will bring them again unto this place and cause them to dwell safely and I will give them one heart and one way that they may fear me forever. And I will make an everlasting covenant with them and I will not turn away from them to do them good, and they shall not depart from me and I will rejoice over them and do them good, and I will plant them in this land, assuredly with

my whole heart and with my whole soul. And fields shall be bought in this land whereof we say, it is desolate. And men shall buy fields for money and subscribe evidence, and the land of Benjamin and in the places about Jerusalem, for I will cause the captives to return saith the Lord.' (Jer. 32:36-44.) Note our Master's words again in this connection. Note he said: 'When ye see these things come to pass, ye know that the kingdom of God is nigh at hand.' (Luke 21:30, 31.)

FAITH CAUSES MOVEMENT.

"To those who have faith in God's promises, this looks like his favor working through natural agencies to get the Jews back to their old home. I said, 'Dr. Levy, why are you Jews returning here?' He answered, 'We believe in the prophecies; we believe in the promises that God made to our father Abraham that this should be our land, and we believe that the time has come for us to have it and we have come back here to get it.'

"Jehovah, through the prophet Amos, said, 'I will bring again my people Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink wine thereof, and they shall make gardens and eat the fruit of them, and I will plant them in their own land and they shall no more be plucked out of their land.' (Amos 9:14, 15.)

"Quoting our Master's words again in this connection, note he said, 'When they (the fig trees) shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled.' (Luke 21:30-32.) Referring to the end of the age in answer to the question of the apostles then, he adds, 'Verily, I say unto you, this generation (which is on the earth at the time these things transpire) shall not pass away until all these things be fulfilled.' A generation is the average length of human life. That average today is about thirty-seven years, which might signify that within forty years of the beginning of the fulfillment of the prophecy Messiah might set up his kingdom.

DISTRESS OF NATIONS.

"Further answering the question, Jesus said concerning the end of the age and the time of his presence, 'Upon the earth shall be distress of nations with perplexity, and the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth.' (Luke 21:25, 26.) When in the world's history has there been the distress of nations like unto this day? Twelve nations at war and the peace of the whole world threatened, with much evidence that the time may be near when the fair land of America will be drenched with blood of her own sons! In every government of the world there is distress — financial distress, social distress, political distress, labor trouble and many other troubles. There never was a time in the world's history when men were so perplexed as now. Their perplexity extends along all lines, and with fear they look forward to what may transpire any day.

"President Wilson in a speech delivered the ninth of April, 1915, said: 'These are days of great perplexity, when a great cloud of trouble hangs over the greater part of the world. It seems as if great, blind, material forces had been released which had for long been held in leash and restraint.'

TIME OF TROUBLE.

"I am not a pessimist, nor am I trying to incite the people. I am not a Socialist and am not speaking in their behalf. I am not an anarchist, but I am a Christian and I conceive it to be my duty to my fellow men to point out that we are in the time of the end; in the time of the presence of our Master; in the time of the disintegration of the present order of things which must immediately precede the establishment of the kingdom of righteousness.

"Another answer that Jesus gave to this question was that the age should end with a time of trouble. He quotes from the prophecy of Daniel, saying, 'For then shall be great tribulation such as was not since the beginning of the world, no, nor ever shall be.' (Matt. 24:21.) Jehovah had expressly pointed out, through the Prophet Daniel, from which our Master quoted, that the great Messiah must be present prior to and during the time of trouble, as will be seen by reference to Daniel 12:1: 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.'

"The present war cannot result in any good to any nation involved therein. Bloodshed begets a desire for bloodshed. The nations are being weakened just as God pointed out through the prophet Joel (3:9-13) that they would be weakened. No peoples engaged in this war will be content to turn back and find their homes, their business and many of their loved ones gone. They cannot be expected to start in again to build a system of monarchy which has forced them into the field to fight, one against another. The Scriptures clearly point out that these wars will breed discontent and the honest-hearted Socialist who has stood long for the government will be driven to the position of anarchism. The Socialist editor of the New York Call, which is the mouthpiece of that organization in America, commenting upon the European wars, recently said, 'We have not started this thing (the war) and we hope that our correspondent will comprehend us when we say that now that it is started the most cold-blooded calculation on our part at the present moment is that they should all bleed each other to exhaustion, so that the coming social revolution may have an easy job of sweeping out the stinking fragments. We are through with protesting, mourning and deploring. That time is passed, and now we stand for destruction.'

STATEMENT DISAPPROVED.

"We do not approve of these words. We do not quote them for that purpose, but to point out that the elements are gathering in the earth for the worst time of trouble the world has ever known, just as the Master pointed out it would at the time of his presence.

"The churches throughout America and Europe have set aside special days of prayer for peace. Many other organizations are asking for peace, but there is no peace. We are assured by some that general peace will come within a few months. The Scriptures indicate that this is not the case, but, on the contrary, we are in the prelude to the great 'battle of Armageddon' and the forces are assembling everywhere for this final conflict. This is in harmony with St. Paul's statement, 'For when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' (I Thes. 5:3.) Mark, the apostle states that this occurs at the time of the presence of our Lord!

HOW HE COMES.

"Both the Lord Jesus and apostles declare that the second presence of our Lord would be unobserved by the world in general. St. Paul stated (I Thes. 5:2), 'He cometh as a thief in the night.' Jesus said (Rev. 16:15), 'Behold, I come as a thief!' This does not mean that Christ is a thief, but his manner of appearing is like a thief. A thief does not come with a torch and a band of music or flaring trumpets, but quietly, stealthily, when the people are asleep. The so-called orthodox Christian world is asleep. (Applause.)

"If you were expecting a thief at your home, but did not know the hour of his coming, you would stay awake and sit near the electric light switch, and would turn it on at the first evidence of his appearing. The Christians were admonished to watch, not knowing when the Master would come, and so they have been sitting near their electric light. (Ps. 119:105.) The truly consecrated watchers are people who discern by their light (God's word) the meaning of the events that are now transpiring. We should remember the Scribes and Pharisees did not recognize our Lord as the great light at his first advent. History is repeating itself.

JESUS' WORDS QUOTED.

"Jesus said (Matt. 24:27): 'For as the lightning cometh out of the east and goeth unto the west, so also shall be the presence of the Son of Man.' Everyone knows that the lightning does not start in the east and go across to the west. The Greek word 'astrape,' here translated 'lightning,' means 'bright shiner,' and therefore properly describes the sun, which rises in the east and shines across to the west. Early in the morning the gray streaks of

light are seen for some time in the east before the sun comes forth. The sun is present, but its light is dimly discernible. So now with the reference to Christ's presence.

"Again he said: 'They shall see the Son of Man coming in the clouds of heaven with power and great glory.' Clouds, wherever used in the Scriptures, symbolize trouble; heavens, the ecclesiastical systems, and so those who are watching can see a great deal of trouble in the ecclesiastical systems and the world in general, and the age is ending with a time of trouble.

SCRIPTURE MISCONSTRUED.

"St. Paul said: 'The Lord Jesus shall be revealed from heaven in flaming fire' (II Thess. 1:7, 8). Many have misconstrued this Scripture to mean that he would appear in a luminous cloud, from which he would set the earth on fire, and it would burn up, and everything in it. This is the Calvinistic construction. How unreasonable! Reveal means to make known, make manifest, as we have heretofore pointed out. Fire is a symbol of trouble and destruction. Jesus, quoting the prophet Daniel, said that the age would end with a time of trouble such as never was since there was a nation, and the world will discover in this trouble his fiery judgments, and that it is because of the Lord's presence that these judgments have come, and thus will he be revealed to the world.

"In the Lord's great prophecy the word 'coming' is translated from the Greek, 'parousia,' which means presence. In a number of other places in the Scriptures the word 'apokalupsis' is translated 'coming,' but means 'revealment.' For instance: In I Peter 4:13, 'But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.' The Lord is present unseen by any natural eye, but discerned by those who have the spiritual understanding, and in due time he will be revealed unto all persons. To illustrate: I have in my pocket something that has been here ever since we have been in this building, but it is not revealed while in my pocket; here the word 'parousia' applies; now I take it out and exhibit it, reveal it, and now the word 'apokalupsis' applies.

"Christ has not come for the purpose of destroying the literal earth, because that abides forever. (Isa. 45:18, Eccles. 1:4, Ps. 115:16.) There are three primary reasons for the second coming of our Lord: First, to take unto himself his bride, the church, which he is now doing. Second, to bind Satan and restrain him of his power, as stated in Rev. 20:1-3. And, third, to establish his kingdom for which he taught his followers to pray, 'Thy kingdom come, thy will be done on earth as it is done in heaven.'"

REBUTTAL BY TROY.

LAST ARGUMENT ON.

Mr. Troy said: "Dear friends, as this is the last opportunity I shall have of addressing you I do not wish to resort to any ridicule of what we have been listening to."

A Voice: "Louder."

Mr. Troy continued: "I hope you are not a soul-sleeper—I will try to reach you. My heart is sad tonight, to see so much earnestness and so much effort put into a thing that is not at all original with the speaker, but that has been forced on him, not by Bible study, but by the study of writings extraordinary to God's word.

"My dear friends, I know what it means to sacrifice. I am here tonight with my hands in my own pockets, too. It has cost me just as much financially to be here tonight as it has cost Mr. Rutherford. (Applause.) I am here conscientiously trying to bring you good people to study God's word for yourselves. (Renewed applause.)

BIBLE STUDY URGED.

"We hear a great deal about the Bible in the public schools; I think it would be well for us to advocate the Bible in the church. (Renewed applause.) If my good brother to whom you have been listening so patiently all of these nights, and many of you sympathetically understanding just his line of thought, had received the instruction that was due him in the Baptist church, he would not be on this platform tonight. (Applause.)

"I, too, believe in the coming of the Lord Jesus Christ. I believe that he is coming visibly, and every eye shall see. (Applause.) I believe that this same Jesus that was taken up from the presence of the disciples from the Mount of Olivet shall come in same manner as he went out from their presence. (Applause.)

COMING OF THE LORD.

"There are preachers who would classify Brother Rutherford and myself as belonging to the outfit of star gazers, impracticable visionaries, because we do believe in the coming of the Lord. Why, I have had people to tell me that I preach millennial dawn. Are you agreed?

"The argument which I have presented this evening is pertinent to the proposition which I engaged to discuss. I repeat it, that it all resolved around the question of the nature of Christ. If I had said this evening that Jesus Christ is coming in visible presence, that he will come first for his saints, the church of Christ—'The dead in Christ shall be raised first'—and finally coming with his saints in his kingdom, visibly manifested to all of the nations of the earth—'For behold, the Son of Man cometh with clouds, and every eye shall see him, and they that feared him, and all the tribes of the land shall mourn over him'—my friend, if he were consistent to his position would have to say it is not so. (Applause.)

ONE VIEW GIVEN.

"Christ is not coming, manifest to all natures, human, angelic and spiritual. He is coming only in a spiritual sense, and the world will not see him. If those of you who are not acquainted with the position of my brother as I am could only see that here is the whole situation in a nutshell, the difference between his teaching and my teaching, being expressed thus: I believe that Christ is visibly coming. I believe that Christ was visibly, physically, resurrected, in the same body that was crucified on Calvary. I believe, therefore, that if the same Jesus comes, it must be the Christ that suffered on Calvary. (Applause.) Not a spirit being, but the same Christ.

"'For the dead in Christ shall rise first; then all which are alive and remain unto coming shall together with them be caught up in clouds to meet the Lord in the air.' That is one phase of it.

ANOTHER PHASE RECITED.

"He is also coming in flaming fire, taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ. That is another phase of it. (Applause.)

"My friend would say, 'He is coming with trumpet shouts and the voice of the archangel,' but we will not hear it—that trumpet business has application to the wars of the world. In other words, Christ comes to the trumpet blast instead of with the trumpet blast.

"If there is anything that it seems to me the adversary is seeking to do, it is to deny that Jesus Christ is God come and coming in the flesh. (Applause.) If there is any one thing that the adversary wants to do, it is to tell you that Christ is not coming, literally, visibly, bodily, but that he will remain an invisible spirit being.

DENIAL AN INCLINATION.

"If there is any one thing that the adversary wants to do, it is to deny God the Father, God the Son, and God the Holy Spirit. (Applause.)

"My brother has referred you to the passage on the one who alone hath immortality. I say again that that applies to Christ as God, the King of Kings and Lord of Lords.

"Again, I say, where is the one passage that expresses to us the unique feature of a millennial dawn, purgatory? Last night the one test passage broke into three passages. Tonight there have been two more added—five in all. This expresses the whole situation—by tacking together these isolated passages you can make the Bible stand for anything. (Applause.)

PROOF IS SOUGHT.

"Every great doctrine of Revelation is stated once clearly and unmistakably. I ask my friend again to present to me one passage of Scripture which presents beyond the shadow of a doubt every feature of the millennial purgatory theory. (Applause.)

"I am not here to make any attack upon Brother Rutherford. I want that these debates shall end with dignity. I want that when we part we shall be as when we met. But before God and before the angels, I take

this opportunity to brand with a bar sinister this pernicious doctrine of a millennial purgatory. (Great applause.)

"My friends, if I believed for a moment that there was any truth in the millennial purgatory theory, I would consider it the fundamental doctrine of all God's word. If, my dear friends, I considered this millennial purgatory theory the sure word of God, I would say to myself, How strange it has only been revealed in these last days!

"Why was it that when the Holy Spirit came to the apostles on the day of Pentecost to guide them to all truth, that the holy apostles failed to be taught this millennial purgatory doctrine? (Applause.) Why is it, my dear friends, that all through the ages the church, when men have not only preached, but died for the Christian faith, that this millennial purgatory doctrine is absolutely found wanting? This teaching is one of the sure inventions of the devil in the last days. (Applause.)

"I can readily understand how one can appear before audiences and talk history after a fashion, and theology after a fashion, and lead many astray. There is no mystery, my friends, in the interest which you take in these strange teachings—none to me. I do not think that I can stop it, either, for there is something more than human behind it. It is Satanic. (Applause.)

CONFIRMATION WANTED.

"My dear friends, if this millennial purgatory doctrine is true, then where, I repeat, is that passage which states every feature of the teaching that all the dead are raised, to perfect Adamic human perfection; that all the dead shall be given a thousand years of trial for life; that all the dead, if they don't make progress in the first hundred years, will be snuffed out in the second death? That Israel is to be restored, it is true, but all the nations of the earth will become Israel, and Israel become all the nations, and all the nations with Israel, and with all the dead together will mix in a sort of millennial purgatory. (Applause.)

"I am handicapped this evening in trying to present to you a teaching that many of you have never bothered your heads even to study; and if you take my advice, never attempt it. (Applause.)

"God bless you."

REBUTTAL BY RUTHERFORD.

Mr. Rutherford said:

"We have reached the conclusion of this four days' debate. It has been a season of sincere pleasure to me. I hope all here have received some good therefrom. It is my wish at this time to say that I have not intentionally offended anyone. If anyone has been offended I humbly beg his pardon. None of us can speak perfectly, but God knows our hearts. Soon, dear brethren in Christ, if we are faithful to the Lord, that which is perfect will come, and then we can do perfectly as well as will perfectly.

"Under these four propositions that we have here discussed I have pointed out the salient features of God's revealed plan. That we may go away with it in our minds let me briefly sum up our four propositions as a whole:

PROPOSITION SUMMARIZED.

"God made our first parent a perfect man. He violated God's law and was sentenced to death, and was thereby deprived of all his legal rights, and later actually died. By inheritance this death sentence passed upon all. God, foreseeing the course man would take, provided, before the foundation of the world, for his redemption and deliverance from sin and death. His unchangeable promise was made to Abraham. 'In thy seed shall all the families of the earth be blessed.' That promised seed is Christ.

"Then Christ came and died that the death sentence might be lifted off of the human race. His blood provided a purchase price for ALL mankind with the guarantee that ALL should have ONE trial for life. In God's due time ALL must be brought to a knowledge of the truth.

PREACHING OF GOSPEL.

"For nearly nineteen centuries the gospel has been preached to all nations AS A WITNESS, merely, that the Bride of Christ might be called out from amongst men. Down through the ages the invitation of Jehovah to her has gone forth as expressed by him through the words of his holy prophet: 'Hearken, O daughter (the prospective Bride of Christ—the church) and consider and incline thine ear; forget also thine own people and thy father's house (Adam's house—the world in general); so shall the King (the Lord Jesus—the Bridegroom) greatly desire thy beauty, for he is thy Lord and worship thou him.' **(Ps. 45:10, 11.)**

"Never was a proposition of marriage couched in more delicate and beautiful phrase. God has compelled none to come, but has graciously invited the willing sacrificers. Those who will compose the Bride of Christ have willingly entered the narrow way and faithfully trod therein. They have walked in the valley of the shadow of death, yet feared no evil, for the Lord has been with them as he promised.

KINGDOM OF BLESSING.

"In John 14:1-4 he said he was going away to prepare a place for his bride and that he would return and take her unto himself. Since then his followers have journeyed along the vale of tears and persecution and, according to his instruction, have prayed, 'Thy kingdom come. Thy will be done on earth as it is done in heaven.'

"The prophets of old foretold the coming of such a kingdom of blessing; the Psalmist sang of its coming and their songs have encouraged the saints throughout the entire Gospel Age. The apostle exultingly wrote of the coming of the King and the glorious union of the bride with the bridegroom, and now the King is here and soon all the members of the bride class will be with him. Oh, what a glorious union that will be! 'Oh, the prospect it is transporting, hasten ye the hour.'

CHRISTLIKE CHARACTER.

"The bride's beauty is described by the prophet of the Lord in these poetic words: 'The king's daughter is all glorious within; her clothing is of inwrought gold. She shall be brought to the king in raiment of needlework' (beautiful Christlike character, because she must be like him).

"The union of the bridegroom and bride consummated, then the long promised blessing of the world will begin, and for a thousand years the work of restitution will progress. Those dying last will come forth first—'The last shall be first'—some one day, more another day, until all are awakened out of the grave and all have had ONE trial for life.

"Then they will have an opportunity to learn righteousness, 'For when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.' (Isa. 26:9.)

"Those refusing to learn and obey righteousness will be destroyed forever. Those learning righteousness and continuing therein shall be restored to perfect humanity and live on the earth forever.

"During the reign of Christ the earth itself will be brought up to the highest state of cultivation, the desert blossoming as the rose. The earth will become a fit abode for perfect man. Then will be brought to pass God's purpose as expressed by St. Paul. 'He will gather together in one all things in Christ, both which are in heaven and which are on the earth.' (Eph. 1:10.)

"That glorious time must be preceded by the 'Great Time of Trouble' which has already begun in many of the nations. Exactly on time, as promised. 'The nations are angry and God's wrath has come.' (Rev. 11:12.) The King is here. He is smiting the wicked systems and removing the debris that soon he may begin his glorious reign. The prelude to the battle of Armageddon is already begun.

MARVELOUS PERIOD.

"We are living in the most marvelous period of the world's history. To be living today is indeed sublime. great opportunities, great privileges are hourly rushing by. Are we availing ourselves of these?

"To the Christian that has not been living up to his privilege, but who nevertheless loves the Lord, we say, 'Awake, put on thy beautiful garments.' Behold the bridegroom, prepare ye for him, his glorious kingdom is at hand.

"'Come all ye saints to Pisgah's mountain
Come view our home beyond the tide;
Millennial Canaan is before us,
Soon we'll sing on the other side.'

GOD'S KINGDOM AT HAND.

"To furnish the faithful ones of Christ's followers, who amidst the persecutions, jeers and taunts of the world, have held fast to their covenant of sacrifice, zealously striving to be pleasing to God, we say, 'Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.' 'Lift up your heads and rejoice for your deliverance draweth nigh. The kingdom of God is at hand.'

"'Lift up, lift up thy voice with singing,
Oh earth, with strength lift up thy voice!
God's kingdom to the earth is coming,
The king is at thy gates, rejoice!

"'Arise and shine in youth eternal
Thy light is come, thy king appears,
Within this century's swinging portal
Breaks the new dawn—the thousand years!

"'And while the earth with strife is riven
And envious factions truth do hide,
Lo! He, the Lord of earth and heaven,
Stands at the door and claims his bride.

"'Lift up thy gates! Bring forth oblations,
The Lord of earth his message sends!
His Word, a sword, will smite the nations,
His name the Christ, the King of Kings.

"'He's come! Let all the earth adore him;
The path his human nature trod,
Spreads to a royal realm before him,
The LIFE of life, the WORD OF GOD.'"

RUTHERFORD TAKES FLING AT MODERN CHRISTENDOM

Noted Attorney Declares People Asking for Spiritual, Receive Serpent

Declaring that the people have asked for spiritual food and have received instead "a serpent with all the stinging, hissing fires of an imaginary hell," Attorney J. F. Rutherford of New York charged Christendom—mystic Babylon, he termed it—with unfaithfulness and with teaching man-made theories, in a lecture delivered before more than 3,000 people in Shrine auditorium yesterday afternoon.

Babylon Before the Great Court, or Denominational Confusion Explained was the title of his lecture, which was given close on the heels of a four-night debate with the Rev. J. H. Troy of Glendale.

The speaker said in part as follows:

"The statement of this subject implies that Babylon has an existence; that it is amenable to some law; that it has violated that law; that there is a great court having jurisdiction to try Babylon; that Babylon is before the court to answer the charge of wrongdoing and that judgment thereupon must follow.

FORMAL INDICTMENT PRESENTED.

"That we may discuss this question in order we present a formal indictment.

"Babylon, through the countries of Europe and America, has been and is now guilty of the following wrongful acts and things, that is to say:

"First—Inconsistency in this, that she has claimed to teach the Bible to the people, whereas in truth and in fact she has adopted and taught the people man-made theories, thereby misleading them.

"Second—She has denied the ransom sacrifice both indirectly and directly. Indirectly, by teaching that all men have inherent immortal souls and that the wages of sin is eternal torment. Directly, by teaching that man was never perfect, did not fall by reason of sin, and therefore needed no redeemer.

"Third—Lack of piety in this, that while professing godliness she is given over to worldly pleasures and pursuits such as church fairs, social teas, boxing bouts, etc.

"Fourth—She has failed in her avowed purpose to convert the world. Claiming that her commission is to bring the world of mankind into harmony with her dogmas and thereby save them, after many centuries of effort, she has failed and has lost the confidence of the people.

WRONGFUL TEACHINGS ALLEGED.

"Fifth—She has wrongfully induced many to believe in the destruction of the literal earth, discouraged many by teaching that none can ever live in happiness except in heaven, and has denied the restoration of the human race.

"Sixth—She has wrongfully deceived the people by teaching that man has power to forgive sins and to absolve other men from wrongdoing.

"Seventh—Unfaithfulness in this, that having assumed the position of ambassador for Messiah's kingdom, she has wilfully neglected to proclaim the message of that kingdom and on the contrary has yielded to the flatteries of men and wrongfully formed alliances with political governments in order to gain popularity, temporal power and influence.

"The original name, Babylon, meant the gate of God; later the name signified, confusion. God has permitted certain things to happen in order to picture or foretell other things upon a larger scale to thereafter follow. This rule is true with reference to Babylon. Ancient Babylon was a type or picture of Mystic Babylon.

PICTURE NEARLY COMPLETE.

"Every part of this great picture has been fulfilled except that part relating to the complete destruction. The hour is due for the fulfillment of that part; the most important hour in the world's history for centuries past and a time when it behooves every man who thinks to study well the conditions, the meaning thereof and the present outworkings of God's great plan.

"The word 'Christendom' commonly used today is a short method of stating Christ's kingdom. 'Christendom' is Mystic Babylon, of which Ancient Babylon was the type.

"Jesus had plainly declared, 'My kingdom is not of this world; if it were, then would my servants fight and I would not be delivered to the Jews.' He had also clearly stated to his ambassadors, 'I go away to prepare a place for you and will return again and receive you to myself, and establish my kingdom.' It follows that every faithful ambassador of Christ, therefore, must hold himself aloof from all earthly alliances, proclaiming alone the message of Messiah's coming kingdom of righteousness. Like the picture, this, the church of Christ, was the true gate to God.

"About the third century, ambitious men, including Constantine, the then emperor of Rome, embraced Christianity. The desire to popularize Christianity led pagan, or heathen Rome, to embrace it in a formal way and then take away certain of its pure doctrines and add thereto certain pagan doctrines.

"Today we have in America 186 different denominations, but one of which is declared exclusively the message of Christ Jesus and him crucified—Christ as the great Redeemer of the world whose kingdom will bring blessings to the people.

"It does not follow that because the Babylonish systems are to be overthrown in a great time of trouble that those having been in these systems will be tormented forever and ever. Times of restitution shall follow the reconstruction of the government by bringing all of those who love righteousness and hate iniquity under the kind, loving ministration of Messiah's kingdom."

If desirous of further investigation of the Bible along the lines presented by Judge Rutherford

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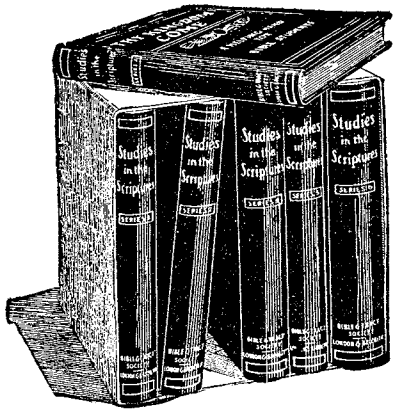
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TOPICAL INDEX.

	Page
Adversity, Uses of, F. H. Robison	71
Ambassadors of Chirst, Dr. L. W. Jones	147
Anointing of Church, Instantly or Gradually?—Ques. 1	153
Appointed Unto Men Once to Die?—Ques. 9	155
Architecture of New Jerusalem, A. Lundborg	63
Astronomy, Spiritual, A. E. Burgess	44
Australia, Message from, R. E. B. Nicholson	43
Baker, Wm. A., Holiness	57
Baker, Wm. A., Love Divine	135
Barber, R. H., Steadfast in the Lord	104
Barton, Benj. H., Consecrated Thinking	14
Barton, Benj. H., Be Ye Enlarged	20
Barton, Benj. H., Discouragement	94
Barton, Benj. H., How to Perform the Part of a Brother	123
Batterson, W. M., Lamb on Mount Zion	138
Begetting, Spirit, W. L. Dimmock	81
Behemoth–Leviathan, R. G. Jolly	52
Believers as Examples, R. R. Price	56
Bible Students Day at the Panama Exposition	166
Be Ye Enlarged, Benj. H. Barton	20
Blake, A. B., Message from Demarara, S. A.	152
Body of Christ and Relation to God's Plan, R. L. Robie	73
Booth, Our, at Panama Exposition	170
Bosdoyannes, John J., Messages from Athens and Crete	127, 128
Brown, J. A., Message from Jamaica, B. W. I.	101
Burgess, A. E., Spiritual Astronomy	44
Canaan and Canaanites, What are their Antitypes?—Ques. 13	156
Ceylon, Message from E. W. de Z. Van Twest	76
Ceylon, Message from Henri A. Tousaint	79
Ceylon, Message from A. B. Chapman	80
Chapman, A. B., Parousia of Our Lord	80
Church's Last Hour, W. T. Thorn	89
Cole, J. A., Comparisons	66
Consecrated Thinking—Benj. H. Barton	14
Consummation, While Waiting for, F. Lindkvist	49
Conversation, Holy, F. W. Plaenker	150
Costa Rica, Message from, V. E. Samuels	101
Crist, E. F., Our Spiritual Development	12
Crystallization of Character, P. S. L. Johnson	109
Denmark, Message from Brother Carl Luttichau	87
Development, Our Spiritual, E. F. Crist	12
de Zilva, Dan. O., Message from Fiji Islands	156
Dimmock, W. L., Spiritual Begetting	81
Discouragement, Benj. H. Barton	94
Discouragement, E. D. Sexton	141
Divine Nature, Does it Mean Character or Disposition?—Ques. 10	156
Drawing Power of God's Love, Pastor Russell at Sacramento	174
Driscoll, F. H., Welcome at Oakland Convention	35
Driscoll, F. H., Satisfied	69
Examples, Believers as, R. R. Price	56
Experiences at Our Booth at Panama Exposition	172
Experiences of Photo-Drama in Fiji Islands	178
Exposition at San Francisco, Cal.	164
Feet-members, Change of—Ques. 2	153
Fiji Islands, Message from Dan. O. de Zilva	156
Fiji Islands, Experience of Photo-Drama at	178
Finale, Concluding Thoughts at Oakland Convention	174
Finland, Message from Brother Kaarlo Harteva	136
Fischer, Richard, Message from Germany	147
Flood, Seven Days of, F. A. Hall	40
Freedom in Christ, Pastor Russell	30
Fruition, F. P. Sherman	105
Fruition, J. F. Rutherford	131
Gerdes, C. W., On the Way to the Kingdom	83
Germany, Message from, Richard Fischer	147
Grace Sufficient, Pastor Russell	24
Great Company, Applying Rev. 7:9-17, to Mankind—Ques. 11	156
Greece, Message from John J. Bosdoyannes	127, 128
Gillespie, J. A., Visions	85
God's Pity for the Heathen, Brother Szabo of Hungary	92
Habakkuk's Vision, Meaning of?—Ques. 12	156
Hall, F. A. Seven Days Before the Flood	40
Harteva, Kaarlo, Message from Finland	136
Hendrickson, T. J., Address of Welcome at Riverside	11
Herr, M. L., Yea and Nay	107
Hersee, W. M., Meditation	115
Holiness, Wm. A. Baker	57
Hollister, R. R., Message from China, Korea and Japan	117
Hungary, Message from Brother Szabo	92
Hungary, Message from Josef Kiss	93
Inheritance, Our Future, J. P. MacPherson	144
Jehovah's Great Love, T. H. Thornton	88
Jerusalem, Architecture of, A. Lundborg	63
Johnson, P. S. L., Crystallization of Character	109
Jolly, R. G., Behemoth-Leviathan	52
Jones, Dr. L. W., Ambassadors of Christ	147
Jones, Dr. L. W., Response to Address of Welcome at Riverside	11
Kingdom, On Way to, C. W. Gerdes	83
Kiss, Josef, Message from Hungary	93
Known of the Lord, J. A. Meggison	47
Lamb on Mount Zion, W. M. Batterson	138
Lindkvist, Fritiof, While Waiting for the Consummation	49
Los Angeles, Cal., Convention	20
Love Divine, Wm. A. Baker	135
Love Feast, Oakland Convention	163
Love of Father and Son Our Pattern, Pastor Russell	159
Lundborg, A., Letter from	61
Lundborg, A., Architecture of the New Jerusalem	63
Luttichau, Carl., Message from Denmark	87
Marriage of the King's Son, W. M. Wisdom	119
MacPherson, J. P., Oakland Opening Remarks	35
Meggison, J. A., Known of the Lord	47
MacPherson, J. P., Our Future Inheritance	144
Meditation, W. M. Hersee	155
Message from Australia, R. E. B. Nicholson	43
Message from Norway, F. Luttichau	49
Message from Ceylon, E. W. de Z. Van Twest	76
Message from Ceylon, Henri A. Toussaint	79
Message from Ceylon, A. B. Chapman	80
Message from Jamaica, B. W. I., J. A. Brown	101
Message from Costa Rica, V. E. Samuels	101
Message from China, Korea and Japan, R. R. Hollister	117
Message from Greece and Crete, John J. Bosdoyannes	127-128
Message from Republic of Panama, R. A. H. Ryfkogel	129
Message from South America, Mrs. Belona Ferguson	134
Message from Finland, Kaarlo Harteva	136
Message from Germany, Richard Fischer	147
Message from British Guiana, S. A., A. B. Blake	152
Message from Fiji Islands, Dan. O. de Zilva	156
Moderation, C. J. Woodworth	37
Nelson, Edw., Message from New Zealand	140
New Zealand, Message from Edw. Nelson	140
Nicholson, R. E. B., Message from Australia	43
Norway, Message from, F. Lindkvist	49
Oakland Convention	35
On the Way to the Kingdom, C. W. Gerdes	83
Oriental Experiences, R. R. Hollister	117
Our Future Inheritance, J. P. MacPherson	144
Our Spiritual Development, E. F. Crist	12
Panama Pacific International Exposition, San Francisco	164
Panama Pacific International Exposition, Our Booth at	170
Panama Exposition, Address by Pastor Russell, Festival Hall	168
Panama Exposition, Address by J. F. Rutherford, Festival Hall	168
Performing the Part of a Brother, Benj. H. Barton	123
Photo-Drama, Is it Showing Spirit of Babylon to Exhibit After regular Theatre?—Ques. 5	153
Photo-Drama, Is it Spirit of Babylon to Advertise?—Ques. 6	153
Photo-Drama, Are the Methods Used Babylonish?—Ques. 7	154
Photo-Drama and Babylon, Is Rev. 18:4, "Come Out of Her" Applicable to the I. B. S. A.?—Ques. 8	154
Photo-Drama Experiences in Fiji Islands	178
Plaenker, F. W., Holy Conversation	150
Price, Robt. R., Believers as Examples	56
Republic of Panama, Message from R. A. H. Ryfkogel	129
Response to Oakland Welcome Address, E. D. Sexton	35
Response to Welcome Address at Panama Exposition, Pastor Russell	166
Restitution, C. J. Woodworth	98
Riverside, Cal.	11
Robie, R. L., Body of Christ and Relation to God's Plan	73
Robison, F. H., Uses of Adversity	71
Russell, Pastor, Grace Sufficient	24
Russell, Pastor, Freedom in Christ	30
Russell, Pastor, Question Meeting	153
Russell, Pastor, Love of the Father and Son Our Pattern	159
Russell, Pastor, Response to Welcome at Panama Exposition	166
Russell, Pastor, Address Panama Exposition, Present Foregleams of Coming Glory	168
Russell, Pastor, The Drawing Power of God's Love	174
Rutherford, J. F., Fruition	131
Rutherford, J. F., Address at Panama Exposition	168
Ryfkogel, R. A. H., Loyal and Faithful	129
Sacramento, Drawing Power of God, Pastor Russell	174
Salt Lake City, Our Stop at	176
Samuels, V. E., Message from Costa Rica	101
San Francisco, Panama Exposition at	164
Santa Anna, Cal., Convention	24
Satisfied, F. H. Driscoll	69
Scott, Jr., A. W., Welcome Address Panama Exposition	166
Seven Days Before the Flood, F. A. Hall	40
Sexton, E. D., Oakland Convention Welcome Response	35
Sexton, E. D., Discouragement	141
Sherman, F. P., Fruition	105
Sin-offering, For What Sins—Ques. 3	153
South America, Message from	134
South America, Message from	152
Spirit-begetting, W. L. Dimmock	81
Spiritual Astronomy, A. E. Burgess	44
Spiritual Development, E. F. Crist	12
Steadfast in the Lord, R. H. Barber	104
Steam Engine, Bible Description, R. G. Jolly	52
Strong and of Good Courage, J. A. Brown	101
Sufferings of Christians, of What Benefit?—Ques. 4	153
Sweden, Letter from Brother A. Lundborg	61
Szabo, Brother, Message from Hungary, God's Pity for the Heathen	92
Thinking, Consecrated, Benj. H. Barton	14
Thorn, W. J., The Church's Last Hour	89
Thornton, T. H., Jehovah's Great Love for His Own	88
Toussaint, Henri A., Manifestation of the Sons of God	79
Van Twest, E. W. de Z., Message from Ceylon	76
Visions, J. A. Gillespie	85
Vows, Pay Unto the Most High, Brother Josef Kiss, Hungary	93
Waiting for the Consummation, F. Lindkvist	49
Welcome Address Oakland Convention, F. H. Driscoll	35
Welcome Address, Panama Exposition, A. W. Scott, Jr.	166
Wisdom, W. M., Manifestation of the Sons of God	119
Woodworth, C. J., Moderation	37
Woodworth, C. J., Restitution	98
Yea and Nay, M. L. Herr	107

SCRIPTURAL INDEX.

GENESIS Page
1:6, 20 44
1:21 150
3:4 135
3:15 85
3:17-19 159
10:21 74
12:1-3 74
12:3 85
17:2-47 85
17:4, 5 74
17:9-13 74
18:23-33 74
22:1-14 74
22:16-18 155
25:23 74
25:29-34 74
26:10-14 86
26:17-33 39
31:29 52
32:24-28 74
49:8-10 74
49:10 98

EXODUS
6:3 150
19:5, 6 150
33:18-22 138
34:5, 6 138

LEVITICUS
19:2 150
21:8 150

NUMBERS
14:21 139

DEUTERONOMY
4:19 44
5:1-3 74
7:6 74
32:2, 3 138
32:3, 4 150
32:31, 35 48

I SAMUEL
10:23-25 99

I KINGS
19:11, 12 78

JOB
14:13 99
22:21 106
40:18, 19 55
40:15 52
40:15, 24 52
40:16, 17, 18 52
14:19-24 53
41:5 52
41:1-4 53
41:5-22 54
41:23-34 55

PSALMS
1:3 66
2:8 98
7:9 67
11:4 44
18:35 39
19:1-6 46
24:7-9 12
27 131
32:8, 9 85
33:6 91
40:3 138
40:8 108
40:8-10 90
46:3 90
26:2 56
49:9-10 47
50:1-3 47
50:16, 17 149
51:5 150
51:11 150
63:3 174
72:2-4, 12-14 98
72:6, 7 99
74:14 55
81:13-16 13
90-2 150
92:1-3 138
92:5 48
97:11 94
104:16 45
104:26 55
110:2 66
114:105 56
115:3 112
119:71 71
119:75 73
125:1 91
127:1 65
138:7 72
139:17, 18 48
139:23, 24 48
145:17 150
148:1-4 47

PROVERBS Page
1:7 66
2:6 66
2:10, 11 66
2:21 99
3:19, 20 66
5:1 66
6:23 45
8:30 49
11:31 99
16:18 66
16:32 39, 112
23:7 51
24:10 73
25:28 112

ECCLESIASTES
1:4 90

SONG OF SOLOMON
4:16 79
5:1 80

ISAIAH
2:2-4 63
2:3, 4 86
6:3 150
8:10, 12 100
14:12-14 135
14:12-15 46
14:14 77, 108
20:23 75
24:23 47, 138
25:6-8 (8) 99
26:9 98
26:20, 21 52, 55
27:1 52, 53, 55
30:18 48
30:26 47
35:10 86
40:5 139
42:1 49
42:4 49
28:21, 22 75
50:4 49
52:8 63
52:11 149
53:3 108
53:7 72
53:11 69
54:11 73
55:10 44
56:3-5 48
57:15 57
60:3 66
60:13 139
60:14 48
60:19, 20 47
61:3 66
61:10 45
62:2,3 48
62:6, 7 49
63:7-9 47
64:8 73
66:1 44
66:5 84

JEREMIAH
9:22, 23 77
9:24 106
31:34 99
51:24, 25 138

EZEKIEL
28:12-14 135
36:19, 32 77
47:12 66

DANIEL
2:19 86
2:28, 29 86
3:16-18 42
7:13, 14, 27 64
7:27 99
10:5, 6, 15-17 88
11:3, 20 138
12:1 138
12:3 47
12:4 169
2:36, 44 138

HOSEA
6:6 106
13:14 99

JOEL
2:21, 22 99

AMOS
3:2 74

MICAH
4:8 100

NAHUM
2:3-6 100

HABAKKUK
2:1-4 86
2:3 156
2:14 100, 139

ZEPHANIAH Page
3:9 98

HAGGAI
2:7 100

ZECHARIAH
3:1 111
3:10 100

MALACHI
3:6 150
3:11, 12 101
3:16, 17 47

MATTHEW
4:2 93
5:7 39
5:16 56
5:34-37 107
5:39 39
6:33 149
7:14 135
7:15 95
7:18 150
7:20 108
7:22, 23 66, 94
7:24-27 106
9:37 61
10:5-8 75
10;37, 38 149
11:12 48
11:14 42
11:27 49
15:9 94
16:18 138
16:23 72
16:25 132
17:5 49
17:9 86
18:7 71
18:15-17 124
19:17 150
20:11 39
23:25 75
24:9 87
24:13 113, 149
24:29 47
24:38 41
27:25 75
28:20 162
28:29 92

MARK
3:17 65
4:17 72
7:4 58
8:38 85
11:12-24 13
14:5 38

LUKE
3:11 56
10:1, 17 75
10:2 61
12:32 90
12:37 41
21:25 47
9:46 65
9:51 115
9:54 65

JOHN
1:11, 12 75
1:29 101, 138
3:16 86, 135
3:33 84
4:11 135
7:26 75
9:4 87
10:14, 15 47
10:17 49
12:24 66
12:26 129
13:34 108
14:1-3 141
14:6 65
14:9 78
14:15 67
14:21 79
15:1, 2 84
15:5 65
15:12 67
15:16 65
15:19 85
15:21 149
16:13 88
16:1-27 112
16:33 108
16:20-27 135
17:1 90
17:2 65
17:3 138
17:9, 20, 21 65
17:11 150
17:21 123
17:25 49
18:37 148
20:21 65

JOHN—Cont'd Page
21:1 79
21:22 130
23:10 73

ACTS
2:41 75
3:19, 21 77
3:22, 24 98
4:4 75
4:11, 12 64
9:1 65
9:4, 7 88
10:40, 41 46
15:14 75
15:14:18 99
17:31 98
18:9, 10 86
20:23 72
20:24 66

ROMANS
1:18 94
2:6, 7 113
4:13, 16 74
4:25 78
5:1, 2 57
5:3 111
5:8 135
5:12 150
6:3 77
7:7-13 74
7:7-23 45
8:1-4 160
8:8 75
8:14 58
8:16 83
8:17 75, 84, 91
8:17, 18 130
8:18, 19 79
8:19-22 100
8:21 108
8:23 123
8:24 44
8:32 78
8:37 115
8:38, 39 91
9:7-9 74
9:10-13 74
9:11, 12 74
9:20-23 73
9:27 75
10:5 74
10:23 129
11:4, 5 75
11:16 150
12:1 44, 106, 108
12:2 51, 161
13:1 37
15:3 56
20:30 130

I CORINTHIANS
1:26-29 57, 75, 129
2:9 75
2:9, 10 133
3:9, 10-15 65
3:11 64
3:11-16 63
3:12 65
3:12-15 65
4:17 130
4:18 85
6:11 57
6:19, 20 90
7:22 161
10:1-12 128
10:4 138
10:10 38, 45
10:31 149
11:3 108
11:31 84
12:18-28 44
12:28 46, 108
14:25, 26 129
15:6 75
15:8 88
15:9 74
15:28 38
15:34 129
15:45 88
15:58 104, 109
16:13 109

II CORINTHIANS
1:3, 4 136
3:2 56
3:18 51
4:6 138
4:16-18 112
5:14, 15 61
5:16 48
5:17 57
5:20 147
6:1 163
6:11-13 20

II CORINTHIANS—Cont'd Page
8:9 144
8:12 45, 57
11:2 44
12:1-4 86
12:2-4 88
12:7-12 139
13:5 90

GALATIANS
1:4 107
2:11 151
3:16, 29 115
3:24 74
4:22-31 74

EPHESIANS
1:9, 10 73
1:10 41
1:14 108
1:17-23 73
1:22 44
2:4-6 44
3:4-6 73
3:10, 11 73
4:5 58
4:22-24 44
6:10 109
6:10-13 112
6:13 91

PHILIPPIANS
1:29 130
2:14 39
3:13 66
3:13, 14 90
4:5 37
4:5-7 40
4:8 12, 48
4:19 134

COLOSSIANS
1:9 66
1:24 75, 130
1:26, 27 73
2:2, 3 66
2:18, 19 67
3:1, 2 51

I THESSALONIANS
1:6 72
4:4 151
4:8 150
4:2, 3 57
4:12 56
4:15 49

I TIMOTHY
5:24 56

II TIMOTHY
2:25 39
3:12 72, 85, 94
3:15-17 44
3:27 130
4:7, 8 75
4:7, 8 86
4:8 91

TITUS
3:2 39
2:5 106
2:12-14 65
2:13 63

HEBREWS
1:9 108
2:3 92
2:11 129
2:10 64
2:14 88
2:15 108
3:1 149
3:6,14 109
4:9 77
5:4 45
5:8 64, 90
6:1 2 106
6:13-21 112
7:26 150
9:27 155
10:24,25 123
10:25 91
10:34 108
10:36 113
11:6 44, 84
11:10 64
11:26 91
11:38-40 33
11:40 151
12:1, 2 75
12:2 149
12:3 135
12:8 84
12:9 37
12:10 57
12:11 67
13:8 84
13:17 37

JAMES Page
1:2 111
1:17 150
2:5 75
2:14, 17, 24 65
2:19 48
3:17 39
4:6 66
4:7 37
5:12 107

I PETER
1:4 83
1:3, 4 144, 146
1:15 150, 151
1:19 138, 151
2:6 64, 65
2:13 37
2:18 38
2:20 101
3:18 88
4:12 87
4:12, 13 110
4:13, 14 111
4:13, 14, 16, 19 112
4:17 56
5:5 66
5:8 111
5:9 109
5:10 73

II PETER
1:2-4 65
1:4..40, 51, 57, 123, 146
1:5-7 65, 112
1:5-11 85
1:6 112, 113
1:12 67, 151
1:21 150
2:22 130
3:1 105
3:2 46
3:5-7, 13 88
3:10-14 90
3:11-15 51

I JOHN
1:3 138
3:1-3 89
5:3 67
5:4 44, 85
5:18 85

II JOHN
8 90

JUDE
14:15 98

REVELATION
1:1 41
1:5 149
2:7, 17, 26 149
2:10 91, 149
2:23 67
3:5, 12 149
3:20 12
3:21 138, 149
4:4 98
5:1, 7 41
5:5, 6 138
5:10 75
5:11, 12 75
5:12, 13 115
6:12 41
6:14 47
2:14 75
8:18 75
11:15 147
11:18 144
14:1-3 138
14:14 41
15:4 150
17:4 75
17:18 64
18:4 154
18:21 64
19:7 75
20:1-3, 6 77
20:6 75
20:10-14 75
20:16 161
21 63
21:2, 10 64
21:7 149
21:8 75
21:9 63
21:10 63
21:9, 10 64
21:16 64, 66
21:23, 24 47
21:24 66
22:2 66

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THIS brochure has a very neat and attractive appearance. The booklet contains:

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A full page diagram showing at a glance the symbolical significance of each passage and chamber.

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NOTE.—The chronological chart is fully explained in Vol. II of the work entitled "Great Pyramid Passages," the price of which is 2/-, or 50 cents, cloth-bound; and 3/-, or 75 cents, leather-bound. (Over six thousand copies of Vol. II, of "Great Pyramid Passages" have already been sold.)

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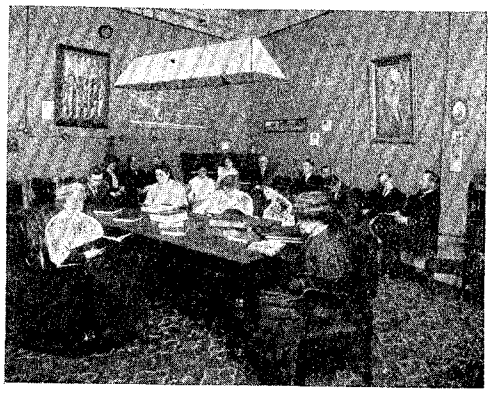

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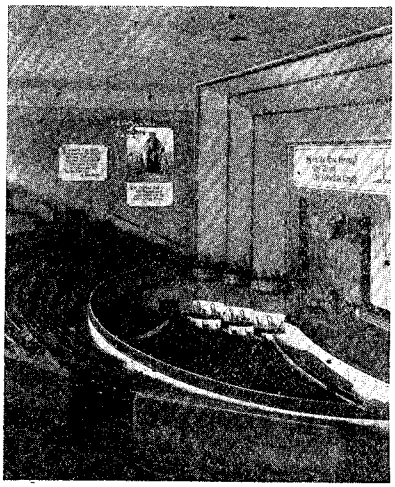

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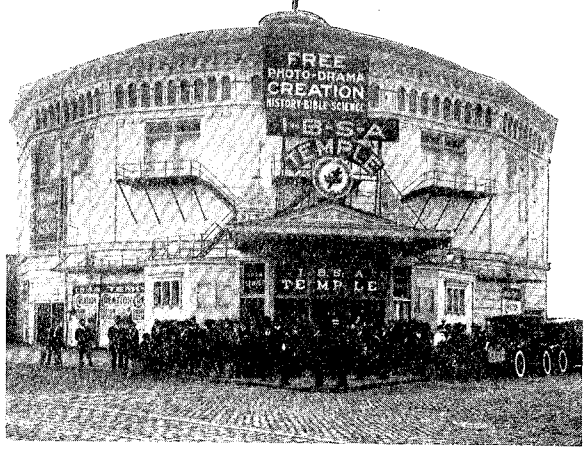

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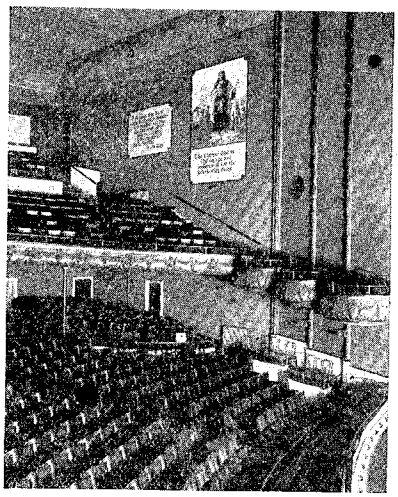

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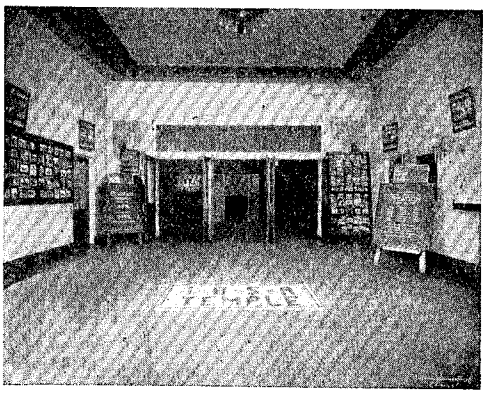

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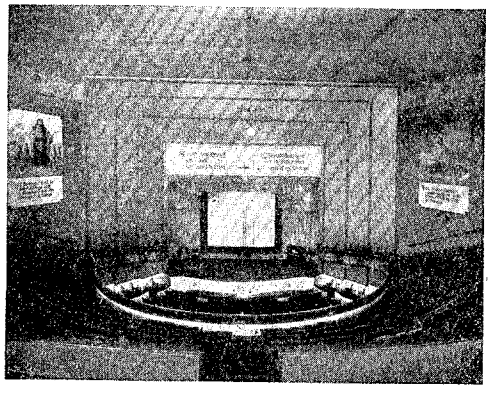
"He that reapeth receiveth wages."



GENERAL INTERIOR VIEW.

ATTENTION!!!

ANOTHER 1915 REPORT

FOREWORD.

Early in the Spring, when the notices were sent out concerning the 1915 Souvenir Report, it was thought that the Oakland - San Francisco Convention would be the only General Convention this year. Arrangements were accordingly made to report that convention, and to include in the report the debates between Brother Rutherford and Mr. Troy, also to include in it messages from representative Brethren from various parts of the world, and from Pilgrims not in attendance at the convention.

OTHER GENERAL CONVENTIONS.

However, since that convention, the Society has decided to hold other General Conventions; namely, at Springfield, Mass., Portland, Maine, and elsewhere.

REPORTS DESIRED.

Friends are requesting that these be reported also, as comparatively few will be able to attend and also because we may not have the opportunity to report many more conventions before we will be in the General Assembly of the Church of the Firstborns.

SEPARATE SUPPLEMENT NECESSARY.

But it will be necessary to make this a separate Report, as the expense of preparing this extra report was not included in the price of the main book, and besides, we had promised to issue this one as soon as possible after the Oakland-San Francisco Convention.

MORE MESSAGES FROM OTHER PARTS OF THE WORLD.

While we have many messages from Brethren in other parts of the world, some of the messages were delayed and were not received in time to include in this Report, but will be in the next book, which we will call a "Supplement" to the 1915 Report. Some of these articles are from South Africa, Tasmania, Warsaw, India, Germany, etc., also two manuscripts sent to Bro. P. S. L. Johnson for correction, were returned too late for the main report.

PRICE OF THE SUPPLEMENT.

The price of the "Supplement" will be 85 cents in America and Canada, and 3-6 in other parts of the world.

PROMPT ACTION.

This promises to be a very interesting Report, but in order to know how many copies to have printed, we must know IMMEDIATELY. Therefore, please bring the matter before your classes and let me hear from you SOON, by filling in and mailing the "Price List," found at the back of this volume.

DO IT NOW.

HERSHEY, PA., CONVENTION TO BE REPORTED

Since printing the above, we have decided to also include in the SUPPLEMENT, a report of the Hershey, Pa., eight-day convention.

This will necessitate raising the price to $1.00 (foreign 4s) per copy.

PRICE LIST

FILL IN, TEAR OUT AND MAIL.

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